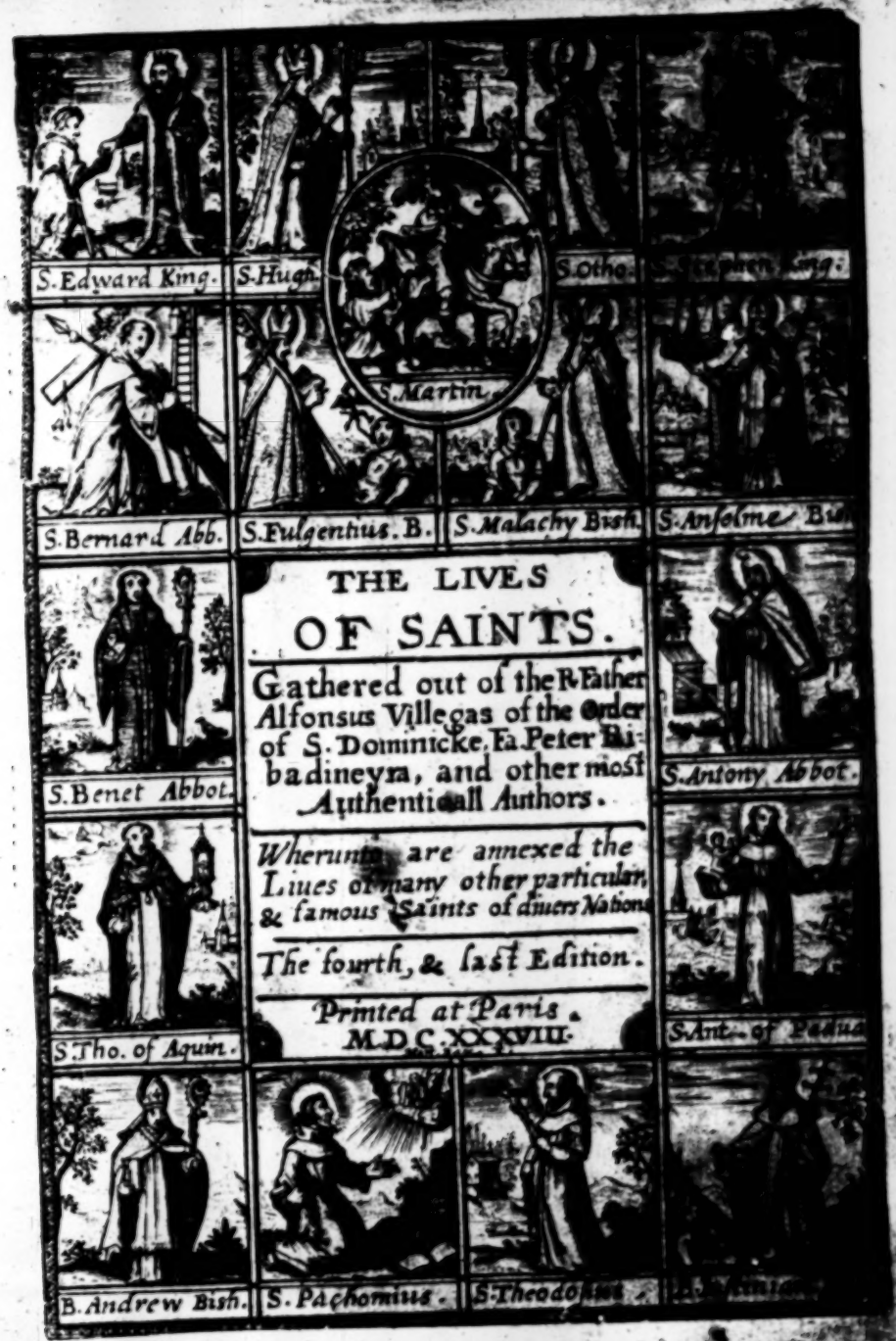


THE LIVES OF SAINTS.

Gathered out of the R. Father Alfonsus Villegas of the Order of S. Dominicke. Fa. Peter Ribadineyra, and other most Authentiall Authors.

Wherunto are annexed the Liues of many other particular & famous Saints of diuers Nations.

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THE PREFACE
TO THE READER.

WHAT allmighty God promiſed by the Roiall Prophet to ſhew himſelfe *Admirable in his Saincts*, he hath largely fulfilled in all ages, but eſpecially in the law of Grace, wherein he hath aduaunced them ſo highe, and made them ſo glorious, that in compariſon of them, all other creatures ſeeme baſe and abiect: For what could be more Admirable, then out of ſo imperfect a maſſe as mans nature, to frame and faſhion men ſo perfect by grace, that liuing in this world, they liued not as worldlings, but as Princes, and Peeres of the courte of glorie? that ſeiourning on earth, had ſo eſtranged their loue, and ſo weaned all their affections from earth, that their whole conuerſation was in heauen? What might be imagined more glorious, then to ſee ſuch a multitude of people of ſuch different qualities, and callings, many tender by age, many weake by ſexe, all generally of a fraile and feeble inclination, well amaſſed together by Faith, ſurely anchoring on Hope, linked together amongſt themſelues, and vnited to God with chaines of loue, and ſo ſtrengthned with his puiſſant hand and power, that neither the enticing allurements of pleaſures, nor the flattering hopes of honors and preferments, nor dread of cruell torments, nor terrour of enraged tirants, could make them ſwarue from their heauenly deſignes and purpoſes? What

more ſtupendious, then to behold a generation of people, t
being tempted, did profit, being aſſaulted grew ſtronger; be
vanquiſhed, conquered; & by dying triumphed, & in the m
of the worlds ſlauery, enioyed their greateſt liberty? Wel mig
they ſeeme to be knights and champions of almighty God,
God did not only fight on their ſides, but [illegible]mbowelled
their very harts; and out of him ſprung, not only their prowe
and valour, but alſo that generoſitie of minde and noble de
meanure, wherewith the Stoicks Philoſophie matched, was
dreame & a shadow. They were ſtedfaſt and vnapalled in daun
gers; neuer amated nor changed with the force of fortune: ne
uer moued with hatred, nor pricked forth with anger, nor won
ne by fondneſſe of affection: neuer puffed vp with pride, neue
deiected with deſpaire, neuer ẽpouerished by the loſſe of ſuch
fleeting goods as ebbe and flowe with the tide of fortune: thei
treaſures were the grace of God, cloſely locked vp in the caske
and cabinet of their ſoules. All worldly wealth they trample
in the duſt, or liberally beſtowed it in relieuing the poore, or fur
thering works of pietie. They ſcorned the fained hue of world
lie bliſſe, & made a mockery of that glory, that fadeth as time
on whoſe winges it flieth; they deteſted ſuch pleaſures as lull v
a ſleepe, to betray vs to our enimies. They voluntarily abando
ned their liues to defend their faith; and willingly ſupporte
all labour and trauaile in this life, to enioy all comfort and re
in the next. Their only care was, to proue themſelues worth
ſouldioures of that Captaine, in whoſe liſt they had enrolle
their names by Baptiſme: they iudged their comming into th
world to be only with violence, being ſtrengthened and mad

uerfull with the bloud of Chriſt, to winne that euerlaſting
gdome of heauen.

But God did not only shewe himſelfe Admirable in his
ets, but in them alſo he declared his care of our good, pla-
g them as ſtarres & planets in the firmament of his Church,
h the beames of their vertues and good example to enligh-
our ſteppes in the path of ſaluation. In them, as in a moſt
fect table, he liuely repreſented before our eyes thoſe coun-
es, aduiſes, ſtrange plottes and admirable ſtratagems, wher-
h ſpirituall warriers muſt vanquish their enimies; the mea-
s and courſes whereby they muſt arriue at the end of their
ignes. By them we are rowſed out of the ſleepe of ſinne, and
uraged to trauaile forward in the way of vertue. Their good
mple doth ſtrengthen our weakeneſſe and giue vs courage
encounter with our enemies, ouer whom they moſt glorious-
triumphed. By reading their liues we ſee the great bliſſe and
ppines of the good; the manifeſt punishments inflicted on
wicked: that honour & renowne doth attend vpon vertue;
d that euen in this life there is no greater ioy, then a vertuous
nſcience. Heere youth learneth modeſtie, men temperance
bridling of their paſſions, age wiſedome and watchfull proui-
nce, parets how to inſtruct & bring vp their children, Princes
w to rule and gouerne their ſubiects, all callings how to diſ-
arge their duety. Finally Saincts liues being diligently read
d maturely weighed, and regardfully applied to our ſelues &
r actions, are the beſt & moſt perfect ſchoole of Chriſtiã wiſe-
me. True it is, ſpirituall bookes doe guide our ſteppes with
oſtly documents, but yet thoſe very documents doe more

gentlie ſinke and diue into our harts, and more forcebly m
vs, when they are propounded by liuely examples, then w
they are deliuered with naked wordes: for nature hath fra
vs more apt to be led by imitation, then by inſtruction, & t
which in a hiſtorie wee view as it were with our very eyes, c
with all particular circumſtances, doth more powerfully ſt
vp our minds to performe the like, then generall admoniti
and precepts; Wherfore by how much the more deedes in p
ſuading take place of doctrine, ſo much the more ought an
tentiue peruſing of Saincts liues be preferred by ſuch, asc
fully ſeeke their ſaluation, before the reading of ſuch boo
wherein only are rules and precepts of ſanctity. And yet
miſeries of our times are ſuch, we ſtand amazed at the liue
many Worthies in Plutarke, Philoſophers in Laertius, Cy
the elder in Zenophon, Ceſar in his Commentaries, Alexan
the great in Q. Curtius, and theſe books are daily read, dilige
lie peruſed, tranſlated with applauſe into vulgar tongues, w
come to people of all ſorts: only the liues of ſuch famous w
thies and peerleſſe Princes as followed and fought vnder
banner of Chriſt, and vanquished the enemies of Chriſtiani
are neglected by moſt ſcorned and derided by ſome, and ſc
as take paines in ſetting them forth afflicted and perſecuted
others: as if either Chriſtians were ashamed of the braueſt
lowers and champions of Chriſt, or the chiefeſt furtherers a
aduancers of Chriſtiantie did not for true Heroicall vertue
uermatch all thoſe nuſled vp in Idolatrie; or finally as if it w
very fitting we should giue a teſtimony by our deedes, that n
withſtanding we belieue as Chriſtians, our ſecret affections c

mo

ue vs to admire and like beſt of Heathens. We call not in eſtion Greeke and Romaine Hiſtories in matters that ſeeme credible, and yet when we read how with earthen veſſels, God ld batter downe the walles of Hiericho, when we reade what iracles God hath wrought by weakeſt inſtruments to the batering downe of all misbeliefe, we giue credit but to that which ommon ſence doth witneſſe, meaſure Gods Saincts by the eakeneſſe of our forces; and yet God the Author of a ſupernaturall life, endued ſuch as were eminent therein with ſupernaturall forces. Their deſires and deſignes were very farre different from ours, and ſo were the branches of outward workes hat iſſued from that inward roote; & now as charitie is waxen old and the hartes of Chriſtians are allmoſt frozen: ſo likewiſe e the fruites of charity, which becauſe they are ſeldome ſeene our daies, many belieue that whatſoeuer is ſpoken of their lentie in former times and in famous Saincts, is a very fable, bereauing therein God of his glorie, and his Saincts of their due commendation. Not ſo they who truly aſpire to vertue, & eſire to lead a true Chriſtian life. They honour Gods Saincts, nd in his Saincts doe glorifie God; they read their liues, and finde themſelues inflamed to follow their ſteppes. Beholding ow high they mounted by grace, themſelues remaine aſhamed nd confounded, to ſee how they lie wallowing in vice: finding hat victories others haue atchieued being aided with the helpe of heauē, they endeuour to follow their courſe of life, whoſe ompanie they ſeeke to enioy after their death. For the profit nd edification of ſuch, I haue taken the paines to tranſlate the iues of all ſuch Saincts, as being in the Romaine Calender are

gene-

generally ſet forth in the Chatholique Church; and ha
length with ſucceeding great trouble compaſſed the
and ſetting forth of all the twelue moneths in one
fashion
to reape
uerſant in the liues of Saincts. What di
affliction, and perſecution I haue ſu
abroade in ſetting out this worke, I ſhall account very
beſtowed if that fruit may enſue which I haue deſired: The
rie of God, the honour of his chiefeſt friends and ſeruants
now are triumphant with him in heauen, the edification, co
fort, and furtherance in vertue of ſuch as are militant heere
earth.



James Lanoy

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Z

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IANVARIE.

OF THE FEAST OF THE Circumcision of our Lord, IANV. 1.

And of the most holy name of IESVS.

AMONGST other the notable damages and grieuous euils which arose & resulted from the first man Adam, one was, that all his posterity remained in the disgrace & disfauour of God, being all borne in originall sinne and the children of wrath. For God hauing left in the hand & power of Adam, all our origi[nall] Iustice, wherin he began to traffique with him, and finding him [vn]experte to negotiate and deale therein, he lost his owne Iustice, & in loosing [his] owne, he lost ours also, leauing all vs his of-spring in a miserable estate: as Rom. 5. Paul saith: *Omnes in Adam peccauerunt*, that is. All sinned in Adam. For he had [in] his power the originall Iustice of euery one, wherin hauing failed himselfe, [we] were all left in miserie, the enemies of God, borne out of his fauour, and in [ori]ginall Sinne. God had compassion of this miserable estate of men, & to re[me]dy their so great losses, determined to send his only begotten Sonne, being [made] man, into the world, to remedie & repaire the losses of men. As it pleased [him], so it was done. God being made man came into the world, & did not only [pay] with his death the offece that man had made vnto God, but moreouer left [them] meanes, whereby euery man might be freed from originall Sinne, & re[turn]e againe into the fauour of God; at least, if he did not purchase more gra[ce]. These remedies be the Sacraments, one of the which is Baptisme, the which [was] as it were the entry and gate of all the other, & was particularly ordained by [God] as a remedy against originall Sinne. It was conuenient that the Sonne of [God] should for a while, deferre this his comming into this world, for diuerse [cau]ses that occurred, and yet to the end, that in the meane time, the world [shou]ld not be without remedy for originall Sin, he ordained two seuerall mea[ns]: one that was generall to all the world, aswell for the men, as for the wo[me]n, & the other that was particular to one nation, & the people of the same. The remedie general was the protestation, & confessing of the faith of one sole

mediatour, the which we confesse now also at this present, but yet in a m
different. For they protested the faith of one mediatour that was to com
we confesse the faith of one mediatour that is already come, Iesus Christ. N
can be saued without this faith, agreeable to which we reade in the book
Sap. 9. wisedome, where he saith, *By Wisedome they were all healed, that pleased God*
Heb. 11. *the beginning*. Saint Paul saith also; *Without faith it is impossible to please God*.
though he said. He that doth not confesse that Iesus Christ is mediatour
tweene God and man, it is impossible that such a one should please God
be saued. This faith of one Mediatour, was a remedy of originall sinne fr
the beginning of the world. The fathers did apply it to their children,
thereby they were cleansed from originall sinne, as now we are by Baptisme.
Saint Gregory saith. *That the faith of one mediatour was of the same value to the a*
cient Fathers, as Baptisme is to vs. The fathers did apply it to their little infan
Moral li. 4. c. 2. with some interiour or externall act, but they that were greater, and of yea
of discretion, confessed it themselues with some sacrifice, and offering that th
made, which was ordained for them, for that intent. This was a generall rem
die for all the world, and lasted a long time. But malice encreasing in diue
parts, they forgotte by little and litle the true God, and worshipped false Go
committing Idolatry. God being mercifull, and seeing the same, in rem
thereof elected one linage, and one particular family, which he would sho
be his people, of which it pleased him to take flesh when he was made man,
this was the family of Abraham, who liued in the world when Idolatry bega
ne, God knowing that he was a vertuous man, and desirous of his seruice, m
king him for his owne among other nations: and to giue him a sure token, th
of his familie the eternall Word should take flesh, he commaunded him t
he and all his descendents after him should be circumcised, as we reade in G
nesis. This was ordained vnto him by precept, which bound all the men of th
nation, and was to be performed the eight day, confessing by that Ceremo
and Sacrament, the faith of one mediatour, which was to come of that lin
and stocke. There remained still in auncient force the other ceremonie,
the fathers to apply vnto their children, the faith of one mediatour throu
out the rest of the world, and in this particular people also concerning the
men, who by this confession, were freed from originall sinne, as the men w
by the Circumcision. The Sonne of God coming after into the world, ab
gating the old lawe, and publishing the lawe of grace, did likewise abrog
this ceremonie of Circumcision, and institute in place thereof, the Sacram
of Baptisme, which is a generall remedie for originall sinne thoroughout
world, aswell for the men as for the women, without which Baptisme, it is
possible that any should enter into heauen, according as the same Sonn
God saith: *They that are not borne againe of Water and the Holie Ghost, can not*

the kingdome of God. These three remedies were in the world, against the de- *Iohn.*
ment we were all runne into, by the sinne of the first man Adam: and as Saint
omas saith: *God did applie them and change them according to the disposition of the*
d that should receaue them; Men at the first, were very fearefull considering
punishment imposed vpon all, for the sinne of Adam, and for that cause,
d was contented, that they should confesse their miserie, and the great
de they had of a mediator, that should helpe and deliuer them. Afterward
malice of men increasing, it was conuenient that God should proceede a-
nst them, with more seueritie; and so he ordained Circumcision; a precept
igour and of bloode (For as Iosephus an historian of the Hebrewes affir-
h, manie children died being circumcised) which was to the ende, that
rie one seeing with what seueritie, one sinne that Adam committed, was
nsed and washed away, they might haue feare of the punishment that
h one should susteine, if they presumed to offend God. Afterward this re-
die was changed, in the lawe of grace. For God seeing, that he had to deale
h a nation more docile, and of better intention, gaue vnto them Baptisme,
ch is a Sacrament easie and pleasant, not grieuous or dolorous, and by it
soule was cleansed from originall sinne, and with all he pardoned and re-
ted also actuall, if the receauer had committed any. And by vertue of this
rament, did giue grace vnto the soule, and in this respect, this remedie, is
more noble, then any other Sacrament in the old law. For although, by
nie other remedies, originall sinnes were pardoned, and the soule remai-
in the fauour of God, this came not by the vertues which those Sacra-
nts had, as Baptisme hath; but the grace which was giuen to them that re-
ued those Sacraments, was by the faith of Iesus Christ, which they confes-
, towitt; that he should be the Mediator and Redeemer of men. And this
he reason, that it is a mortall sinne, to be Circumcised at this time. For
n as in Baptisme, he that is Baptised, confesseth the faith of Iesus Christ,
that he is nowe come: so they that be circumcised, confesse the faith of Ie-
Christ, that is to come. In such sorte, that at this day, he that should be cir-
ncised, should deny that Iesus Christ is come, and beleeue that he is to come,
he Iewes do beleeue; and should therin make himselfe a Iewe. This is that S.
le saith: *If you be circumcised, Christ will nothing auaile you.* As if he had said: with *Gal.* 5
Circumcision, you deny, that he is come into the world. By these thinges
ue said said, we may learne, that these three remedies, that God hath giuen
he world, to cleanse men from Originall sinne, were applied vnto them that
e the enemies of God. Moreouer, by the same things we may learne, how
ch we be bound vnto the Sonne of God, Iesus Christ our Lord, who not only
made man (which seemed the greatest thing that could be done for man) but
uld also this day be Circumcised, and reputed a sinner.

It would seeme marualous (vndoutedly) if a great Prince, highly di
sed against his slaue, and deuising to chastice him, his only Sone, for the
he beareth to this slaue, should inuest himselfe with his garments, assume
very gesture and countenance, and suffer the punishmēt, of his father, to c
and free the slaue. God was highly displeased with Adam, for that he had e
the forbidden apple; Neuertheless, such was the loue that the Sonne of G
bore vnto man, as he tooke his forme, and similitude, and was clothed w
Phil. 2. his vesture as S. Paule affirmeth, saying: *He tooke the forme of a seruante in th
militude of the flesshe of sinne.* Iesus Christ beheld in this habite, the wrathe of
father, which was poured out vpon him in such sorte, that in all his bo
there remained no free place from blowes and woundes, and at the last, he
nailed on a Crosse, and so died.

This death and shedding of the blood of the Son of God, was deferred fo
time, after that he was made mā. For it was behoueful, that he should conu
first with men, for the space of 33. yeares. And albeit we acknowledge, the g
dee e he had to make this ransome, yet at 8. daies only after his birth would
be Circūcised, and begin to shed his blood. S. Vincentius Ferrerus saith: T
our Sauiour did as a marchant doth, that goeth to a faire to buy ma chand
Who being scarce ētred therin, & seing some ware that pleaseth him, is pre
disposed to buy the same, & making bargaine, giueth ernest, to pay afterw
the entire sōme, in ready mony at the ende of the faire. The Son of God e
into the worlde as a marchāt to buy riche Iewells, which are the soules of m
The price of thē is his owne blood, which he must shed at the ende of the fa
that is of his life, vpon the bancke of the woode of the Crosse. And for ern
he began to shed his blood 8. daies after his Natiuity, when he would be Ci
cised. The Angelical Doctor S. Thomas, yealdeth some reasōs why christ wo
be Circūcised, nor being bound to the lawe, & that he could not possibly h
Part. 3. Sinne, either Originall or Actuall. The first was, he would be Circumcised
q. 37. shewe, that he was truly man. Another was, to shew that he discended from
Art. 2. braham after the flesshe. And to the ende, that the Iewes should not haue
iust cause to reiect him, or to say, that he was not descēded of Abrahā to w
the promesse was made, *That of his seede the Messias should be borne.* Saint Basil s
that Iesus would be Circumcised, not to bind vs now .o Circumcision, b
break the bondage of so heauy a yoake. And the like saith S. Paule. *God se
Gal. 4. Son into the World, and submitted him vnto the lawe, to deliuer them, that were in su
tion to the lawe.* And in like sorte, Christ abrogated the lawe, not as a t
ge vnknowne of him, but as a thinge made by him. Finally, he woul
Saint Basil saith, submitt himselfe to the Circumcision after the fle
to giue vs instruction, that we should be Circumcised after the spirit.
men haue neede, to Circumcise their sences, as the Sight, in keepin

n that which is not lawful to be desired. The Hearing, as not to giue eare
letraction. The Tongue, by not speaking vaine and dishoneſt wordes.
of theſe, and manie other like reaſons, which the holy Doctors alleadge,
8. day after the Natiuity of the Sonne of God, holie Ioſeph, husband of
glorious Virgin and a diligent obſeruer of the lawe, ſaid vnto our Lady,
may be imagined, Mary, my deare ſpouſe. This is the 8. day ſince thy B. Son
borne, and our Lord commanded in the lawe, vpon that day, all the male
ldren of our people ſhould be Circumciſed. Tell me, whether it be the will
God, that he ſhould be ſubiect to the lawe, which God hath commanded,
uld be fulfilled. To whom the bleſſed virgin, taught by the Holy Ghoſt,
wered. It is the will of God, that his Son ſhould be circumciſed, and ſo it
eceſſary. Forthwith, the good olde man, went to call the miniſters of the
ple, of the citty of Bethleem. Who being come, with other people (as
cuſtome was for that ſacrament) into the place where the childe was borne,
bleſſed Virgin as S. Epiphanius ſaith: Began to vnclothe and open her
, not without teares, which powred downe her face; Feelinge already the
f, that her tender yonge child was there to ſuffer. Hauinge taken him out
is clothes, ſhe gaue him into the hands of the Prieſt or miniſter of this
ament. Who taking his ſharpened knife, did his office diligently. The ſon
God crying for the greare paine that he ſuffered; not only as a childe of 8.
es olde, but as a perfect man. And the more, for that he had the entire,
perfect vſe of reaſon. The teares were not fewe, that iſſued from the mo-
rs eyes, nor ſighes from her breſt, ſhee ſeing her ſon, and the ſon of God,
hed his blood. Very ſoone did this tender virgin begin to ſuffer ſorrowe,
ich yet ſhe felt not, when ſhe was deliuered of him. She began ſoone to
er, in that ſhe felt the grief of her tender litle child. The holy man Ioſeph,
not without his part of ſorrowe, who alſo ſhed teares, ſeing his God and
rd, to ſhed his blood. When this ſacrament was celebrated, it was the
tome (ſince the time of Abraham) to giue them that were Circumciſed a
me. The miniſter therefore demanded, what the name of the childe ſhould
called. For which cauſe, the holy man Ioſeph, and the bleſſed Virgin with
tuall conſent ſaid: that his name ſhould be IESVS, as the Angell had
etould, when he was firſt conceaued.

Lib. 1. cap. 4.

Of the moſt holy name of IESVS.

Oncerning this moſt ſweet name of Ieſus, it ſhalbe neceſſary to ſay ſome
thinges, of many that haue beene ſpoken, by the Saintes aſwell of the
e, as of the new teſtament. The Prophet Ieremie, ſpeakinge of this name

Iere. 11. faith: *An Oliue abounda*nt, *faire, and fruitfull, shalbe the name that our Lord giue vnto his Sonne.* Such truly is this most sweete name. He is the oliue, bringeth forth the oyle of mercy, through which by his meanes, God shew mercy to all men, in communicating to them his heauenly treas

Psal. 33 The kingly Prophet Dauid, talking with God, said: *Say to Lord, vnto my I am thy saluation:* as if he should haue said. Lord, we haue seene thee a time, a rigorous Iudge, punishing our sinnes seuerelie, causing thy selfe called, God of reuenge, God of hostes, God of rigour, and of punish hide now these names of Maiesty, and Empirie, and let vs heare the na pitty, and mercy. Let my soule heare thee say: *I am thy saluation*. I that wont to be thy punisher, will now be mercifull vnto thee. I am named fus, which is an Oliue, and which bringeth forth the oyle of mercy. M ouer, Ieremy saith, that this Oliue is aboundant. For by this name s tion doth flow forth aboundantly. And this Oliue is faire, for it hath the beauty of God. It is also fruitfull, by the benefite, and profit that it duceth in our soules. The principall of all other, is, that it is the redemp and saluation of our soules. And thus much signifieth the name of Iesus,

Cap. 1. much agreable to this, that we reade in the Canticles. *Oyle powred out name.* Ieremy saith, he is an Oliue. Salomon saith, he is Oyle. These n agree very well together, since that of the Oliue, Oyle is made. Let vs eare to that which Salomon saith. *He is oyle powred out.* The reason is; B the sonne of God was incarnate, all the mercy that he shewed to men, w litle drops, or as the dewe of this heauenly liquor, which he imparted mankinde by measure: But when the eternall word was once made man, had assumed the name of Iesus, he powred his mercies vpon mankind, aboundance. God hath not any thing that he hath not giuen, seing he hath uen himselfe. So that the sweete name of Iesus, is truly Oyle, and Oyle red out, he is the mercy it selfe, which he imparteth aboundantly.

Pro. 8. The same Salomon saith: The name of God, is a strong Tower, to which iust retire themselues, & are defended. With great reason he calleth the n of Iesus a Tower, for he is the fortresse of the Christians, vnto which who uer retireth, shalbe defended against all tribulations, and troubles. If tho Christian man) perceiue thy selfe, to be grieuously tempted by the deui matters of faith, retire thee to this strong Tower, embrace this most name, call often vpon it, and thou shalt be freed, and deliuered from this ment. If thou find thy selfe tepted by desperation, in regard of thy many fo and grieuous sinnes, retire thee to this Tower, embrace the merits of most holy name, and if thy sinnes were more in number, then the sands o sea, they shall all be pardoned. Perhaps thou art tempted with dish thoughtes, canst thou not find a remedy for them? clyme vpon this T

thou ſhalt find ſome ſhelter, or ſome place, in ſome ſide thereof, wherein
ou enter, thou ſhalt be freed frō this temptation. If any tribulation afflict
, be it corporall, or ſpirituall, rerire thee to this tower, there thou ſhalt be
nded, there thou ſhalt be ſecure. To whō ſhall pouerty be greuous, ſeing
s Chriſt ſo poore? Who ſhalbe diſpleaſed with ſuffering hunger, ſeing Ie-
Chriſt enduring both hunger, and thirſt? Who ſhalbe aſhamed to be ill
reiled, ſeing Ieſus Chriſt all naked? Who ſhalbe afraid of torments, or toy-
with wearines? who wilbe ouercome with perſecutions? and who wilbe
nted with death? ſeing Ieſus Chriſt tormented, toyled, wearied, and dead?
Moſt marueilous truly is this diuine name, wherein is found a remedy for *Eſay. 9.*
many great euils. Eſay calleth it the meruailous Name, & the ſame ſaith Da- *Pſal. 8.*
Ezechiell calleth it a moſt holy Name, Malachy calleth it the great Name *Luc. 1.*
ong the nations. This name ſeemed ſo ſweete and pleaſant vnto the Apo- *Mala. 1.*
S. Paul, that in his Epiſtles, he nameth it fiue hundred times. Writing to *Phil. 2.*
Philippians he ſaith. In this name euery knee ſhall bowe, in heauen, in
h, and vnder the earth. Euery day both Angels and men, encline and bow
nſelues vnto it. The diuells alſo did bowe, and yeald vnto it, when the
ſtles did caſt them out of men, by the vertue of this Name. S. Luke ſaith: *Luc. 10.*
Apoſtles returned ioyfull vnto Chriſt, and ſaid vnto him, Lord, the Diuels
by vertue of thy name, do tremble, and are ſubiected vnto vs. The ſame
oſtles, did great, and meruailous miracles, in the vertue of this name, after
coming of the holy Ghoſt, God heard their prayers, which they made
ntlie together ſaying: Lord, giue power to thy ſeruants, to do wonders, and
acles, by the vertue of this holy name Ieſus, by which name all are ſaued,
t come into heauen. S. Luke ſaith in the Actes of the Apoſtles; *There is no* *Act. 4.*
r name giuen vnto men, in which we can be ſaued.
And finally this is the name, as the Prophet Ioell ſaith, that euery one muſt *Ioel. 2.*
vpon, that will be ſaued. So that contemplatinge this ſweete and holie
ne; all afflictions of body and minde, wilbe tollerable and eaſie: and they
ll at the ende be deliuered and freed, from all perturbations, corporall, and
ituall, and being exerciſed in good and holy workes, by the merits of the
ſion and death of the Sonne of God, who began vpon the day of his Cir-
nciſion, to ſuffer, and ſhed his blood for vs, ſhall obtaine the grace and fa-
ur of God in this world, and in the world to come life euerlaſting.
Pope Clemens the 7. comanded in the yeare of our Lord 1530. that the Feaſt
the name of Ieſus, ſhould be celebrated the 15. day of Ianuary. But it was
receaued thoroughout the Catholike Church, which doth celebrate this
ſt, together with the Circumciſion, the firſt day of Ianuary, being the ſame
, that Chriſt was Circumciſed, and they gaue him the name of Ieſus. He
ng 8. dayes olde, Cæſar Auguſtus raigning in Rome.

Of the feast of the Epiphanie, with some considerations of this solemnitie.

THE holy scripture in the booke of Hester recounteth, that King Assuerus, a mighty Prince, desirous to shew his magnificence and greatnes, made a sumptuous feast, whereat were present many nations, of diuers qualities, conditions. The feast beinge begunne, euery one wondered exceedingly, at the thi that were therein. The order of the seruice, the delicacie of the meate, the pret wyne, the riche vessells of gould, in which they were serued. These thinges she the greatnes and magnificence of the kinge. It happened, the kinge beinge merry, dринge druncke much wine, commanded some of his seruants, to call Queene Va his wife, a most beautifull woman; who in this meane space, was in triumphe a and making feastes, to her ladies, and her damosells. The king would that she sho come into the presence of those that were at the feast, that at once they might see rare beautie, and exquisite aparaile. The Queene shewed her selfe disobedient, and w not come. Whereat the king being wrothe, made a lawe, by the consent of the g lordes of his courte, by which Queene Vasthi was depriued of the title of Queene, that she should be called no more the wife of Assuerus, but that in her place should s cede another, as beautifull, and more obedient, then shee. This woman was the b tifull Hester, who succeeded in the place of Queene Vasthi, and was entitled Qu and wife of king Assuerus.

Now let vs vse this figure, and apply it to the coming of the Sages to worship I Christ, figured by King Assuerus, who desirous to shewe vnto all, that is, both vnto gells, and men, the greatnes and maiestie of his kingdome. He made a solemne feast banquett, when he was made man, giuing vnto men that, which was first the foode of gells. At this banquet are astonished, and amased, as well Angells, as men, to see the der that God obserued in performing it. The pretious Viande, which was the king him that made the feast. The vessells of pure gould, which was his Blessed Humanity, in which his Diuinity lay couered, and inclosed. All these thinges shewe, the Greatnes, Magnificence, of the Sonne of God; who being pleasant, and iocunde, with the wine be drunke, which was the Loue he bore vnto man, for whose sake he had done it, comma that Queene Vasthi (which was the Sinagogue) should come to the feast, in the sence of the Angells, and of men, which were with him, in that poore cottage a thleem, to the ende that they might all reioyce in seeing her. He sent to call her by Scripture, and Prophets, who all spake of his coming. The Sinagogue was so pr that she made no accompt, of the commaundement of the king, but set him as nought, would not obey him. The Sonne of God being displeased hereat, made a decree, the Sina

ld be deprived of the title of Queene, and that in her place should succeede another, as was the Gentiles, figured by Hester (which supplied the place of the former) of whom for the most parte was founded, the Christian Catholike Churche, onlie Spouse of Iesus-Christ. This daye in name came the Sages, or three kinges, to adore our Saviour, to doe him reuerence, and to present him with giftes, to her Spouse, in the name of the Gentiles. How it came to passe, S. Matthew hunteth, saying.

WHen Iesus was borne in Bethleem, of Iuda, in the dayes of Herode the Kinge, beholde, there came Wise men, from the East to Ieruſa- Mat. 2.
n, sayinge: Where is he that is borne Kinge of the Iewes? for we haue ne his Starre in the East, and are come with guiftes to worship him. It n ordinary thinge with God, to vse some meanes towards men, to drawe m vnto him, yet accordinge to their seuerall qualitie, so that no man excused, for not to coming vnto him. Hereof it came, that he sent an gell, in the shape of man, vnto the Sheapheards; For they were simple n, and vnlearned, and needed to haue the matter explicated to them inly by word, howe all had passed. To the Princes of the Iewes, the Scri- and Phariſes, he addressed, the Scriptures, and Prophets; for that was a nuenient meane for them, and sufficient, which the Euangelist doth insi- ate (as S. Chrisostome noteth) in making mention in this place of Hero- Agreable wherto, is the prophecy of Daniell, which appointed 70. wee- , vnto the coming of the Messias. It was a certaine signe that he was now me, for they were fulfilled at that time when King Herode raigned. So t for the Scribes, and Phariſes, God tooke the Scripture for a sufficient ane, thoughe they had beene deasse. To these kinges, which were skill- l in Astrologie, he sent a Starre, which both called and conducted them o him.

This Starre (after the opinion of S. Austen which I take to be trueſt) apee- in the ayre the same day, that Christ was borne, and being seene of them t dwelt in the East, from Ierusalem (which they expected longe before) it a common opinion amongst them, that when this newe Starre was seene, as a certaine token, that the remedy hoped for of the whole worlde, ich was the Messias and Kinge promised to the people of Israell) was ne. It might also be, that they might haue this opinion, because of the phecie of Balaam, their countryman, which he had lefte written in the ke of Numbers, where he saith: *There shall rise a Starre out of Iacob.* Or Num. 24.
for that, patient Iob who liued amongst them, and had knowne by reue- on, the coming of the Sonne of God, into the world, had giuen them ice thereof. Or els for that some of the Sibilles had plainly told them,

that when they ſawe this new Starre, it was a ſure ſigne, that God was borne into the worlde. Whatſoeuer it was, this was in practiſe amongſt them, and they did aſſigne ſome ſpecialt perſons, to watch for that Starre, and then to giue notice thereof, vnto the Kinges adioyninge; the which ſhould meete together, and go to worſhip him. Which came to paſſe at the ſame tyme.

The Starre being ſeene, three principal men of the Prouince, being certified thereof (whom holy Church affirmeth to be Kings, as well becauſe the Prophecie of Eſaye, which ſpeakinge of the cominge of this nation, to adore Chriſt, ſaith that they were Kings: or els by tradition, grounded vpon the picture of this hiſtorie: or for that as Tertulliã ſaith, in that prouince, the wiſeſt were made Kings, who contented themſelues with the name of Wiſemen, ſeing that they were raiſed to ſuch dignity by that meanes) gathered together by the ſpeciall motiue of the holie Ghoſt, and rydinge vpon Dromedaryes, that are very swift in trauell, they arriued at Ieruſalem, and entring therinto, enquired ſaying. *Where is he that is borne kinge of the Iewes?* The Starre which apeared to them, did alwaies guide them, goinge before them in the ayre. But when they came vnto Ieruſalem, it vaniſhed from their ſight. Their Guide faylinge them, they were inforced to inquire for the Meſſias, in that which was the chiefe citty, where the generall place was, for the ſtudie of holie Scripture. By this meanes was publiſhed the miſterie of the Nativitie of Chriſt, ſo that nether the Iewes, nor Herode, might haue anie excuſe. The Sages enter into Ieruſalem, and make enquiry: *Where is he that is borne kinge of the Iewes?* Here is no ſmale conſideration to be had, in this demand which the kinges did make: nor leſſe worthy of praiſe, is their holy boldnes, in making enquity for this newe kinge, where Herode was, that tiranized the kingdome, and ſought all meanes to ſettle himſelfe therein, for the ſpace of thirtie yeares, that he had held the ſame. This could not ſtaye the good kinges, but that they would make enquirie, for the greate loue they bore to Ieſus Chriſt, which was ſuch, that as S. Chriſoſtome ſaith, they were ready to dye for him, before they ſawe him. It is alſo to be noted, that they ſay that he whom they enquire after, was borne kinge. Not as other kings be, that ordinarily obtaine the kingdome longe after they are borne, as firſt to be borne, and after to be kinges: no it fell not out ſo in Ieſus Chriſt, for he was borne kinge, and his kingdome hath no ende by his deathe. Euen as the Angell Gabriell told the Bleſſed Virgin of him. *His kingdome ſhall haue no ende.*

Mat. 2.

Luc. 1.

We ought all to imitate theſe kinges in the enquirie that they made, ſo that in euerie place we ought to ſeeke after God. And hauing found him after diligent enquirie, nor to leaue, or forſake him, all our life. Kinge Dauid prophecied of the cominge of theſe kinges, in one of his Pſalmes, ſayinge: *The kinges of Tharſis and of the Iles, ſhall proffer guiftes, and they ſhall fall before him*

Pſal. 17

the earthe to worship him, and shall offer to him of the golde of Arabia. Esay likewise prophecied and said in particuler, that they should come from the countrie of Saba, and they shall offer vnto him Gold and Incense. These kinges were witnesses, that Iesus Christ was the Messias, and their testimonie was of such Authority, that they could not be reprooued. The testimonie in fauour of one may bee suspected, either for kinred, or for being poore, or vnlearned. The Infidells might reprooue S. Iohn Baptist, for that he was the kinesman of Christ: They might reprooue S. Peter, for that he was a poore fisher. They might taxe manie of the Apostles, because they were simple persons, & vnlearned. They could not say so of these kings, because they were not the kinesmen of Christ, but Gentiles: not poore men, but kings: they were Sages, that is to say, wise men, not ignorant, or vnlearned. Esa. 60.

Hereof it came, that they being people of good account, Herode was troubled, vnderstanding of the demaund which they made. Neither was he troubled alone, but all the whole citty with him. It is no maruaile that Herode feared, for he raigned like a tyrant in the kingdome, and hearing them name another king, he had reason to feare, and to be timerous. But one may iustly meruaile, that the citty of Ierusalem was troubled, when they should rather haue reioyced, at the coming of the king so much expected. Of this, may be realed two reasons, one is: For that they sawe the king troubled: for the inriors alwaies haue regarde to their superiors, and do the same that they see hem doe. We may beholde the same, in the seruant of Saule, who seeing his 1. Reg. 31.
aster fall on his sworde, and kill himselfe (hauing lost the battaile with the hilistians vpon Gilboe) he did the same also. Which prooueth, that if the rinces be good, so wil the subiects also bee. Salomon affirmeth the same saying: *Such be the cittisens of a citty, as the gouernors be.* So that the citisens of Ie- Eccl. 30.
salem were troubled, for that they sawe the king troubled. The other reason , for that all the people, aswell ecclesiastical as secular, were quite out of order. They were Couetous, Proude, & Carnal. And hearinge that the Messias as come, who (comanded by God) was to chastice offenders, it caused them be troubled, fearing the chasticement, which they deserued. In fine, this ing seeming to be a matter of great importãce, king Herode caused the cheif riestes, & teachers of the people, to be assembled, & demanded of thẽ in what lace the expected Messias should be borne, as they found by the Scripture nd Prophets? They answered him with the wordes of the Prophet Micheas, at saith: *he should be borne in Bethleem of Iuda.* S. Chrisostome saith. These Cap. 2.
octors sinned greuously, and that they were like Iudas, who told the officers hich was Christ, that they might take him; In like maner did these doctors: or knowing (or they ought to haue knowne) the perfidious intẽtion of Herode, in telling where Christ was borne, was a deliuery of him into his hãdes,

that

that he might kill him. And for this cauſe, he calleth ſuch men, not preache of the worde of God, but betrayers thereof. S. Auſten ſaith: They were li the Carpenters, that built the Arke of Noe, wherein other men were ſau and themſelues were without, and periſhed.

Herode hearing their anſwere, called to him the Sages, & reported to them what the doctors had ſaid; and being further enformed by them, of the Star they had ſeene, and of the time it had apeered vnto them, he ſent them vn Bethleem, requeſtinge of them, that when they had found the childe th ſought, they would make report thereof at their returne to him, to the en he might goe to worſhip him. But this that he ſaid to them, was in deceit for if he had found him, he entended to kill him.

The Sages being dimiſſed herewith, tooke their iorney toward Bethleem and behold the Starre, which had guided thē before, apeared to them againe which they following with ioy, arriued at Bethleem on the thirteene day. ſtoode ouer the houſe, where the Glorious Virgin, with her Bleſſed Sōne wer which was in the ſame place, where ſhe was deliuered. Being done by the o dination of God, that it ſhould be a matter of more admiration, to ſee thre kings worſhip as God, a litle child, borne in a Stalle, and layd in a Cribbe. this alſo reſulteth more honor to the child: in that he was not adored of the in anie ſumptuous pallace. God would alſo haue the Sages find him there, b cauſe the place was priuate, which could not haue beene if they had found him in the Citty, for then euery man had knowne the cominge of the king and that they had adored, the ſonne of Mary, the ſpouſe of Ioſeph. The pe ple likewiſe had giuen notice to Herode, when he diligently ſought the n king, and made the Maſſacre of the Innocent children, to haue ſlaine hi amongſt them. And if he had bene then in Egypt, he had ſent to perſecute hi there, which might haue bene a greuous affliction, both for the bleſſed Vi gin, and for Ioſeph alſo. For all theſe cauſes, it pleaſed God to haue the ad ration of him by the kinges, performed in the cottage at Bethleem: T Starre ſtanding ſtill, ſpread many beames vpon the place, wherein the ſon of God was, as if (ſaith S. Auguſtin) it had ſaid to the kings. Here is he wh you doe ſeeke, you neede to goe no futther, here is the dwelling place of t Sonne of God. Where we may imagine, that greate was the admiration theſe kings, at this ſo great a miſtery; ſeing withall the place, where the ki lay whom they ſought, to be a fitter lodging for beaſtes, then men.

At that time the glorious Virgin was ful of care, as we may by reaſon im gine; for (as Origen ſaith) ſhe vnderſtanding well the Scriptures, and Pr phets, and alſo inſtructed by the Holy Ghoſt, knewe very wel, that the kin of the Eaſt, ſhould come to adore her Sonne, and expectinge it, we may b leeue, that ſhe had trimmed, and dreſſed vp that poore lodging. On the ot

de, ſhe knewe that Herode, would ſeeke the death of her ſonne: whereupon, earing the noiſe, which the kinges, with their ſeruants made, whileſt they ighted from their beaſtes, and ſeing the Starre to caſt ſhining beames vpon hat place, and perceiuing them alſo to enter into the houſe, the colour of her ce changed often; On while ſhe felt ioy, thincking it to be the kings that ame: another while ſhe feared leaſt it were Herode. She tooke her little Child her armes, and held it to her face, and then the kings entred. Who ſeing he glorious Virgin, began to feele the taſt of heauenly ſweetenes in their oules, and ſpeaking to her with duty, they modeſtly deſired her to ſhew them he diuine treaſure, that ſhe held in her armes, for they were come from the rdeſt borders of the earth, to ſee, and adore him. The Bleſſed Virgin putting way all feare, and repleniſhed with ioy, opened the curtaines of the Holy of olies (as a man may ſay) to wit, the blanket, wherewith ſhe had couered he face of that ſweete Child. The kings caſting their eyes on him, by the teimony the Holy Ghoſt gaue in their hartes, knewe clearly, that this Child hich they ſawe, although poore, and in a baſe place, and in the armes of a amoſell likewiſe poore (yet moſt holy and vertuous) was the very ſonne of od. And theſe kings, whom the Starre had guided, when they ſawe this Sun-, their eyes were dazeled, and they fell downe proſtrate on the earth before im, making to him obeyſance, and reuerence. No humane tongue can expreſ-, with what tendernes of hart, and deuotion, the holy kings adored him, ow great their ioy was, and the holy conference they had, with the Bleſſed irgin. But what vnderſtanding of man can conceiue, the infinite ioy and con-nt the Glorious virgin tooke, and the holy Patriarch Ioſeph, who was pre-nt at the coming of the kings?

When theſe holy kings had adored the ſonne of God, they preſented and ffred vnto him Gold, as to a potent king, Incence, as to the true God, & Mir-e, as to a mortall man. We may alſo meditate among other thinges, that eſe kings reioyſed with our Bleſſed Lady, that ſhe was elected, to be a pure irgin, and Mother of God: and how ſhe with modeſt, & graue ſpeeches, retur-d thanks for their coming, and for the preſents giuen by them to her ſonne. would be too tedious to ſpeake, how in this ſollemne action is treated, the pouſalls of the new borne Infant with the Gentiles, from whom, and in whoſe me theſe kings came, for to that ende was their cominge.

Hauing thus accompliſhed that which was inioyned, or needfull for them doe, it was reueiled vnto them by God, that they ſhould not returne back Herode. So taking leaue of the Bleſſed Virgin, they returned to their coūtry nother way: Leauing the poore lodging of Bethleem empty, and the Child ell pleaſed, who vnderſtood right well the honor, and ſeruice, they had one him. Let vs alſo reſort, and repaire vnto him in this ioyfull time, to

obtaine his grace, & beare vnto him the ſame preſents, that the kings brou him, that is to ſay: The pure Gold of a liuelie faith. The ſweete ſmelling cence of effectuall prayer; And the bitter Mirrhe of mortification; To the we may obtaine that of him which theſe obtained, to wit; his heauenly Gra and fauour, as a pledge, and earneſt, of his Glorie and Beatitude. To whi God of his mercy and bounty bring vs, Amen.

S. Hierome, S. Auguſtin, S. Chriſoſtome, S. Anaſtaſius, S. Iſidorus, Tert lian, and Remigius ſay: that theſe Magi, were kings. S. Auguſtine ſaith th were three. Franciſcus Maurelicus in his Martyrologe ſaith: their names we Gaſpar, Baltazar, and Melchior. S. Chriſoſtome ſaith: S. Thomas the Ap ſtle baptiſed them, and made them Biſhops. Iohn Eckius ſaith: their bod were kept in Conſtantinople, and were afterward tranſlated from thence Millane, and from thence to Collen in Germanie. The Church celebrate this ſolemnity, on the ſame day that the kings adored Ieſus Chriſt, whi was on the 6. of Ianuary, in the firſt yeare of our Lord: Cæſar Auguſtus bei Emperour of Rome.

The life of S. Higinius Pope and Martyr.

1. Pet. 5. *ACcording as the Apoſtle S. Peter ſaith, God taketh eſpeciall care of his Church. A although ſometimes the be in grieuous neceſsity, we ſhould not therefore thin that ſhe ſhall vtterly perish, yea, ſometimes, the ſtormes of perſecutions doe m her more Glorious, and Beautifull. The more the waters of the deluge increaſed, the higher Arke of Noe was lifted vp, and aduanced. So alſo the Perſecutions, which the Church en reth, do aduance her and make her more renowmed. Euſebius Caſarienſis ſaith: the more cruel tirants perſecuted the Church in putting Chriſtians to death, the more the faith of C increaſed. For in the killing of one martyr, many Gentiles beholding their conſtancy, the deſire they had to ſuffer for Chriſt Ieſus, forſooke their Idolatry, and became Chriſtia All this proceeded, of the eſpeciall care God had continually, of the good of his Church.*

Hereof it came, that in theſe times, when the enemies were many, and very potent, the Church tender, and of ſmale force, as in her beginninge; God gaue vnto her Pre and Biſhops, notable for their vertuous liues, and famous for their doctrine and learn So that as well, with the example of their holy life, as of their conſtant ſuffring death, caused the faithfull to take heart and courage, to continue in the ſeruice of God, an die for his loue, when occaſion was offered. And with their learning and doctrine, they ſtructed them in the Chriſtian faith, and to beleeue as they ought. Such a Prelate, was Glorious S. Higinius, a man excellent both for his life and learning, of whom Damaſu other authors write in this maner.

S. Peters Seat being void by the death of Teleſphorus, Higinius borne in thens, ſonne to a Philoſopher, was placed in the ſame. At which time, fou

urth persecution was violent; the faithfull being not only afflicted by that anes, but also molested by the heretikes, Valentinus, Cerdon & Marcion. is holy Pope Higinius, opposed and set him selfe against the hereticks, engthning the Christians that were present, by his good example, and con-rting the absent by Epistles, full of great learning and Christian loue as may seene by two of them yet extant) exhorting them to fight manfully for the ue of Iesus-Christ. One of these Epistles he directed vnto all the faithfull, to ld them in the vnion of Faith: in which he teacheth and declareth, what ey ought to beleeue in the misterie of the Incarnation of our Lord; which s at that time by some not rightly vnderstoode, and impugned by the he-ikes. The other he wrote vnto the Atheniens, his countriemen, admoni-ing them to good woorkes, which to vnderstand, would be comfortable and full vnto him: the contrary, would be sorrowe, and griefe of hart, euen to death. He added therin many notable documents for the gaining of hea-n. Thus he behaued himselfe, toward those that were absent, and was very udent, and discret in gouernement, of those that were present.

He apointed particuler distinctions in degrees, and Ecclesiastieall offices, ugh they were instituted, euen from the time of the Apostles: as Ostiarie, ctor, Exorcist, Acolyte, Subdeacon, and Deacon, neuertheless, this good hop declared what belonged to eache seuerall duty, least by ignorance there ght arise disorder, and confusion in the Churches and other places, where faithful people assembled vnto diuine seruice. Likewise he ordained, t the Church should be consecrated, and being once made, might not be ger, or lesser, without licence of the Metropolitane. Also, that the wood, d stone of a Church ruinated, might not be conuerted to any prophane buil-ng; yet might they be transported, to the vse of buildings dedicated to God; hich he did to confound the hereticks, which did not only put to prophane , the timber and stone of the Churches, but also the holy Vestures, and sa-d Vessels, in contempt of the Saints, and God himselfe, who will at the last, e the their deserued chasticement, as he punished the wicked king Balthasar, t prophaned the vessels, in seruing them into his banquett. Moreouer, that Baptisme should be but one God father, and one God mother, which decree enght was not obserued, but the Councell of Trent hath renewed this old inance. Also, this Pope comanded, that the Metropolitane should be bound, ssemble together, the other Bishops that be his Suffraganes, whesoeuer oc-ion should be, to proceed against any Bishop subiect to him. Likewise he ad-some decrees, concerning the Consecration of Chrisme, the thing it selfe, ng in vse before; Finally, hauing gouerned the Church of God vertuously, re yeres, three monthes, & foure daies, he was martyred, for the loue of Ie-Christ, in the fourth persecution, and on the 11. day of Ianuary. In the

yeare of our Lord. 158. In the raigne of Antonius Pius. He gaue holy or thrice, in the which he ordered, 15. Prieſtes, 5. Deacons, and 6. Biſhops. His b was buried in the Vatican, with his other predeceſſors. It is ſaid of him, t he encreaſed the number of Prieſtes in the Pariſhes; there being but one be that time in each of them, the which after that time were called the Ca nalls (that is, the Principall, and the head of the other Prieſtes). And of th the Cardinalls that at this preſent are in ſuch eminent place in the Chu of God, haue their Originall. The Catholike Church maketh a comemo tion of S. Higinius, on the ſame day of his martyrdome.

The life of S. Hilarius, Biſhop, and Confeſſor.

THE Apoſtle, S. Paule, exhorteth the Philippians, that they ſhould ſhew them ues thankefull vnto God, in ſeruing him, and not to diſpleaſe him. Hauing reg and reſpect to that ſinguler grace, they had receiued of his Maieſty. And she to them what this grace was, he ſaid: Ieſus Chriſt hath granted to you, that not only ſhould beleeue in him, but alſo, that you ſhould ſuffer for him. It is a great fauour of G that he giue a man grace to beleeue in him: but to giue him grace, that he be ready prompt to ſuffer for his ſake, is a great, and moſt eſpeciall fauour. This grace and fau was granted vnto S. Hillarius, not only that he ſhould ſerue and beleeue in him: but gladly and ioifully to ſuffer for his ſake, all that his aduerſaries impoſed vpon him, as may ſee in his life, written by Fortunatus B. of Poitiers, by Gregory Turonenſis, an Ruffinus in this maner.

THE bleſſed Hillarius Biſhop of Poitiers, was borne in the countri Gaſcoignie in France. There appeered in him ſuch hope of learning wiſedome euen from his Childehoode, that it was a manifeſt ſigne, that G had elected him to be a defender of his faith and Ghoſpell. His father and m ther were both of noble blood, by whoſe counſel and commandement he to to wife a Damoſell of equall eſtate to himſelfe, by whom he had one daugh Liuing in this eſtate, he ſhewed himſelfe to be a moſt faithful Chriſtian in lief, and a capitall enemie to the Arrian heretickes, of whom there were many at that time. Hillarius perſecuted them as much as he might, & eſch ed and auoided their companie and conuerſation, nor euer ſhewed he th good countenance. He perſwaded them that were free from this hereſie, continewe firme and conſtant, in the true faith of the Holie Trinitie, confeſſing the equalitie of Perſons, againſt the impious hereſie of Arrius, affirmed the contrarie. His wordes were as fierie ſparkes of the loue of

th which he kindled the luke warme; yea, and frosen hartes of diuers, and
s cause, that the error of the Arrians was stayd, and encreased not so fast. By
is the blessed Hilarius got much estimation, and the good opinion of him
s so augmented, that by the desire of the people (moued by God) he was
ade Priest, and shortelie after elected and consecrated Bishop.

The Romaine Breuiarie saith, his wife was nowe deade; but Fortunatus
ith, she was aliue, and that she liued long after. I giue yet more credit,
d hold that as more certaine which the Breuiarie saith; but withall, I doe
ot vtterlie disalowe, that Hillarius was made Priest, and elected and conse-
ated Bishop, his wife beinge yet aliue, for so the vsage was in the primi-
ue Church, but not in such sorte as some heretiques meane and vnder-
nde it. The truth is (if you aduisedlie marke the histories diuine and hu-
ane) that none after he was Prieſt, tooke a wife, but if it happened that any
at hath deserued that function, or office, were maried, he tooke Orders,
t with this condition, that he should not after keepe companie with his
fe. So that either they separated themselues a sunder, with mutuall con-
nt; or els if they continued in house together, they liued not as man and
fe, but as brother and sister; so that alwaies the Priest liued in chastitie.
or this cause, it is not inconuenient to saye, that Saint Hillarius was made
riest, his wife being aliue, as at that time the vsage was: But for that the
omane Breuiarie saith she was deade. I saie the same also. Hilarius beinge
us made Bishopp, he did not onlie labour to doe good in his owne Dio-
esse, but the good report of his vertues, spreading into diuers regions of
hristendome, all tooke profit of his doctrine, and holines of life, so that
me encreased in vertue, and others forsooke and lefte their vicious and sin-
ll liues, by his good example.

At that time Constantius at Constantinople ruled the Empire, vnder whom
e venimous heresie of Arrius tooke strength, and was enlarged into diuers
artes of Christēdome. Which thing Hillarius cōsidering, shaking off al feare,
nd armed with zeale & fervour of the faith, like a valourous Captaine with
n inuincible minde, entred the mideſt of the enemies squadron, putting him-
lf many times in danger of death, among the verie swordes of the Heretikes
hich he (furnished with eloquence and learning, and repleniſhed with God-
e and burning Zeale) did blunt, and made vnprofitable, and euen to fall
ut of their handes. The arguments and reason whereby he prooued the ve-
tie of the Catholike Faith, were of such efficacie, and force, that he strooke
hem so dombe, as they had not one word to saie against him, in the defence
f their heresie. This was a great stay and comfort, prouided without doubt,
y the almightie hand of God, for the helpe of the vnlettered and simple
eople; who seing many Bishops, learned and of good life in outward show

(although that one or two were plaine hipocrites) to maintaine and vp
the opinion of Arrius, they might by that occasion be drawne into that er
but now considering the case without passion of mind, and seing Hilari
Prelate, so learned, and holy of life, to be of contrary opinion, and that he
puted with the Heretiques and conuinced them openlie, it was a notable m
tiue to draw and induce them, to deny the pernicious heresie of Arrius, and
beleeue and hold firme the Catholique faith. Two Bishops of the Arrians,
one called Vrsatius, the other Valens, noting this, procured the Emp. Co
stantius (who fauoured them greatly, and was also infected with the heresy
Arrius) to send Hillarius into exile, and perswaded the Emperour thereto s
ing; that Hillari was the only man that disturbed the peace of Christendo
and that if he were banished, he should after enioy peace, in all his empi
The Emperour enclined easily thereto, and banished Hill: into Phrigia a co
try of Asia, and with him he sent two other holy Bishops, to witt Dioni
Bishop of Millane, and Eusebius Bishop of Vercelles.

The b'essed man Hillarius, bore this affliction with wonderfull patien
knowing well, that the farther he parted from his earthly country, for the lo
of Iesus Christ, the nerer he drew to the kingdome of heauen. In the time
Hillarius was in exile, in many things he manifested his constancy and ver
and the loue he bore to God; not murmuringe or grudginge, but rendri
thancks that he was made worthy to suffer troubles, for the loue of his ho
Name: And this is a most certaine proofe and trial, whether vertue be true a
sincere, or in outward shew only. For the man that in aduersitie doth not
taine the vertue he shewed in prosperitie, declareth it to be but imperfect
him: but he that shineth in tribulations, as the Gold in the fire, sheweth th
he is truly vertuous indeede.

Whilst Hill: was in exile, he was aduertised that his daughter Abra, who
he had left in his owne country, was sued much vnto (for that she was yon
faire, and very wise) by a yong man, riche, and noble, of the same cittie, a
that they were at the point to make vp the mariage. The good father Hill
vnderstanding it, fell forthwith to prayer, and instantly desired of God, th
the mariage might not go forwarde, but that hi- daughter might contine
firme, in her purposed and intended Virginitie. And occasion offring it self,
wrote a letter vnto her, in which he said: that he had prouided her of a spo
se, whose nobilitie surpassed all nobilitie on the earth; his faitenes exceed
the beautie of the lillies, and roses; the splendour of his eyes dimmed a
darkned the precious stones; his garments were more white then the snow
and shined like the beames of the Sunne; and his wealth was greater then
all the kinges in the worlde; his wisedome was without comparison, and h
lipps distilled hony when he spoke: his conuersation was right honest and ve

tuou

ous; his eſtate was honorable, and he was in all thinges ſo compleat, that was great indiſcretion and follie to take any worldly man in his ſtead; Laſt-; he praied her, that vntill he ſaw her, ſhe ſhould not diſpoſe of hir ſelfe: at ſhe ſhould remember her duty; that ſhe ſhould loue him, and be vnto him edient as a daughter ought. When Abra receiued this letter, ſhe tooke great mfort therein, and being inamored of the Spouſe which her Father promi- her, ſhe reſolued to obey him and to remaine a Virgin.

The holy Biſhop Hilla: remained certaine yeeres in baniſhment, in which me there was ſomoned a Councell at Seleucia in Iſauria, which is a prouince the leſſer Aſia, and he being alſo warned vnto it, made prouiſion of neceſſa- s for the voyage. As he trauailed on the way, entring into a Cittie, a certai- damoſell named Florentia, whoſe parents were Gentilles, by hap being in emple where were many people, ſeing the holy Biſhop Hillarius to come to at temple, preſently with a loud voice told who he was, and of his Holie, d vertuous life. Then forceably preſſing through the middeſt of the people, e fell at his feete, and would not ariſe by any meanes, till the Holy Biſhop ndeſcended to baptiſe her, which ſhe ſought with many teares. Afterward baptiſed her, with her Father and Mother, hauing firſt inſtructed them in e Chriſtian faith, to the great ioy and reioycing of S. Hilla: There he ſtaid few daies, and afterwardes he went on his iourney. That Damoſell viſited m in his Biſhopricke afterward and ſaid; that ſhe had more reaſon to ſtay ere he was, for that ſhe was regenerate by him, then to remaine where her ther and Mother liued that did beget her.

After that, Hilla: came to the Councell, and was receiued of the Catholikes th incredible ioy. In that place many matters were treated of, and handled, d the errors which the Hereticall conuenticle of Ariminum had receiued, re confuted; for in that Councell, the Heretickes by might and ſubtility euailing, ſome thinges were ſet downe and ordered, contrary to the verity the Catholike faith: although the Catholikes had gainſaid and contradi- d the ſame continually.

Hilla: and other Prelats, ſeing that the affaires of the Catholikes ſtoode ſo re, in the preſent Councell of Seleucia, and that the moſt neceſſary buſines, s, to reduce the Emp. Conſtantius to the truth, who ſtood all this time ob- nate in his error, hauing neere vnto him two heretikes, Vrſatius and Valens; was determined he ſhould go to the Emperour to talke with him, as legat om the Councell, and ſo it was done. Hilla: being come into the Emperors eſence; deſired him to appoint, and ſet men of Iudgement, and ſufficiency, be Iudges; for he would diſpute with Vrſatius and Valens; and he truſted in od to conuince them, with the truth, vpon which he relyed; and he hoped s maieſtie and all the world ſhould ſee & perceaue, the blindnes and error,

wherein

wherein they, and their teachers were. Thoſe two Heretickes hauinge [illegible] of his requeſt, and fearing the domage & diſcredit that might ariſe to them ſollicited the Emp. before he gaue anie anſwere vnto Hill: that he would ſe him back vnto his Biſhopricke in Fraunce. They were ſo importunat therein that although the Emp: was reſolute and determined to heare the diſputation, and to followe the part that remained Victor, yet they obtained at the laſt, that Hilla: was ſent home to his Biſhopricke, which thing Hill: did, ver vnwillinglie, but he could do no other. And he ſaid: that this was vnto him a new baniſhment; For that, leauinge the cauſe of God vndetermined, he could not bringe them to the diſputation, where he made full account of Victorie: albeit, it was likelie, that although he had remained Victor, again his aduerſaries, yet litle good would haue ariſen to the Emp: who ſhould have bene left in the hands, of the perfidious heretickes, to be againe deceaued.

There were others beſides that drew the Emp: to the wrong waie; amon whō was another fauorite of his called Saturninus, who was the cheife procu rer of his baniſhment. He was Biſhop of Arles, who being preſent in a coun cell holden at Bytera, which was called for that entēt, laboured the matter ſo that Hilla: was baniſhed by decree of that councell. After which alſo he ſoli cited the Emp: till he had cauſed execution to be done, according to the de cree there made. The ſame Saturninus trauelled with Vrſatius & Valens that Hilla: ſhould be ſent back to his Biſhopricke. For they feared, if he returned to the Councell of Seleucia (in which before he had refuted the determinatiō of the Conuenticle of Ariminium) he would proceed further; hauing not yet ma de the decree in the Councell, as they ſaid he had, and as he would haue don without queſtiō if the Emp: would haue permitted him, to returne thither. But therefore did the Emp: inhibitt him to go, ſo that he could not be preſent at the things eſtabliſhed in that Councell.

Hilla: returning into France, the ſhip wherein he was, arriued at an Ile cal led Gallinira, the which is in the ſea of Toſcana, and vndērſtanding it was vn habited becauſe of the many venimous ſerpents which were therein (it ſee ming a ſmaller danger to the holie Biſhop to combate with thoſe venemou beaſtes, then with the heretickes with whom he was in continuall ſtrife) re ſolued to lande, although they that were in the ſhippe with him, were ver vnwilling he ſhould. He tooke his Croſier in his hand, and ſeing the ſerpents cōming toward him, threatned them therwith making the ſigne of the Croſſe where vpon ſodeinlie they fled backward, and he followed and droue them to a ſteep and mountainous place of the Iland, where he pitched downe his Cro ſier in the ground, as a bound which the ſerpents ſhould not afterwards paſſe And although they are ſeene to ſwimme in the water, in the other parte of the Iland, yet are they not ſeene at any time, to paſſe the boundes the holie ma

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[illegible]et them. By this we may see how much the second Adam Iesus Christ surpasseth the former Adam. The first obeyed the Serpent, and the second hath such seruants, vnto whom the Serpents obey. The first Adam was cast out of his seate, that is Paradise, by the meanes of a Serpent: And the second dryueth the Serpents, out of their walkes, by his seruants. From that time this Iland was made habitable, and where before dwelt Serpents, nowe inhabite men, who laude and praise the second Adam Iesus Christ, who worketh such wonders by the handes of his Saints. Hillarie being returned into his Countrie, the people receaued him with incredible ioye.

After a fewe daies, he went to visit S. Martin, who was yet a Catecumen, that is so saie, was not yet baptysed, but stayed the time of baptisme, vntil he had bene sufficientlie instructed in the faith; hauing alreadie merited to see Christ vnder the shape of a poore man, whom he had clothed with part of his owne apparell. Hé desired also to see S. Hillarie, whose learning, and vertue was famous ouer all the world. Martin being at that time lodged in a village of Pictauia, called Tegiacū, raised to life a dead man, by the power of God, which miracle was published thorough all the cittie. A while after it came to passe, that the sonne of a noble woman of the same place, dyed without baptisme. The discomforted mother went to S. Hillarie, and fell at his feete, shedding manie teares, and layd the bodie of her dead Sonne before him, vtteringe wordes that would haue softened a hart of flinte. Amonge other she said. Martin being onlie a Catecumen, hath restored life to a dead bodie; Thou that art a Prelate, and hast serued God so manie yeares, demaund of God also that my sonne may returne to life, or at least, that he may liue to be baptised, and then I shall remaine conforted, although he die presentlie after: Thou art father of manie people, let me be mother of onlie one sonne that I haue. These wordes moued Hillarie to compassion exceedinglie. Forthwith in presence of much people, he fell to prayer, with such feruour, and efficacy, that the child by litle, and litle, begane to change the palenes, & deadlie colour, and a liuelie red came into his face; the cold members became warme; the eyes which before were shutt, did open; and the child also opened the mouth, and spake: and in fine, before the holy Bishop arose from his prayers, the child was restored from death, to life, whereat the mother, and all the people present, reioyced exceedinglie.

God also wrought another miracle, by the hande of his seruant Hillarie, contrarie to the former; and it was thus. His daughter Abra hauinge continued, in her purpose of Chastitie, till the returne of her welbeloued father, in a time said to him, that she much desyred the Spouse, which he promised her in his letter. He then knowinge by reuelation from God, that she was in the state of Grace; fell to prayer, and obtained that which he requested:

namely, that the maide without infirmitie, and (as it seemed) without g
might depart out of this life vnto eternall ioye. And so her soule went
possesse the Spouse, her father had promised; who also himself did burie he
the earth. This was as great a miracle, as the raysinge of the childe, fr
death, for she returned to that life in which she might sinne & offend G
but she in dyinge, obteyned the life wherein she could not sinne. The ho
Bishop spent the rest of his life, and the time he could spare (from his or
narie, and needfull busines) in wryting, wherein remaineth the everlasti
memorie, of his notable eloquence, and profound and elegant stile, of whi
the bookes he wrote of the B. Trinitie, do giue testimonie, although it be sai
that he wrote them in the time of his banishment. He wrote vppon so
Psalmes of Dauid: vpon the Ghospell of S. Matthewe, and of other matte
whereby as also by his trauels that he suffered, for the defence of the faith,
the Miracles he wrought, appeareth how high he was in the fauour of
mightie God.

Thus he passed his life, and when the hower of his death came, which w
ioyfull to him, gladfull to the court of heauen, but dolorous and sorro
full for his cittie, he most happily rendered vp his soule to God. And after h
bodie was laid in the earth, God shewed manie miracles by his meanes. O
was, there was a yong man called Probianus, who was sicke vnto death; who
his father made to be borne, to touch the relikes of the Saint, and forthwith
arose vp perfectlie whole. This yongman was afterwards Bishop of the sa
Cittie of Poytiers, and would vsuallie remember and repeate this bene
that God bestowed on him, by the meritts of S. Hillarie. Two leapers th
tooke of the earth of his sepulchre, & laid it on their heades, recouered the
perfect health. A yong woman that had her arme withered, was healed
siting his sepulchre. A blind man vsed ordinarilie to visitt the Church
S. Martin; who likewise did manie miracles. It happened that he remain
one night in the Church where S. Hillarie was buried, and hauing spent t
night in prayer, he was restored to his sight, and was the first that sawe t
daie breake, and called vp the Priestes to mattins, which they vsed to saye
those times at daie breaking.

Clodoueus King of France being to go to warre against the Heretikes,
tred the Church of S. Hillarie to praie, & there came a shining raye from
heauens, with a voice, which willed him forthwith to depart, to set on his en
mies, and he should obtaine the victor. The good King did so, & was vict
rious, as the voice foretold him. So that it seemed S. Hillarie after his dea
persecuted still the Heretikes.

Notable was the hap that befell to two marchants, who coming with th
marchandise to the cittie, where S. Hilla. laie buried, the one said to the oth

et vs make an offringe at the ſepulchre, as ſome Picture of waxe, that may e for vs both. Theſe wordes diſpleaſed the other marchant, although he emed willing. To the ſepulchre they come, and offer the Image of waxe; hich forthwith was deuided in the midle, and the one part remained there here they laid it, and the other piece was throwen a good way off. When the archant that made the offring with an il will, ſawe this miracle, he confeſſed is illintention, & perceiued, that for that cauſe the Saint would not accept f his part, and repented him of his error, and before he departed from the ittie, he offred to the holie ſepulchre a guift of more valewe.

Fortunatus recounteth many others miracles, that God did and doth yet ontinuallie, by the meritts of S. Hillarie Biſhop and Confeſſor, whoſe glo- ious paſſage out of this life, was on the 13. daie of Ianuarie, in the yeare of ur lorde 369. Valentinianus beinge Emperour (Trithemius ſaith it was the eare of our lorde 371. Onufrius ſaith 372.) The Churche celebrateth his feaſt e daie following, that is to ſaie, on the 14. daie, for that the Octaues of the piphanie fall on the 13. daie.

The life of S. Felix, Prieſt, and Confeſſor.

HAppie doth the Holie Ghoſt in Eccleſiaſticus call him, that hath not ſorrowe of mynd, and falleth not from his hope. Some men are ſo impatient in their tribulations which God ſendeth them, that they complaine of him as though he had done em great iniurie, and do ſo nourriſh in their mindes diſcontent, and ſorrowe, that ſome- nes they fall into deſperation. One cannot call them fortunate but diſgraced, not hap- , but vnhappie and miſerable. But thoſe that ſupport with patience the like afflictions, d giue thancks therefore to God, knowing that all cometh from him for their profit & od, theſe be happie and bleſſed in ſuffering tribulation, cheerefully for the loue of Ieſu- riſt, as S. Felix did, not only Felix, or happie in name, but alſo in ſufferinge coura- uſly for the loue of his Sauiour, as you ſhall read in his life, written by S. Paulinus hop of Nola, and by venerable Bede, as followeth.

. Felix was borne in the cittie of Nola in Campagnia, his father was of Syria and was called Hermias, who left at his death great ſtore of riches, which re deuyded betwene Felix, and another brother he had, who was called rmias, after his father. This Hermias followed the warres in the courte of e Romaine Emp: Felix was deſirous to follow the warfarre, but not of the mp: of this world, but of the King of heauen; he tooke orders, & paſſing frō e degree to another, he was made Prieſt. In his time was a verie ſore perſe- tion againſt the Chriſtians, and officers came to Nola, to aprehend all the

Christians that could be found there. There was at that time, an old ma great hollines called Maximus, Bishop of that cittie, who seing they ent to imprison him, and remembring the wordes of Christ, in S. Mathewe saith: *When they shall persecute you in one cittie, flye into another*, put it in prac The holie old Bishop departed in secret maner from Nola, and left S. Feli discharge his place & office (putting him in minde that he should haue a c of the honor of God, & of the good of his neighbour) for that he being a y man, was better able to beare out the brunt of the persecution. Felix accep of the charge, and was very diligent to encourage the Christiãs, aduising th that they should consider the grosse blindnes of the Idolaters, which ado thinges made with handes, as their godds. This caused him to be knowen the persecuting officers, who tooke & put him in a most dark dongeon, loa with bolts and manicles of Iron, and they made him stand barefooted v broken Oyster-shells and Tile-sheardes; a great and grieuous torment.

Maximus fled to the top of a hill, and although he was at libertie, yet s teined he asmuch affliction, as Felix did in prison. It afflicted him to think the estate of his flock, honger tormented his body, and for that it was wint the cold wel nighe extinguished the litle naturall heat that remained in hi being feebled with old age; so that for very weakenes, he fel half dead in a p ce full of bushes and thornes. But God who is merciful, would not forsake relinquishe his seruant in this distresse, but sent an Angell to the prison wh Felix was, and bid him to arise from that place. He was in doubt to doe thincking it might be an illusion and deceite of the diuell, but the Angel c manding him stil to depart this prison, he assayed to stãd on his feet, & sod lie all the bolts and irons that were vpon him fell to the ground, and he rem ned free; the Angell going before, he passed thorough the watche, all the do opening of their owne accord. The Angell went allwaies before him, and g ded Felix to the hill where the holy Bishop laye at the point of death. W Felix saw him, he had great compassion, and lifted him from the ground, b he could not by any meanes, get life almost at all into him, wherefore he fell prayer, the only refuge of afflictions; in which casting vp his eye, he saw a b of grapes, hanging on a thorne, which came from the land of promise, e from heauen. Felix tooke the grapes, and crushing them with his hand w difficultie, made the sweete moysture to enter into his mouth, which as so as the holy old man tasted, he came to himself, opened his eyes, and weepi complained tenderly on Felix and said; why stayedst thou so long, my son for God told me that thou shouldst come to relieue me. Felix excused hims as well he might, and there they two had sundry and compassionate speec mixed with teares, for the afflictions wherein the people of God remai and both of them resolued to returne into the cittie.

The good Felix laid the bleſſed old man on his ſhoulders, hauing no better eanes to effect it; and not only bore him into the cittie, but placed him alſo ſaftie, in the houſe of a vertuous widowe, where he remained ſafe till the d of the perſecution. Felix hauing prouided for the ſecurity of the Biſhop, turned to his owne houſe where he ſtayed certaine daies with an old woman at attended him. But after the Church was reſtored to peace, by reaſon the yfants were departed from thence, the valiant warriour of our Lorde iſ- ed out a freſhe, with greater courage then before, preachinge the faith of ſus Chriſt publiquely in the ſtreetes; encouraging the Chriſtians, whoſe min- s had beene danted by the foreſaid perſecution. The report hereof cominge places adioyning, it cauſed the Tyrants to returne to Nola to ſeeke Felix, & ey coming to the towne made haſt to the ſtreet where as he was. The firſt man whom they inquired for him was Felix himſelfe, who anſwered them, that lix was not farre off. They leſte him and asked of another for Felix, and he ld them that they had ſpoken to Felix themſelues euen now. In the meane ne, Felix was gone out of the ſtreet, vnderſtãding the cauſe of their inquiry, d while the officers went vp and downe ſearching for him, Felix came to an d wall in the citty, & thinking it a fit place to hide himſelfe, he went between e breaches of the wall. Aſſone as he was gone in, it pleaſed God, that on a daine there were gathered together a multitude of Spyders: who with their ebbs couered the breache in the wall. One that ſawe Felix enter in, told the archers who were not farre off, and they veiwing the place full of cobwebbs id one to another: who ſaith Felix is gone in heere? they do but mock vs: here nnot enter in a flye much leſſe a man, but he ſhould be ſeene, and ſo in an an- r they went to ſeek him in another place.

Of a truth this is a moſt meruailous thing, that ſometimes the thickeſt wals multitudes of men, are not able to hold out the enemies to enter a citty, ne- rtheleſſe, a ſpiders webbe is ſufficient to defend an vnarmed mã from many ldiers armed with weapons. Vpon this S. Paulinus who wrote his life ſaith this place. The man truly that hath Chriſt Ieſus in his company, a ſpiders ebbe is a wall fortified vnto him, but the fortified wall will not defend the an, who is not defeded by Chriſt: When the ſoldiers were gone, Felix depar- d from thence, ſinging this verſe of Dauid. *Although I walk in the midſt of the adowe of death, I will feare no euill, our lord being with me.* He looked then for a ace more ſecure which was a priuate houſe, where he ſtayd three monethes cretly without the companie of anie man; where God alſo fed him by the eanes of a good vertuous womã, who not only kept Felix ſecret without ma- feſting him to any, but guided & inſpired by God, ſhe brought him victuals d departed. Saint Paulinus affirmeth, that this woman did not knowe what e did, the wiſedome of God ſo directing her. Three monethes being ended

Felix had a reuelation from God, that the persecutiō was ceased, wherfore came abroade, and the citizens made as great ioy, as though he had co from heauen. Within a fewe daies after, the Bishop Maximus of whom mo tion is made before dyed, & the people with one consent, would haue cho Saint Felix to that dignitie, who would not consent thereto, saying, that in cirty was a Priest named Quintus that was made Priest seuen daies before hi and aswell for that, as also for that there was in him fiue qualities to be re red in a Prelate, they ought to choose him rather, and so Quintus was ch Bishop, and Felix remained stil as at the first, an instructor of the ignoran faith and Christian maners.

Saint Felix was very riche, and had great possessions, but in the time of P secution all was confiscat. His frendes perswaded him that he would vse meanes to recouer his goods, which they said was easie to do by way of Iusti but he made them this answere, that seing he had lost his goods for the lou Iesus Christ, God would not be pleased if he recouered them by sute in l For which cause he liued in poore estate many yeeres, vntil the time that be full of dayes, and of vertuous life, he dyed of sicknes, & passed frō this eart life to eternall ioye. His body was buried neere to the cirtie Nola in a pl called Pincis, where a Church was builded vnto him, and where God by m nes of his Saint wrought many miracles and wōders. The death of this bles Confessor, was one the 14. daie of Ianuarie in the raigne of the Emperor D clesianus, and yeare of our Lorde 288. or therabout, and one the same daie Church maketh his commemoration. Of Saint Felix make mencion S. A epist. 137. in the 16. cap. de cura pro mortuis. Greg. Turō. cap. 14. de gloria co fess. and Vsuárdus and Ado in their Martyrologies.

The life of S. Paule the first Hermit.

Iere. 3. *THe solitarie man shall sit downe, and hold his peace, for he shall lift himself aboue himselfe, saith the Prophet Ieremie in his lamentations: Which is asmuch if he had said; The most conuenient meanes for a soule to aduance his desire tow ards God, is to seeke solitarines, and there to conserue himselfe after he hath attei thereto. Many of the holie Saints vnderstood well this verity, who wholly to resigne the selues ouer vnto God, separated themselues from the world entirely, that they might m ditate continuallie of him, fixinge all their thoughts and cogitations vpon him. S. Pa the first Heremit was one of these, whose life was Writen by the glorious Saint Hiero in this maner.*

N the time of the Emperour Decius and Valerianus, there was raised a very great persecution against the Christians thorough out al the worlde, but specially in Thebayda a prouince of Egypt, neere to the riuer Nilus. The officers of the Emperour (or rather of the deuill) searched out the Christias erie diligentelie, not only to deprive them of their bodielie life, but allso of the life of their soules, enforcinge them by most cruell torments and hellish deuises (as much as lay in them) to deny their faith. This was most apparant by one, whom they forced to stand vpon pikes of Iron called Triboly, and broken tiles, and rowling him theron, wounded all his bodie. These torments not sufficing to make him deny the faith of Iesus Christ, they anointed him all ouer with hony, and hauinge bound his handes and feet, they sett him in the hot sunne, to the end the waspes and flies might torment & sting him. They laid another in a delightfull garden (but bound hand and foote) on a pleasant and soft bed, decked with floures and roses; then they brought vnto him a beautifull, but a lasciuious courtisan, that might entise him to sinne: who not only allured him, with flatteringe and wanton speeches, but also with dishonest embracements, and filthy behauiour. The valorous martyr perceiuing the danger, and finding no other meanes to deliuer himselfe from this iminent perill, bitt off his tong, & all bloodie as it was, spit it forth in the harlots face; who ashamed, and confounded therewith, departed, and the martyr remained victorious.

These thinges and the like were done in Thebais, at such time as Paule was fifteene yeeres old; who fearing to fal into the like dãger, especially he doubted that the husband of his sister would for the gredines of his possessiõs, geue notice of him to the tyrant, whereby his life might be shortened & he enioye his goods, not a whit respectinge the teares of his owne wife, which was sister vnto Paule, who besought him continuallie not to deale so with her brother, against the lawes both of God and man, which hate such inhumane cruelltie, but he persewered still in his damnable intent to persecute him. Here vpon Paule resolued to leaue, and forsake all his worldly goods, and to go liue amõg wild beastes, thinking to find them more milde to him then men. Being come to the desert, he found a caue verie fitt for his purpose, it was neere to a fountaine of water, and a palme tree hard by. This place liked him so well, that he determined to spend his life there, & to vse the fruite of the palme for his dyet; the leaues for his apparel, and the water of the spring for his drinck. Glorious Paule lyued in this sorte 98. yeares. Let no man maruel at this, saith S. Herome, for Christ and his angells be my witnesses, that I saw two hermits in the desert of Syria, whereof one was inclosed in a caue 30. yeares, all which time he liued with course breade made of barley and troubled water. The other had

had his dwelling in an old cesterne, and his meat was euerie day fiue dry figs and nothing else.

At the same time that Paule lyued in the desert, there likewise lined S. Antony the monck, who was 90. yeres old. On a day this thought came into his mind, that there was not such another that had staid so long in the desert, as he had done. It was reuciled vnto him, that there was another more perfect than he, & that he should go seeke him. The good old man took his iorney for the purpose, without delay, susteyning his feeble body with a litle staffe. As he trauailed, he sawe a creature, which was halfe a horse, and halfe a man, such as the poetts call Centaury. Antony made the signe of the Crosse on his fore head, & asked that creature if he knewe in what part of the desert dwelt one of Gods seruants. The creature spoke as it were somewhat betweene his teeth, but not intelligiblie, so that it seemed he rather cryed like a beast, then spoke. Yet pointing with his right hand, he shewed the way to the blessed ould man, and then he began to run so swiftly, that he was soone out of his sight. It is not certaine whether this was an illusion of the diuell to put him in feare, and so to hinder his voyage, or els whether that desart bringeth forth such mounsters. But certaine it is, that the philosophers will not graunt, that there be beasts halfe men, and halfe horse. They that say they haue seene them, were mouued there vnto; for that they sawe a man on horsback, a farr off, and seinge it more more plainly, pictured the monster in this sorte, in their imagination, and such seemes this illusion of the deuill to be.

S. Antony going on his way, & maruailing at this he had seene, being come to a deep valley, he beheld a man of a verie lowe stature, that had a crooked nose like the beak of the foules of prey, with two litle hornes on his head, and with feete like a goat. Antony was afeard when he sawe this monster, and made the signe of the Crosse, but the dwarffe spred his armes against him, in signe of peace, and profered him dates. Antony seing that, was somewhat quieted and asked him what he was: the dwarffe answered, I am a mortal creature, and one of the inhabitants of the desert, whom the people (deceiued with the errors of the gentiles) calle Fauni, Satiri, & Incubi, and adore as Gods. I am come me to thee as Embassadour from our nation, to requeste thee, that thou wilt pray to the vniuersall God of al, and our God also, whom we know to be most gracious, that came from heauen into this world for the saluation of al mankind, whose name is knowne thorough al the earth. Whiles the monster spoke these wordes, the good old man shed teares abundantly, reioycing to heare our Sauiour honored; & striking his staffe on the gounde saide: Woe be to thee thou citty of Alexádria, who denying to adore the true God, holdest mõsters and portents like to this, for Gods; Woe vnto thee ô adulterous citty, in which the deuills doe make their habitation. How canst thou be excused, since

beas

eaſtes acknowledge and confeſſe Chriſt, and thou denyeſt him, and adoreſt
he ſame beaſtes? The venerable old man had ſcarce ended and finiſhed his
peach, but the monſter began to runne light, and ſwifte as a foule. Let none
onder hereat, and take it as a fable (ſaith S. Hierome) for all the world doth
itneſſe, that one of theſe mon.ers was brought aliue to Alexandria, to the
mperour Conſtantius, and was ſeene of all the people, and after it was dead,
was bowelled and preſerued, and caried into diuers partes of the world, to
e ſeene.

Antony going on his iourney, had walked about a whole day, ſeeing no-
hing but the foote ſteps of beaſtes. Then came the night, which he ſpent for
he moſt part in prayer, and on the next day walking not far, he came neere
o a caue, to which liſtening diligently, if he could perceiue any thing with-
n, at laſt he eſpied a light at one corner thereof. The holy man was in doubt
hether it were beſt to goe in, or els to call. While he thus doubted with him-
lfe, on a ſodaine the dore was bolted, and he ſhut out: Then Antony per-
iued that there was the holy man he ſought, to whom he had directed his
urney. Caſting him ſelfe on the ground with humble and compaſſionate
ordes, he beſought him to open the dore, ſaying: Thou knoweſt who I am,
d from whence I come, and although I am not worthy to ſee thy face, ne-
rtheleſſe, I will not depart till I ſee thee. Thou receaueſt the beaſtes, who
d lodging with thee, wherefore doſt thou put backe me, that am a man? I
ue ſearched diligently to find thee, and by good hap I haue found thee, and
hy doeſt thou not giue me entrance into thy houſe? If I cannot obtaine to
e thee whileſt I liue, take it for certaine, I will remaine at thy dore vntill I
e, and thou ſhalt haue the paines to bury me being dead, for that thou woul-
ſt not ſee me aliue.

Theſe wordes ſpoke the bleſſed old man Antony, mingling euery word with
ghes, for the great deſire he had to ſee Paul the ſeruant of God, who hauing
e dore betweene them, aunſwered him within this maner: O bold man that
ou art, why doeſt thou ſeeme to beg, and yet threaten, pretending force, and
t ſheddeſt teares? If thou come to dy here, why doeſt thou maruell that I am
loath to let thee in? and with theſe wordes he opened the dore. The bleſſed
fathers looking one at another, with great wonder embraced and ſaluted
their proper names, as though they had bene of long acquaintance, iointly
aiſing and thanking almightie God. They ſitting together neere the foun-
ne, Paul began in this ſort. Behold now the man whom thou haſt ſearched
er with ſo great toile in the deſert, ſee his members and limmes, now euen
tten and conſumed, and all his haire white as ſnow: ſee him that ſhall very
ortely turne to duſt. But becauſe all trauaile is ſupported by charity, ouer
d aboue the toile thou haſt taken to find me, take a litle more I pray thee,

and tell me how matters passe in the worlde: who ruleth the Empire, whether there be any Idolaters remaining? Of which S. Antony made so little speech, and after enformed him of his owne life, and of the occasion caused him to come into the desert to liue, and how long he had staid there Being in this comunication, there came a Crowe, and satt on a tree there who flying softly neere vnto them, let fall a whole loaffe, and went away; said Paul to Antony. Blessed be God that hath sent victuals for vs to eate: brother Antony, that it is six yeres since this Crow hath euery day brought halfe a loaffe, but now at thy coming, our Lord hath doubled our prouis Both rendered thanks vnto God, and then stood they a while in strife for mility, who should first deuide the bread. S. Paul said that S. Antony sho begin, for that he was a stranger; S. Antony, said S. Paul should begin, that he was more ancient. At last they agreed, that both at once should h the bread, and each take his parte vnto him, and so they did. After they refreshed themselues there with, dronke of the water of the fountaine, giuen thanks to God, the night came which they spent in prayer, and the day returned to their vertuous and brotherly conuersation.

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me neere to S. Antony wagging their eares, and bowing downe their necks,

licking his handes, and feet, and as it ſeemed they demanded wages for th worke. Saint Antony thought that they demanded his benediction, wherf lifting vp his eyes to our Lord, and giuing thankes, he ſaid: Thou Lord wit out whoſe prouidence a leafe of the tree is not mooued, nor the leaſt by flyeth, giue to theſe liuing creatures which honour thee, that which is co uenient for them, & bleſſing, made them ſigne with his hand to depart, whi they inſtantly did.

Antony tooke the dead body, & laid it in the graue, he couered it with ear after he had wrapped it vp in the Mantle which he brought, and tooke off t veſture of Palme, vnto which he remained ſole heire and poſſeſſor. This bei done, he departed to his Monaſterie, and tooke the veſture, and told his d ciples how all thinges had paſſed. For teſtimony of the truth, vppon the ſ lemne daies of Eaſter and Pentecoſt, he was apparailled with the veſture Saint Paul. His diſciples did not only giue creditt hereto, but alſo the whe Catholique Church, gaue beliefe and creditt to Saint Antony, in ſuch ſo that onely on his word, without any other witnes of man, it did canonize P for a Saint, and kept the day of his death holy. Of ſuch importance is the r port of ſuch a Saint as Antony was.

Saint Hierom in the end of this hiſtorie ſaith: I would aske one queſtion them that be riche, who know no end of their goods, who build princely a royall pallaces, who heape and hord vp aboundant treaſors, and are holden be in happy eſtate. This I ſay is it, that I would aske them, if they were happie as was S. Paul the Hermite? They drincke delicate wines in veſſells gold, and he did ſtanch his thirſt with water of the fountaine, taken with hand: They go aparailed in veſtures of ſatten embrodered, and he had no much as a garment of ſackloth. If you reſpect the outward thinges only, will ſeeme Paul to be vnhappy, and theſe men happy. But if you haue a f ther conſideration, you ſhall ſee Paul aſcend to heauen in his pouertie, the rich with their riches (if they vſe them not well) deſcend into hell. P in his nakednes was clothed with Chriſt, and they being daintily apparail haue loſt the garment of Chriſt, which is Charity. Paul was couered in graue with earth, and ſtayeth to be raiſed at the generall reſurrection v glory; and they being couered with moſt curious Marble ſtone, remaine t to be burned with perpetuall fire of hel, at the coming of Chriſt to iudgem If they would take more care to ſaue their ſoules, then to conſerue thei ches, they would diſtribute them to the poore (which is the meanes they h to purchaſe heauen) as Paul hath done. By whoſe merits and interce God grant vs his glorie. This Glorious Saint dyed as Vſuardus ſaith, on 10. of Ianuarie in the yere of our Lord. 343. in the time of the Emperor Cō ſonne to Conſtantinus Magnus. The Church celebrateth his feaſt on th

of this moneth, for that the former daies are otherwiſe full. Pope Gela- in a Councell of 70. Biſhops, among manie liues of Saints which he al- eth, and approueth, doth allow this life of Saint Paul the firſt Heremite, tten by S. Hierome. It is ſaid that in Venice in the Church of Saint Iulia-, is the body of Saint Paul, but without his veſture. The Romane Bre- rie ſaith, that S. Paul was 113. yeeres olde when Saint Antony viſited him, d when he died. And that Saint Antony himſelfe was 90. yeeres olde.

The life of S. Maurus Abbotte, diſciple to S. Benedict.

ALmighty God comending the Patriarch Abraham for the prompt obedience he ſhewed, in leauing his owne country, his kinſfolke and friendes, and the houſe of his Father to obey his commandement, and trauailing like a pilgrime one while in countrie, another while in that, ſaid to him on a time, as we read in the booke of Ge- Cap. 17. *neſis.* Thy Generation ſhalbe as the duſt of the earth. *As if he would haue ſaid, y that ſhall deſcend of thee ſhalbe ſo many, as be the ſandes of the Sea, and the Starres heauen; and if any can number the Starres of heauen, or the Sandes of the Sea, they y alſo number the Generation that ſhall come of thee. The ſame may be ſaid of the Glo- us Father S. Benedict, for he forſooke his country, the houſe of his Father, and himſelfe o, to follow Ieſus Chriſt: for which cauſe was granted vnto him, the moſt abounda nt ge- ration of many religious men, of whom diuers that made profeſsion of his order, were pes, others Cardinalls, many more Biſhops, others Martyrs, others Confeſſors, and ſome ers, Doctors and Teachers, one of which number was the Glorious S. Maurus Abbot, S. nedict his diſciple, and one of them that were deere vnto him, and in whom he put great ance. His life was written by Fauſtus his fellow diſciple.*

Aincte Maurus deſcended of the noble ſtocke of the Senators of Rome. His Fathers name was Eutychius, and his mothers, Iulia. Maurus being t a child, was recommended by his Father vnto the bleſſed S. Benedict, to inſtructed and brought vp in a Reguler life, and this was the meanes by ich he attained to be ſo holy a man. S. Benedict was acuſtomed in the time Lent, to leaue off the habite and hoode of a Monke, contentinge himſelfe h the haire cloth which he ordinarily wore, and he made but two meales one weeke; The ſame cuſtomes did Maurus keepe, and that which he vſed that time being but yong, he obſerued and kept, all the time of his life. Benedict was wont to ſleepe but litle, eſpecially in Lent. Sometime he ſlept ther leaning to a thinge by chance, or elſe as he ſatt; and when the other onkes did newly riſe, he had already ſaid a great part of the Pſalter. Theſe inges did S. Maurus alſo. Beſide the ordinary ſeruice, he would kneele ouc-

rie day two houres in Mentall Praier, and ſo did Maurus alſo, who for
he did ſeeke to imitate him ſo much, S. Benedict loued him aboue all his o
diſciples. S. Benedict was wont to ſay (without naming him) I haue ſeen
my time a religious man, that in his youth is come to the top of Perfect
One a time they brought to S. Benedict, a child lame, and dombe, that
would make his praier to God for him, and reſtore him to health. And for
he was abſent, they meeting S. Maurus coming out of the dores, reque
him to doe that which they would haue had his Maſter to doe. He being m
troubled therewith, excuſed himſelfe, but they were importunate, and w
great lamentation fell at his feete. Thither came many other religious m
who deſired him alſo to pray for the litle child, S. Maurus did ſo and laid
on the ſicke child, a Stole which S. Benedict had giuen, at ſuch time as he
made Deacon. After he had praied, on a ſodaine the ſicke childe was reſto
to health, and began to ſpeake in the ſight of them all. When S. Benedict
derſtood this, he made account of him no more as his diſciple, but held h
as his brother and equall. S. Benedict ſending Placidus his Diſciple with a
ſell to draw water out of a riuer, by miſhappe he fell therein; The holy Sa
vnderſtanding the ſame by releuation, ſpake to Maurus to goe vnto the ri
and to helpe him out: Maurus went, and ſaw him ſtryuing with the waue
good way within the riuer; whereupon he walked vpon the water and ſun
nor, and taking hold of Placidus, drew him forth.

On a time came certaine meſſengers to S. Benedict (ſent from a great Prel
of France) which prayed him to ſend ſome of his Religious men, to found
monaſterie of his order. The meſſage being receaued, it was thought tha
Maurus would be the fitteſt to performe it; and ſo it was apointed. With h
were ſent foure other Monkes called Simplicius, Antonius, Conſtantinus, a
Fauſtus, who wrote this his life. Maurus went on toward his iourney, and
ried with him the rule, written with the hande of S. Benedict. The firſt day
ter his departure, there ouertooke him a meſſenger ſent from S. Bene dict, w
deliuered him a letter from his Maſter, and a little Coffer in the which the
were diuers Reliques, that is to ſay. Three litle pieces of the Croſſe of Chriſt,
ſome bones of S. Stephen, and of S. Martin. In the letter he wrote that G
had reueiled to him, that he ſhould ſee him no more in this life, and therfo
ſent theſe preſents, as tokens & pledges, of the loue he bore vnto him. He a
gaue him warning that he ſhould endure many afflictions in his iorney, but
requeſted him to beare them couragiouſly, for they ſhould haue a good end
the laſt. Much agrieued was Maurus, when he vnderſtood that he ſhould ſ
him no more: neuertheles, he returned an anſwere, and followed his iourne
Maurus had in his company the Embaſſadors that came for him out of Fra
of which one was an Arch-Deacon called Flodogarius, and a lay knight th

Stewarde to the Biſhop, and was called Harderadus.

It came to paſſe that being come to Vercells, Harderadus fell from the top an high Tower, and was at the point of death with the fall, and paſt hope of medy. Maurus made his prayers for him, and laid vpon him the relique of Croſſe, that S. Benedict had ſent him, and he was forth-with reſtored to lth. In this ſame iourney as he went, he healed one that was borne blind the Church of S. Maurice. In another Village a litle childe (ſonne to a la-) being dead, Saint Maurus by praier and the ſigne of the Croſſe, raiſed him life. This childes name was Eligius, and was afterward a Monke in the mo-ſterie Lirinenſis. In the towne Altiſiodorum, he viſited Romanus a Monke the order of S. Benedict, who had founded a monaſterie in a place called ns Regius. Theſe two ſeing one another, embraced with great affection, & ile they talked together, Maurus began to weepe, and to Romanus that as-d him the cauſe, he ſaid. To morrow Saint Benedict father to vs both, ſhall ſſe our of this life, & with that both of them burſt forth into teares abun-ntly. This matter, priuate to them two being opened to their company, they embled the next day (being Eaſter eaue and the 21. day of March) with the onkes of the monaſterie of Romanus, and all they together performed the herall ryres of Saint Benedict, with the Pſalmes and prayers vſed to be ſaid r the departed. Duringe the time they ſaid the office: Saint Maurus was pte in ſpirit, and ſaw the monaſtery of Saint Benedict, and out of his Cell ſaw a way to begin, which ſtretched to heauen toward the Eaſte, hanged th carpetts and repleniſhed with many lightes. Thereby ſtood a man of a nerable aſpect and Maieſtie, of whom S. Maurus demanded, what that way ght be, who anſwered him. This is the way by which the ſoule of Saint Be-dict went with great ioy vnto heauen. Afterward S. Maurus recounted this ſion to the great ioye of all the company, who were before very heauy in nd and diſcomforted.

Maurus taking leaue of Romanus departed, and being come to the citty of relianum, they were certified that the Biſhop (at whoſe deſire they had made is long iourney) was dead. The Biſhops name was Bertigranus, whoſe death aurus tooke very heauily, and ſo did all the company. At laſt they reſolued at Maurus ſhould ſtay there, & the meſſengers ſhould go to try the Biſhops inde who ſucceeded the other, and ſee if he would build the monaſterie. The ſhop receaued the meſſengers when they came to him very louingly, and ſo e Archdeacon and the Steward were confirmed in their former offices. But hen they treated of the coming of Saint Maurus and building of the mona-ery, the Biſhop anſwered not to the purpoſe, nor as they deſired, ſaying, he d neither time nor fitt oportunity to do it. This was the prouidence of God r that the monaſtery, ſhould be built in a farre more conuenient place, which came

came thus to paſſe. King Theodebertus reigning in France, had a fauori
led Florus that was kinſman to Harderadus, one of the meſſengers that
in the company of Maurus. Harderadus, had told Florus of the comi
Maurus, and for that Florus euen from his childhood (notwithſtanding
the king perſwaded him to take a wife, his firſt being lately dead) had an
clination to a religious life, he reſolued to giue all his welth and goodde
S. Maurus, & to make himſelfe and his only ſonne of eight yeeres old Mo
kes. He made the king priuie to his intent, who although he was ſorri
ſhould be depriued of a man of ſo notable quallities, if he departed from
court, was yet at the laſt contented, ſeing that Florus was ſo determined.

The goods and poſſeſſions of Florus lay in the Biſhopricke of Andegau
and he mooued Maurus to goe thither, which he did, and order was giue
build a Monaſterie. The worke being begun, & coming to a good height, G
ſuffered the maſter workman (that therby the good deſires of Florus and o
might encreaſe) as he was one day aloft on a ſcaffold to apoint ſome thing
be done, to fall on certaine ſtones lying on the ground, and was all bruiſe
death. This miſhap made many of the workmen to alter their mindes. T
body all ſhattered with the fal, was caryed into the chappel of S. Martin wh
was firſt built. Maurus & Florus which were in one Cell, ſtudying & rea
the Holy Scripture, came thither; When Maurus ſawe the dead body, he
on his knees before the Aulter, and hauing prayed, he aproached to the d
corps, ſigned it with the ſigne of the Croſſe, and calling him by his name ſa
Langiſus ariſe in the name of our Lord, and make an end of thy worke. Wh
when he had ſaid; he that was dead aroſe aliue and ſound, and opening his e
he maruailed to ſee himſelfe in that place. Maurus ſaid to him, thou cameſt
hether on thy feete, but thou waſt caryed to this place, go and render tha
to God, and ſee that in thy abſence, the building goe forwards as it ough
doe. Florus ſeeing this, fell at the feete of S. Maurus, and would haue ki
them ſaying. Truly Maurus thou art diſciple to S. Benedict, whom I ha
heard to haue done the like Miracle. The building of the monaſterie was fi
ſhed in the eight yeere after it was begon, and in it were foure Churches; b
the principall where the Monkes did aſſemble, to ſay diuine ſeruice by nig
aſwell as by day, was dedicated to S. Peter, anorher to S. Martin, another
S. Senerinus, and the other to S. Michael. The day aproaching wherin Flo
ſhould take the religious habite, Theodebertus the king would be preſet th
at, and came to the Monaſterie, and deſired S. Maurus to pray vnto God f
him, his children, and his kingdomes. After that the king viſited the Mo
ſtery and the Monkes, among whom he eſpied Bertulfus the ſonne of Flo
(being but of 16. yeeres old) that had already take the habite, & knowing wh
ſonne he was, he embraced him kindly, and recomended him vnto S. Maur

The

ere came also the Bishop of that Prouince called Eutropius, who blessinge Churches, did consecrate and dedicate them to the seruice of God.

l these were gathered together into the Church of S. Peter, where Florus in sence of the king and the rest, put off al his secular apparaile, and the king, h his owne handes began, to cutt his haire, to giue him his Tonsure like a rke: After which, the Monasticall weede was put vpon him, the king and he rest shedding teares, for deuotion. Florus requested the king, that al his ssions and euidences might be giuen & bestowed, vpon the Monasterie, ch the king willingly graunted. Then Florus requested the king, that he uld vouchsafe that day to dyne at his table, and to honor (so far forth) the re seruants of Iesus Christ, which the king likewise fulfilled. Hauing dyned aid to Florus; As thou hast hitherto with thy sword assisted me in defending kingdome, so I pray thee help me hereafter to defend the same with thy yers. So embracing he took his leaue of him and of S. Maurus, & departed. ny noble men mooued with the exãple of Florus, did after this forsake the ld, and enter into Religion, so that in 26. yeeres after the coming of S. urus thither, he had in his Monasterie. 140. Monckes. Florus liued a Reli- s life 12. yeeres, and dyed a holy man, and S. Maurus gouerned the Mona- e very vertuously, and God shewed manie Miracles by his meanes. The of his life approaching, he nominated Bertulphus the sonne of Florus to is successor, and Abbot after him; which al the Moncks lyked well, both for rudence and his vertue. Saint Maurus withdrewe himselfe into a litle Cel, l by S. Martins Church, where he liued two yeeres, spending the greatest of his time in praier and meditation.

befel one night as he would haue gone into S. Martins Church, the diuell a great troup of infernall fiendes, presented themselues in his sight; and suffring him to enter said to him. Maurus, although thou hast till this time ailed against vs, getting many soules from vs, yet hereafter we will pre- against thee, taking many frõ thee. The seruant of God speaking to him maiestie and authoritie, said. Be thou confounded, thou cruell beast, fa- of lies, it shall not be as thou hast said. Here with the deuill fled and de- ed, with a great noise which was heard ouer all the Monasterie. S. Maurus into the Church and prayed vnto God, to declare vnto him what thinge iend entended to doe. Hauing ended his praier, there apeared vnto him an ell which said. Although the diuell for the most part lies, & speaks vntrue, ometime he saith true that men might sooner beleeue him when he lyeth. he wordes he spake, he spoke in part true, for manye of his Monckes ld die shortlie, but yet he lied when he said they should be condemned. S. rus told this to his Monckes, exhorting them al to prepare themselues to which fore-knowledg did them much good. The thing was verified, for at

 fiue

fiue monethes end, there dyed 116. Moncks, and 24. only remained aliue, for that they all dyed like good Christians receiuing the Sacraments, we hope and beleeue, that they dyed in the state of saluation. Among them dyed, were Antonius, and Constantinus, two of the foure companions came out of Italie with Saint Maurus.

After this was S. Maurus diseased with a plurisey, and perceiuing that d aproached, he caused himself to be caryed into the Church of S. Martin. T he was laid on his haircloth before the Aulter, and receiued the Sacram and rites of the Church. His Monckes lamented, and they grieued more his death, then for the death of all the other before. Lastelie, in that plac sight of them all, he rendered to God his spirite. S. Maurus was at his de 72. yeeres old, and had beene Abbot of that Monasterie 41. yeeres. He w Deacon, and his Monckes buryed him in that Church of S. Martin, at right hand of the Aulter, with great sorrowe for his death. It is said tha was after transiated into Spaine, and that his bodie is in a Village called mendrall fiue leagues from Badaios, and thither goeth yeerlie in Proce (on this daie) the Bishop of Badaios. He dyed on the 15. of Ianuarie, and same daie the Catholique Churche maketh of him a commemoration. S Maurus florished in the yeare of our Lorde. 584. In the raigne of Tibe the Emperour seconde of that name. Vsuardus and other wryters of Ma rologes, make mention of him.

The life of S. Marcellus Pope and martyr.

Cant. 16 *MAny waters cannot extinguish burning charity, saith Salomon in the Cant speaking of Iesus Christ our Lord, which is as if he had said. The great a tions suffered by him, cannot cause him to beare lesse loue vnto man: yea,*

Cap. 8. *more that he suffreth for man, the more he sheweth the loue that he beareth him, wh Iohn declareth saying:* I loued them to the end. *For when the end of his life came saw troubles more heaped vpon him, his paines encreased, his torments augmented, an griefes were so many, that they could be no more, all which shewed his great loue to in doing and suffring so much for them. These thinges did Iesus Christ for men, and*

Cap. 13. *men that abounded with charitie, did the same for the loue of him. Their charitie coul be quenched with the furie of their persecutions, and afflictions, but the more it encrea depresse them, the more they shewed themselues desirous to suffer and dye for the loue of One of these was the glorious S. Marcellus the Pope, who in that dignitie did sustaine grieuous troubles and afflictions, with ioye and patience, as you may see in his life. Wri Damasus & other approoued authors, that haue written the liues of the Popes in this*

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MArcellus was borne in Rome, in the Via lata, and was the ſonne of one Benedict. He was preſent at the death of Pope Marcellinus his predeceſſor, who vnderſtanding that Marcellus was endued with ſufficient vertue & learning, willed them to chooſe him for Pope in his place, after his death: for that the Churche of God ſuffered at that time a grieuous and intolerable perſecution, the ſeat of Saint Peter ſtood vacant almoſt ſeuen moneths. All the people knew, and ſo did the Cleargy of Rome, that there was not any, more worthie of the Papacie then Marcellus, as Marcellinus had also perſuaded them. But yet they delayed a while, for they were moſt ſurely perſwaded, that aſſoone as they had publiſhed, and knowen the election, the tyrants that gouerned the Romaine people, and were many (hatinge and abhorring the very name of Chriſtians) would put him to death. Afterward, Diocleſianus and Maximianus the Emperours, did voluntarily geue ouer the Empire, and apointed foure ſucceſſors therein, that is to ſay: Conſtantius, & Maximianus Armentarius with the title of Emperours, and Maximianus and Seuerus with the title of Cæſars.

Seuerus had the regiment of Italie, who was of an euill condition, and to ſay the truth, too ſeuere, which cauſed him to be hated of all. Whereupon the Pretorian ſoldiers (who at this day are called yeomen of the guard) reuolted againſt him, and choſe Maxentius ſonne to Maximianus Herculeus (who had before renounced the Empire) to be Emperour in his ſteed. This Maxentius ſtaied the perſecution a while, for that he would ſettle and conſerue himſelfe in the Empire, which occaſion the Chriſtians takinge, elected Marcellus Pope. The firſt thing that he applyed his mind vnto after he was choſen, and enſtalled in the office, was, for that very manie Chriſtians (which in that time ſuffered martirdome, and for whom there was not a fit place of buriall) were interred in places vnſeemlie & diſhonorable, he perſwaded Priſcilla a ladie of Rome, who at her owne charge, made a place for buriall, and perſwaded Lucina another ladie and matrone of Rome, to giue part of her poſſeſſions to certaine poore Churches for their maintenance; Then this good man deuided the cittie of Rome into 15. Titles, or Pariſhes, that thoſe that were dailie conuerted to the faith, might with more eaſe and conueniencye be viſited. When Maxentius vnderſtood the perſuaſions Marcellus had made Lucina and Priſcilla, and which they had performed, he cauſed him to be apprehended, and brought before him, and perſwaded him erneſtly to adore the Idolls, but ſeing that no entreaties nor requeſts, could draw him to it, he commanded him to be putt into the Catabulum; a place where diuers and ſundrie ſorts of beaſtes were kept, as Lions, Tygres, Beares, and Leopardes. Of which were there kept, were after to be ſlaine in the ſights, and publike

feastes at Rome. Marcellus staid in this prison 9. Monethes, spending the time in fastinge, and prayer. In that place he wrote letters to sundry places, exhorting the faithfull vnto charitie, and constancy in persecution.

Manie priests one night assembled together, and tooke him by force out of that prison. The good ladie Lucina, receiued him into her house, which afterwards Marcellus consecrated and made a Church (as shedesired him) which is now called the Church of S. Marcellus. There in the night assembled many Priestes and other Christians, and in the company of the blessed Pope, they celebrated Masse, saying the diuine seruice, and did all of them Comunicate. The tyrāt Maxētius hearing thereof, was exceedingly enraged, both for that he had broken prison, as also, for the great assembly they had made, & commanded that the Church should be made a stable. They brought many beastes to that place, and he condemned Marcellus to stay there, and to attend and keepe them. This great and intollerable persecution, could not quench the charity of this blessed Pope, for the more he suffered, the more he desired to suffer, for the loue of our Lorde Iesus Christ. He had no other clothing in that place, but haire clothe; he suffered intolerable hunger, famine, and horrible stench; all which thinges together hastened his death, after he had bene Pope 5. yeeres. 6. monethes, and 2. daies. The good lady Lucina gathered vp his reliques, and did enterre him in the Church yard or buriall of Priscilla, in the Via Salaria. For which cause Maxentius gaue order, that she should be banished, and all her goods and possessions should be confiscate, and forfaite to the Emperour.

Marcellus did but once giue holy orders in the moneth of December, in which he made 25. Priestes 2. Deacons and consecrated 21. Bishops. The Titles or the Parishes which Saint Marcellus ordeined and instituted, are the same which the Cardinalls hold now, which causeth some to thinck, that he instituted them also, but this was long after his time. Marcellus wrote one epistle to the Bishop of Antiochia, wherein he discoursed of the Primacie of the Church of Rome, and in that he saith, as an especiall note: that a Councell cannot be gathered, nor cannot be of anie force or auctoritie, without the consent, and approbation, of the Bishop of Rome. Pope Marcellus dyed the 16. daie of Ianuarie, in the yere of our Lord. 304. in the raigne of the aboue named Maxentius. The Catholicke Church celebrateth his feast, on the verie daye of his Martyrdome. It seemeth by Baronius, that this place was called Catabulum.

The life of S. Antonie the Abbot.

SAint Iohn the Euangelist recounteth in the Apocalips, how he saw a great multitude Cap. 7. 9.
rounde about the Lambe Christ Iesus, and markinge euerie one attentively, he saw
that they had all Crownes on their heades, and Palmes in their handes: which be
tokens and Ornaments that all those that haue, and enioye, that be crowned in heauen, that
both palmes and crownes. The one and the other of these be signalls of victorie, and doe
shewe, that all they that will go to heauen, must first striue, fight, & obtaine victorie in the
battaile on earth, which the infernall fiende maketh against euerie man in this worlde. One
of those that haue continued the fight a long time in this warre, winning alwaies the victo-
rie, was S. Antony the Abbot, as is to be seene in his life written by S. Athanasius.

SAint Antony was borne in Egipt, of honorable and vertuous parents, who died when he was but 18. yeeres old. They left him much goodes and possessions, with which his sister and he liued in great estate. Antony went vnto the church, as his custome was, & thought vpon the maner of the Christiãs of the primitiue Church, of whom the Acts of the Apostles speaketh, that receauing the Christian faith, they laid all their goodes at the feete of the Apostles, who Cap. 4.
deuided and distributed the same to euery one according to their neede. Being in this thought, he went reuoluing in his mind if he also must, or ought to doe the same, and euen as he came into the Church, the Deacon was singing the Gospell, which were the wordes that Christ said to a yong man, who demanded of him what thing he should do to be perfect. Thatis: *Goe and sell all that* Mat. 9.
thou hast and giue is to the poore, and come and followe me. It seemed to Antony that this Mar. 10.
was conformable to the thought he had in his minde, and that those wordes were said and spoken directly to him. He being resolued so to doe, made no delaye, but apointed part of his possessions to his sister, wherewith she might liue and be maintained amongst religious women; the remnant of his goods he sold, and the price he bestowed on certaine poore men.

The vsage was in that time, the religious men (of which there were then fewe) were different from the other Christians, aswell in habit, as in maner of life, and dwelt in the woods and fields in certaine litle Celles; Some dwelt together in conuents, and other liued a solitarie life. Antony determined to go into one of those conuents to be a religious man, and so he liued a while there vnder the obedience of a superiour. He had a speciall care to note and mark the life of the other religious men, in what vertue euerie one of them exercised themselues, desiringe to imitate all. Of one he learned to be patient, of

another to the humble, he imirated the chastity of this man, and wished vertue of silence of another. The fasting of one man incited him to fast, the teares of another induced him to weepe. By this meanes Antony pro singuler and remarkable in euerie vertue, and was beloued generallie of Although he was yet a yong man, some called him Father, and others were elder called him sonne. He loued all, commended all, and with his g example, induced euerie one to liue a vertuous life. The wicked enimy of kind being agreeued to see one so yonge to be of so great perfection, deter ned to persecute him all that euer he could.

At the begining of his warre against him, he drewe his good desires a and laboured to hinder and empeach his holie purpose. He brought into mind, the nobilitie of his birth, the riches he sometimes possessed, the deli he had taken in his meates and drinckes, the glorie of his gallant apparr He shewed him the labour and toile to be endured in vertuous exercises, difficultie to obtaine it, the weaknes of his bodie to endure it, and the nec tie to leaue all thinges in short time. Against all these assaults of Sathan, blessed yong man vsed the remedy of praiers, with which he defended h selfe. The fiend altring his temptations, tempted him furiouslie in ano maner. In the daie lasciuious thoughtes, in the night filthy dreames, mol him. Then he frighted him with noyses and terrible crashinges, which he de about his Cell, he continuing constant. He shewed him in represental the figure of beautifull women, who shewed themselues amorous & wan These thinges quailed not the purpose of Antony, yet that he might mor silie conquer all these assaultes, he resolued to depart from the Monasterie, to liue sollitarie in a Caue, separate from all companie of men, but only of seruant, that from the Couent should bring him sustenance and prouisio they of the Couent vsed, & diuers other religious men that liued in the des Being in this state, he reduced his life to that order, that he eate but once a d and his meate was onlie a litle bread, salt, and water. Sometimes also in or three daies, he eate no kinde of sustenance. Moreouer, he so measured sleepe, that many nightes he slept not at all. Yea oftentimes when he wen his prayers at the setting of the sunne, he continued thereat till the rising the same. When by necessity of nature he was enforced to sleepe a litle, he l ned on a staffe, or els he laie on the bare ground; & although he led his lif this sort, being whollie seuered from the conuersation of men, yet his tem tions of sensuallitie ceased not.

The wicked fiend disdaining, that a yong man did so despise & scorne h (his malice still augmenting his temptations) he presented before him th gures of naked women, who with lasciuious wordes & actions enticed hi lewednes, but all this preuailed not for Sathans purpose, which was to b

d alter his firme determination of chaſt life. Antony hauing ouercome ma-
& diuers temptations of the flesh, ſaw once a filthy black, and euill fauou-
boye, lye at his feet, who lamented, ſaying: I haue deceaued many, & ma-
I haue ouercome, but thou haſt conquered, and ouerthrowne me. Antony
ed what he was: who anſwered; I am the ſpirit of Fornication. Then ſaid
holy Saint, Since I ſee thee to be ſo vglie and filthy a thing, hereafter I will
ke no account nor reckoning of thy temptations. Hauing ſo ſaid, he bega to
g aloude that verſe of king Danid. *Our Lord is my helper, and I shal deſpiſe mine*
mies. After which ſaying, the viſiõ vaniſhed awaie. Another time, the diuells
ſencibly torment him, giuing him many mortal blowes. The bleſſed man
d afterward, that no torment in the world, could be ſo painefull as thoſe.
e deuils were not thus ſatisfied, but they ſcourged him and beate him with
bbes, and that in ſuch cruell ſorte, that they left him for dead. The monck
t attended him came to viſit him, who finding him lye in that ſort, thought
had beene deade, and laying him on his ſhoulders, he caryed him vnto the
naſterie: The religious men aſſembling themſelues, wept bitterly; and for
the daie was far ſpent, they deferred his buriall till the morrowe, that ſo
y might haue time to performe the acuſtomed rites, and ceremonies.

About midnight S. Antony reuyued, and ſeing his friend by him which kept
bodie, he demanded how he was brought thither. Vnderſtanding of him all
maner thereof, he deſired him to beare him back into the deſert. His friend
formed his requeſt & caried him vnto his caue, where ſtanding weakely on
feet, and mouing only his head, he began to threaten & challenge all the
des of hell ſaying. Here is Antony (you curſed dogges) who refuſeth not to
t, and to encounter with you all: torment me, & do the worſt you can, you
l not make me to depart from the loue of my Lord Ieſus Chriſt. The fien-
hearing theſe wordes, did gnaſhe with their teeth, ſayinge one to another;
o euer ſaw the like, that he ſhould threaten and deſie all whoſoeuer. Let
ſe and torment him a freſhe, & handle him worſe then at the firſt, let him
w and feele our forces. Here-vpon was heard a terrible noiſe, as though
the frame of the world had bene diſſolued, and the fiendes appeared round
ut the holie man, in diuers fearefull formes, and ſhapes, as of Lyons, Ty-
s, Beares, Wolfes, Bulles, Dragons, Serpents, and Scorpions, all which at
firſt threatened him with their Teeth, Tallants, Braying, and Hiſſing: then
y enuironing him round, rent and tore his fleſh extremely; neuertheles, his
d was firme on almightie God, to whom he called for ayde and aſſiſtance,
his conflict and encounter. And the mercy of God was not wanting to him
his extremitie, for there appeared a gliſtering beame and raye, that chaſed
put to flight this rable of monſtrous, and helliſhe fiendes, and Antony re-
ned without eyther hurt or paine. The bleſſed man imagining Ieſus Chriſt

to be

to be there, ſaid. O good Ieſus where art thou? Where waſt thou good I
A ſweete and delectable voice anſwered. Antony, I was here preſent, and
ioyfull to ſee thine encounter. And becauſe thou haſt fought manfully, I
alwaies bee fauourable to thee, and I will make thy name famous & glo
thorough all the world.

All theſe thinges happened vnto Antony in the place where he rema
not farre from the Monaſteries: and for that he deſired to depart from th
and to finde a place more barde, & farther from cõpanie, the deuil entend
to hinder his deſigne, threwe a great veſſel of ſiluer in the waie where he ſh
paſſe. When Antony ſaw it, he ſaid to himſelfe. It is not likely that this v
is fallen from anie man, wherefore thincking it might be an illuſion, and c
of the deuill, he made the ſigne of the Croſſe, & following on his way, ſod
lie the veſſell reſolued into ſmoke, and vaniſhed out of ſight.

Antony was about thirtie and fiue yeeres old, when he ſhut himſelf vp i
caue, where he ſtayed 20. yeeres, and neuer in that ſpace ſaw he anie man,
anie man ſaw him. Manie knewe that he was there cloſed vpp, and ca
ſpeak with him at the dore, & he with-inſide gaue anſwere, remedy, & c
fort, to all that were afflicted. Sometimes they threw bread into the caue,
reached him water, by a litle hole thorough the dore, wherby entred ligh
although this reliefe was in verie ſmale quantitie, yet it ſufficed him, ſo g
was his abſtinence. This ſeemeth to haue beene thorough the eſpeciall
of God, whoſe helpe is neceſſarie in the like caſe, for we haue rather ca
wonder and maruell at the life of S. Antony, then imagine we be able to
tate it. Finally, Antony departed out of this caue, not in that ſort & ma
was thought of diuers, for he was neither leane for the longe faſtinge, n
did the natural coulor of his face looke pale or weariſhe, although he ha
ſeene the ſunne in al that time, yea, his preſence was venerable and comf
ble to manie, that from diuers countries came to ſee him: whereof many ſt
with him, and were his diſciples, deſirous to imitate his life and maner
that within a litle time they founded many Monaſteries, who al acknowle
and held S. Antony for their father and ſuperiour, as indeed he was.

His ſpeaches were ſweete and delectable, he comforted the afflicted, h
ſtructed the ignorant, he endeuoured to pacify and bring to agreement th
that were at variance and diſcord, and perſwaded all in general to giue &
fer to God their whole hartes, and that they ſhould not prefer any wor
thing before him. God wrought many miracles by the handes and mea
S. Antony, he cured many that were ſicke, he diſpoſeſſed diuers of deuille
not onlie ſo, but after he was departed out of the caue where the deuil
tormented him, he was then a tormentour of them, for the deuils hearing
named, did depart out of certaine that were poſſeſſed. He was on a ti

e of his Monasteries, and he heard one to beat at the gate; he went himselfe know who it was, and beholde a man of an exceeding high stature, of whom demanded his name, and he answered, I am Sathan. For what cause comest ou hither, said Antony? The deuill answered, this is my errand. Tell me y not only thy religious men, but also al the Christians, if they come to any hap vse to say, Cursed be the deuill. Antony answered. They haue great ason, for thou makest continuall warre with them, thou alwaies temptest em, and giuest them occasions oft-times to fall into sinne. I do not any of ese thinges said the diuell, it is themselues that make warre, and the tempta- ons come of themselues, and they do also seeke occasions to comit sinnes; for ce God was made man, I haue no more strength & power, I haue no habita- on, I want all things, and can do nothing; let them complaine of themselues d not of me, for that they themselues, and not I, are culpable and in the fault. hen said the Saint. Of this thing praised be euer our Lord Iesus Christ, for hough thou be the author of leysinges, yet neuer the lesse at this present, it meth thou sayest the truth. When the diuell heard him name our Lord Ie- Christ, he vanished away with a great noyse like a whirle-wind.

Saint Antony was vnlearned, for he got no knowledge either humaine or ine by any studie of his owne, or instruction of others, but his knowledge s infused by almightie God, wherefore many came vnto him for counsell. wrote seuen letters to certaine Churches in Egypt, which are read in the urch, as the Epistles of other Doctors. He was so famous thorough the ole world, that the Emperour Cõstantinus who raigned at that time, wrote him oftentimes, and desired him that he would in his praiers, recomend his son, and the estate of his realme vnto God. On a time, certaine Gentile ilosophers came to dispute with him in matters of faith, and among many sons they vsed, they often repeated, that it was a thing vnbeseeming and fitt for God to be apprehended, beaten, whipped, and to die on a Crosse. whom Antony answered. I aske if you beleeue euery thing that is written the booke of the Christians, if you beleeue not all, it is not conuenient for u to settle your beliefe, that he whom we worship for God, was tormented, d deade only, and therefore doe not thincke you haue gained the victorie. Christians beleeue euery thing in the Ghospell, and so ought you also. where you read that Iesus Christ was Crucified, we read also that he rose ine; and where you find he suffred hunger, there shall you find also that he 5000. persons, with fiue loaues of barley, and two fishes; and where you d he was a passible man, you shall also read that he is true God. It is not uenient therefore for you to calumniat vs, with the reproachfull thinges our God, as his Passion, and death, for we Christians stay not here, but further to that which is read of his honour, and of his glorie. Doe you so

also, either beleeue all that is written or beleeue nothing, and by this meanes you shal haue no cause to calumniat the Christians. If you consider that which your owne bookes speake of your goddes; you shall perceiue that it is a great shame, for a person of discretion or Iudgment, to hold for a God such as ye doe. For you adore Ioue the Adulterer, Saturne the Homicide, Backus the Drunckard, and Venus the Harlot. I pray you consider if it be not palpable blindnes, to worship such grosse companions for Gods. Neuer did your Gods such miracles as our God hath done, yea, as his seruants do at this present in his name: and because you shall see, that this is true, I will make proofe thereof before you; Hauing said these wordes, he cured some sicke and diseased persons in their presence, wherupon the Gentiles, not knowing what to say, astonished, and all confounded, departed from him.

Antony was a professed enemy to heretickes and sciſmatikes, neither would he heare the reasons and arguments they made, but auoid & shunne the place, where he knew any of them to be. He had some disciples famous for their vertues, as Hillarion, the two Macarij, & diuers others. In an exhortation that he made once to his disciples, among other, he said these wordes. Let none of you my brethren, be satisfied in himselfe, of any thing he hath done for the loue of God, but thinke it is all too little. Endeuour to haue your Iustice encrease toward him, and thinke not that a religious man hath done much in that he hath forsaken the world, for euery one shalbe compelled to forsake it, one time or other. The religious man, doth not enter into religion to ease or refresh himselfe, but to labour and toyle himselfe. You need not doubt of your inability to exercise vertuous actions, for they be performed with more facillity then can be imagined. This world is like a house of fooles, where one laughes, another weepes. Some Eccleſiasticall persons be like the Sea-gull, which remaineth all day in the water, and when she flieth out and shaketh her winges, she remaineth drie. So happeneth it to religious men, who although they continue all day in the exercise of diuine seruice, being negligent afterward: looſe asmuch as they haue gained. As the fiſhe cannot liue out of the water, so Religious men dwelling, and remaining among seculer people, waxe colder in their holy purpose, and decline somewhat from the austeritie of their religion.

He said that he saw on a time in a vision, all the world full of sinnes, whereat he wonderinge, and desiringe of God to know how to escape them, answere was made him, that true humilitie should be free. Once the religious men began to reason amongest themselues, which vertue that was, that helped most to attaine perfection. One said Chastitie, for that by meanes thereof, a man kept sensualitie subiect to reason. Another saide Abstinence holpe moste, for by that a man became Lord of himselfe. Another said Iustice, which gaue to euerie one his right, and so euerie one saide as seemed to him most pro-

robable. Saint Antony hauinge permitted each one to saye his opinion, ide him selfe at last. You haue all saide well, but none haue hitt the marke. The thing that most helpeth vnto perfection, is the vertue of Prudence, for ll vertuous exercises, if they be not gouerned by prudence, doe neither lease God, nor yet be vertuous actions. Saint Antony had a great desire to ffer Martyrdome in the persecution against the Christians, and to that end e accompanied the Martyrs when they were led to their deathes, comfor- ing, and encouraging them, and not obtaining his desire, he was verie sor- owfull.

On a time a thought came iuto his mind, whether there were any religious an in the desert, that had dwelt there so long as he, and it was reueiled vnto im, that there was; and one of more perfection then he. This was Saint Paul he first Heremit, whom he sought, found, visited, and finally buried, and was uch pleased and satisfied that he had seene him. The end of his life aproa- hing, it seemed to him in a vision, that the Angells boore him to heauen, and hat the diuells endeuoured to hinder his passage, repeatinge some sinnes he ad committed in his life time. To whom the Angells answered; you neede ot thus busilie recount those sinnes which were committed in his youth, for ar he hath confessed them, and of them obtained pardon; but if you know ny sinnes he hath committed since he tooke vpon him a Religious life, open nd declare them. The diuels hauing nothing to obiect, departed ashamed, nd confounded.

Saint Antony certified some of his disciples that his death aproached, which aused in them such sorrow and griefe, that falling at his feete, they kissed and mbraced them saying. O Father, what shall we miserable creatures do with- ut thee? O Antony, glory of all religious men, why wilt thou leaue, and depart rom vs? either remaine and stay with vs, or els take vs with thee. Then he cō- orted them saying; that it was the will of God to haue it so, and that they were fficiently instructed, and knew how they ought to liue; and he willed them to e perseuerant in the lawes and seruice of God, for that the day of euery ones eath delayeth not, but draweth neerer. After this, he retired him selfe with wo other religious men, into a place in the desert, farre remote from compa- y, & he requested them for the loue they bore vnto him, that when he should e departed out of this life (which would be very shortely) they would bury his ody in that place; and that they would not make it knowne to any person, to he end, that none should vse any honour or reuerence to his dead body, hich in his life time he had alwaies an especiall care to shunne, for he was uer a deadly enemy to vaine glory, and to the world. Another reason, why he esired it, was; for that all the time of his life, no man euer sawe his body aked, and he desired also, that no man should see it when he was dead. The

religious men promiſed him to ſatisfie his requeſt, and he kneeling reuere on his knees, with his handes lifted vp towards heauen, made a deuout pra to God, recomending vnto him the ſtate of the Church, the aduancemen the faith of Chriſt, and his diſciples alſo. His ſoule which departed inſta out of his body, was conducted vnto the heauenly country, in the compa of many Angells, where it enioyeth and poſſeſſeth the reward of his good w kes. His two diſciples enterred his body as he had charged them, and S. Ath naſius ſaith, that when he wrote the life of S. Antony, they were ſtill aliue, h he could not obtaine of them, to ſhew or declare the place where they had b ried him: ſo faithfull and true were they to their maſter, in obſeruing the pro miſe they had made him.

Some Saintes haue eſpeciall priuiledges giuen by God, to be interceſſors f ſome eſpeciall neceſſities of men. S. Thomas ſaith, that God gaue a priuiled to S. Antony againſt fier, not only of ſome infirmitie that beareth that nam but alſo from the fire of hell, deliuering men that haue deuotion to this ble ſed Sainte, from thoſe eternall flames to which they were condemned for thei ſinnes, by the preſent Iuſtice of God; and they being thereof aduiſed, haue b fore their death, bene conuerted and done penance, and haue bene ſaued. S Antony the Abbot died at the age of 105. yeeres, the ſame day that the Catho lique Church celebrateth his feaſt, that is to ſay: on the 17. of Ianuarie, and the yeere of our Lord. 358. Conſtantius the ſonne of the great Conſtanti being then Emperour the 22. yeere of his raigne. Many graue and aproo authors make mention of S. Antony: as S. Hierome in his booke, *de Viris Iuſtribus.* Cap. 98. S. Auguſt. lib. 8. cap. 6. of his confeſſions. S. Iohn Chriſoſto hom. 8. Math. Zozome. lib. 1. cap. 13, Caſſiodorus lib. 1. cap. 11. hiſto. tripart. R finus lib. 10. cap. 8. of his Eccleſiaſt hiſt. Niceph. lib. 8. cap. 40. Theodoretus l 4. cap. 27. of his Eccleſiaſt. hiſt. Vſuard. ſaith in his Martyrologe, that in t time of Iuſtinianus the Emperour, the body of S. Antony, was found by d uine reuelation, and was brought to Alexandria, and layd in a Church of Iohn Baptiſt. It is ſaid it was afterward caryed into France, to a cittie ca Vienna in the Prouince of Narbon. Maurolycus in his Martyrologe, ſaith ſame, and the author of the Catalogue of Saintes.

The Hiſtorie of the Chaire of S. Peter in Rome, with ſome conſiderations of this ſolemnitie. Ian. 18.

Cap. 11. WE reade in the booke of Geneſis, how Kinge Pharao hauing taken Ioſeph of priſon, asked him the interpretation of a dreame that he had dre The anſwere that Ioſeph gaue, ſatisfied him ſo, that he made him Vic

all his kingdome, and eſtabliſhed him in the next place to his owne perſon. Soone after ...ded a great dearth, and the people reſorting to the king for neceſſarie prouiſion, he ...them vnto Ioſeph, ſaying, that he had the keyes of his granaries, and other victualle, ...that he had giuen him auctoritie to diſpoſe of all thinges as he pleaſed. This figure is ...ch to the purpoſe, for the feaſt of the Chaire of S. Peter, who was figured in Ioſeph. ...Peter was in priſon, ſo was Ioſeph. Ioſeph was deliuered by the commandement of Pha- ...S. Peter was deliuered by the appointment of Ieſus Chriſt, who ſent an Angell that Act. 12. ...uered him. Pharao asked a queſtion of Ioſeph, and by his anſwere it came to paſſe, that 9. ...was made Viceroy and gouernour ouer all his kingdomes. So the Sonne of God asked of ...Peter a queſtion, when he demanded what men ſaid of him, and alſo what they themſel- ...ſaide. The anſwere that Peter made, pleaſed our Sauiour ſo much, that he made him ...ince of the Apoſtles, and head of all his Church, and placed his ſeate and Chaire in the ...t place to himſelfe. In the dearth that happened in Egipt, the people reſorted to Pharao, ...d he ſent them vnto Ioſeph: ſo when ſinners haue neede of the grace of God, which ...he foode of the ſoule, and reſort vnto him, he ſendeth them vnto Saint Peter, ſaying: Mat. 16. ...hath the keyes of the threaſorie, whatſoeuer ſhall be by him looſed in earth, ſhall like- 19. ...ſe be looſed in heauen, and whatſoeuer ſhall by him be bound in earth, ſhall likewiſe be ...nd in heauen.

THe Apoſtle exerciſed this authoritie ſeuen yeeres in Antioche, where he placed his firſt Seate and tribunall for inſtruction, and for hearing the ...ſdeedes and faultes of euery man, looſing ſome, and binding others. Seuen ...eres being paſſed, he tranſlated his Chaire and tribunall ſeat, from Antioch ...to Rome, by the eſpeciall and expreſſe comandement of God, where he kept ...s reſidence 25. yeeres, ſetting it firme and ſtable in that place for all his Suc- ...ſſors. This placing of the Pontifical Seate in Rome, the Church ſolemniſeth ...th the name of the Chaire of S. Peter, for that it ſhalbe alwaies firme and ...ble there, and the Biſhop of that Citty as Succeſſor of S. Peter is called Pope, ...at is to ſay, Head of the Catholique Church, vnto whom all men ought to ...nder obedience, and to acknowledge for their Superiour. That S. Peter did ...anſlate his Chaire and Iudgement Seate, from Antioch vnto Rome, by the ...xpreſſe will and comandement of God, and that there is the principallity and ...ead of all Chriſtendome, S. Anacletus the Pope and Martyr affirmeth, whoſe ...ordes be theſe. The Holie Romaine Church holdeth the principallitie, and ...Head of all other Churches, not only by the will of the Apoſtles, but of God ...imſelf. The ſame is confirmed & aprooued by Zeuerinus, Caliſtus, Fabianus, ...Siſtus Biſhops of Rome & martyrs, and by Silueſter, Iulius, Gelaſius, Sima- ...hus, Virgilius, & Gregorius, al Biſhops of Rome & holy Confeſſors. Foũding ...heir words vpõ the eſpeciall prerogatiue & priuiledges, that Ieſus Chriſt gaue ...nto S. Peter, when he hauing confeſſed him for Chriſt the Sonne of the liuing

Cap. 16. God (as S. Mathewe auoucheth) our Sauiour ſaid vnto him. Bleſſed art th
Simon the ſonne of Iohn, from hēceforth thou ſhalt be called Peter or a Ro
vpon which my Church ſhalbe founded, vnto thee I will giue the keyes of
kingdome of heauen, & thou ſhalt haue auctority to bind and to looſe. Th
which thou ſhalt looſe in earth and ſet free, ſhall enter into heauen, and th
whom thou ſhalt binde on earth and condemne, ſhal be excluded from he
uen, & condemned to hell. Alſo our Sauiour ſaid vnto him: Peter, I haue pra
for thee, that thy faith ſhal not faile. Which was an aduertiſement giuen hi
that being Head of the Church (as much as concerned that office) neither h
nor any of his Succeſſors coulde erre or faile in faith, but rather he and th
together, ought to confirme in faith the weake and fearfull. Moreouer, S. Io
writeth, that Chriſt asked him. Peter doeſt thou loue me more then theſe th
fellow diſciples? and he anſwered him. Lord thou knoweſt right well tha
loue thee: and Chriſt replied to him: Feede my ſheepe, as if he had ſaid: M
will is, that thou be the ſupreame and vniuerſall Paſtor of all my flocke. Al
that which S. Mathew rehearſeth ſaying: that Ieſus comanded Peter to pay
Didrachmas (a tribute which the Heades and Gouernours of houſhoulds o
Cap. 17. 27. lie paid) for them two, was a manifeſt declaration that he made him Hea
of the Church. And this was not ſaide, nor granted to any other of the Ap
ſtles: ſo that it is very cleere, that Peter was the Vicar of Ieſus Chriſt, h
Lieutenant on earth, Paſtor of all Chriſtendome, and Head of the Church.

Ioh. 21. Now let vs conſider a litle, why Ieſus Chriſt did elect and chooſe S. Pe
vnto this dignity, rather then any other of the Apoſtles? Was there not wi
him S. Iames the great, that was his coſin? was there not S. Iohn alſo, who b
ſide that he was his coſin, was deerly beloued of him? he was a yonger ma
and more able to ſuſteine the paines incident to ſuch a dignitie. Moreouer, h
was an excellent Diuine, ſo that by one only lecture which he heard, leanin
vpon the breaſt of our Lord, he learned ſo much, as ſhewing part therof in th
beginning of his Goſpel, he mounteth ſo high, that he cānot be ſeene nor vn
derſtood, and therefore he is called an Eagle. If he would not beſtow this dig
nity on any other of the Apoſties, was not the great Iohn Baptiſt ſufficient t
it? Coulde not he haue conſerued his life, and not haue ſuffered him to ha
died in that ſort, and maner that he did? he coulde haue ſuſteined the charg
of this dignity vpon his ſhoulders, & would haue rendred a good acount the
of; for ſuch was his life, zeale, and doctrine, and other good partes, that Ieſu
Chriſt himſelfe ſaid of him, that among other good men, he was the greate
For what cauſe then did Chriſt leaue out Iohn Baptiſt and chooſe Peter? Vn
this ſome doctors anſwere, that if Ieſus had giuen the papacy to one of the tw
Iohns or to Iames his neere kinſman, he ſhould haue giuen occaſion, that t
dignities of the Church might haue bene beſtowed in reſpect of kinred, whi
ple

eaſed him not. Yea, rather by forbidding in the old Teſtament, that they ould not go vp to the Altars by degrees, he gaue them to vnderſtand, that ey ſhould not aſcend to Eccleſiaſticall dignities, by degrees of kinred, after e maner as dignities be giuen ſometimes, only for kinred ſake, and not for ſerr, But this reaſon doth not conclude, as it ſeemeth. For if the kineſman of ſuch quallitie and partes, as to merite and deſerue the dignitie, it is no ſon he ſhould looſe the preferment, for that he is a kineſman. So that the o Apoſtles Iohn and Iames, and Iohn Baptiſt, wanting no deſert nor ſuffi- ncy, the doubt is not reſolued. It may be ſaid that Ieſus Chriſt would giue is dignitie to one that ſhould be like to them, that ſhoulde haue to deale th him. It is cleare and euident, that to the higheſt Biſhop, muſt reſort the ner, the blaſphemer, the manqueller, and the periured man; If one of theſe d come for ſuccour vnto S. Iohn Baptiſt, or to Iohn the Euangeliſt, or to mes, who (ſetting aſide a little ambition they had, when they deſired to ſitt the right and left hand of our Sauiour, and a little puſillanimity, or feare, en they fled frō our Lord in the time of his paſſion) were alwaies holy men, ich might cauſe them to vſe the penitents with too much ſeuerity and ri- ur, and haue put them to deſperation: which is not the thing that God re- ireth, but rather the conuerſion of ſinners.

To the end then, that euery one might depart with conſolation, from the ete of the high Biſhop, he elected Peter, who could not terrifie the ſinner, mſelfe hauing beene a ſinner alſo. He could not be rigorous with the man- eller, himſelfe hauing giuen blowes and wounded men. He could not diſ- ine the forſworne man, himſelfe hauing beene periured, ſwearing and for- earing that he knew not Chriſt, and ſo he would not ſhut the gate of heauen any that would enter in by the way of penance, and of the holy Sacraments. may be ſaid, that the Biſhops ſhould haue a Biſhop, the Prieſtes ſhould haue Prieſt, and the Maried men, a Maried man: But in truth, this was the prin- pall cauſe. The greateſt dignity of the Church was to be beſtowed vpon the eateſt Sainte: and he was the greateſt Sainte that loued Ieſus Chriſt moſt. S. homas ſaith, it were an error to affirme, that any was a greater Saint then S. ter, or loued Ieſus Chriſt more then he, when the Papacie was giuen him: his is gathered out of the wordes of the Ghoſpell of S. Iohn where he ſaith: at Ieſus asked of Peter, if he loued him more then the other Apoſtles did; and anſwered, Lord thou knoweſt that I loue thee, and that in louing thee, none xceedeth mee. Then preſuppoſing that he loued Ieſus more then others did, e may inferre, that he was the greater Saint, and ſo he was the fitteſt to haue e ſupreme Eccleſiaſticall dignitie beſtowed vpon him. S, Auguſtine noteth at Chriſt asked Peter the ſame thing thriſe, for that he had denied him three mes; and Peter anſwering alwaies after one maner, at the laſt time Chriſt ſaid

vnto

vnto him; *Feede my sheepe,* which is asmuch to say. I will that thou be P... Higheſt Biſhop, my Vicar in the Catholique Church, and I giue vnto th... keyes of the kingdome of heauen. How great this dignitie is, S, Paul me... neth writing to the Galathians, as S. Chriſoſtome noteth. I will tell you brethren and friendes (ſaith the Apoſtle) that I haue made a iourney to I... ſalem, to my great trouble, and no little danger, and if you aske me wher... I went, I will anſwere you, to ſee Peter.

Saint Iohn Chriſoſtome ſaith, we will ſtay hereon a while. O Bleſſed Apo... thou wenteſt to Ieruſalem a long and tedious iourney, thou didſt put thy ... into many dangers, for thou art hated of the principall citizens, and all ... thou dideſt to ſee Peter a poore fiſherman. Couldeſt thou not ſay, thou w... teſt to pray in the temple, as many Iewes did from farre countries? But if t... pleaſedſt not to ſay ſo, for that the Sinagogue was fallen from the fauou... God, and becauſe the rites and ceremonies which were done in the tem... liked thee not? Couldeſt thou nor ſay, thou wenteſt to ſee S. Iames the ... who was Biſhop of that Citty, whoſe life and ſanctity was a wonder to all ... world? mighteſt thou not well haue taken the paines to haue ſeene him? Co... deſt thou not ſay, thou wenteſt to ſee S. Iohn Euangeliſt, ſo much beloue... Ieſus Chriſt? or at leaſt thou mighreſt haue ſaid, thou wenteſt to ſee the ... ther of God, ſince Dioniſius thy diſciple departed from Athens, and wen... Ieruſalem only to ſee her, and he thought his trauell well beſtowed, to ... the ſight of that Tabernacle, in which it pleaſed God to make his habita... Thou alledgeſt none of theſe cauſes, but ſayeſt thou wenteſt to ſee Peter, w... was a poore fiſherman. What thing worthy of ſight was in him? Many t... ges worthy of regard and conſideration are to be ſeene in him (may the A... ſtle ſay) to witt: that God hath made him head of his Church, and giuen ... auctoritie to pardon ſinnes, and that he being but a poore fiſherman, migh... pen the gates of heauen by abſoluing ſome, and ſending others vnto he... denying abſolution.

Great was this dignity which was giuen vnto Peter, and no leſſe was ... fauour and creditt giuen vnto Rome, when in her by Gods comandement ... placed the pontificall ſea and Chaire by S. Peter, there to continue, as lon... the world endureth. S. Leo ſaith. God would that the iudgment and tribu... Chaire of S. Peter, ſhould be rather in Rome then in any other cittie, bec... as that cittie had beene the miſtris of errors maintaining Idolatrie, aloft ... in creditt, it ſhoulde likewiſe be the miſtris of the Truth, and there ſho... be the ſupreme throne of the Chriſtian religion. Firſt ſhe was Babilon (ſo ... Saint Peter calleth her in one of his Epiſtles) and then ſhe became Ieruſal... not that celeſtiall cittie, but a paterne or ſimilitude thereof. In ſuch ... that God ſhewed great fauour vnto Saint Peter, in makinge him he...

is Church, and giuing him auctoritie to pardon sinnes: and shewed fauour so vnto Rome, in comanding him to establishe his pontifical Chaire in that lace. Yea, and in this shewed an especial & admirable fauour to al mankind, auing for them a meanes, and remedie in earth, to haue their sinnes forgi- en, and pardoned. Verie great indeed was the fauour done vnto S. Peter, ut farre greater was it, that from him should succeede to other Priestes, who ue in like manner auctoritie to absolue men from their sinnes.

If there were in the world but one confessor only, and that his habitation ould be in the vtmost boundes and borders of the earth, yet the labour and auaile were well bestowed to goe seeke him, and a happines to finde him, & eman that were able, and wouldenot goe to him, were wel worthy of blame d punishment. But God hath prouided so many confessars in his Church, at there are to be found of them in enerie part of the world, and all of them ue auctoritie to absolue men from their sinnes. This is an especiall benefitt, are fauour, and proceeding of the abundante mercie of almightie God. his was ordeined by God, that the damned which burne in hell in those ter- le flames, in eternal torments, should not haue wherewith to excuse them- ues. And although there be some damned for their sinnes that were but trā- ory, passed in a shorte space, and their torments euerlasting: yet they can- t open their mouthes to complaine of Gods Iustice, for that they had so ea- and pleasant a remedy, as is to confesse their sinnes vnto a Priest, which for at they would not vse it, therefore haue they worthely deserued their asticement.

God forbid that thorough our owne negligence, we should make smale ac- unt of so great a benefit which he hath left vnto vs, as is the Sacrament of nance; nay, let vs rather yeelde infinite thancks vnto him for it, & especially this holie daie, in which the Church reioyeth of the grace & fauour cōfer- d vnto S. Peter, vnto Rome, and vnto all the world. Let vs all reioyce and be d in our Lord, making vse of this his mercy, and also render thankes to the thor thereof, that we may purchase pardon of our offences passed, & beinge his grace and fauour while we liue, maie be worthy of his glory in the world come. Pope Paulus the 4. in the yeere 1557. comāded this feast to be celebra- , as Cæsar Baronius saith. Onufrius Panuinus saith: that S. Peter wēt to Ro- in the 44. yeare of our Redemption, which was the 3. yeere of the raigne of audius, and he saith he entered Rome on the 18. day of Ianuarie, & therfore Church of Rome celebrateth the feast on that day. S. Peter remained in me litle more then 3. yeeres, & then returned vnto Ierusalem, when the Em- or Claudius comanded, that all the Iewes should be driuen out of Rome, ntion is made of this going of S. Peter vnto Rome, in the Ecclesiastical hi- rie of Eusebius, lib. 2. cap. 14. and 5. and Paulus Orosius lib. 7. cap. 4.

The life of S. Prisca Virgin and Martyr.

Among many other Wordes of consolation that are spoken by the renowned Iudith, when shee did that Worthinesse in killinge Holofernes, one spoken by Vagao chamberlaine to the same Holofernes. For her sayinge she Without a head, tombling in his owne bloode, all confounded, and ashamed, leaped the Pauillion, and said to the armie. One woman of the Hebrewes, hath put to shame house of King Nabuchodonosor. We may fitlie salve this of S. Prisca, who made ash all the fyndes of hell, by her notable constancie, in suffring torments, for the loue of Christ. The life of which Saint (as some authors thinck) was written by the Notar the Church of Rome in this maner.

PRisca was borne in Rome of noble parents. Being yet a child of 13. yea old, she whas neuertheless ancient in wisedome and vnderstandinge; was baptised, and as a Christiã exercized her selfe in good workes; She visi especiallie the Churches and Oratories of Christians, deputed & apointed praie in, and to teache matter of faith. Claudius the secõd gouerned the Em pire of Rome, which dignitie he obtained in the yeare of our Lord 270. T officers which thirsted after the blood of the Christians, in the former perse tion, which the precedent Emperors had raysed against the holie Churc (although Claudius dissembled a while for the affaires he had in the wa against the Greekes, and other enemies of the Empire of Rome) ceased n but if they could apprehend any, they tormented them. These fellowes too Prisca (finding her in one of the oratories at her prayers) & imprisoned h and without anie regard to the nobilitie of her blood, led her bound in ch nes, before the Emperour: who commanded them presentlie to carry her the temple of Apollo, where she should sacrifice and adore him; but she she would adore none other but Iesus Christ, and that Apollo was noe but a deuill, vnworthy to be adored. The Emperour comanded them to b fet her on the face, which disfigured her fauour in the sight of men, ne theless, she remained beautifull in the sight of God, for that she suffered reproach for his sake; Then the Emperour comanded them to put her prison, among the malefactors; but that did not change the resolution o holie Virgin. Then sought they out her father and mother, and proc them to persuade her to adore the Idolls, with all the subtile speaches could deuise, but it would not serue.

Some spoke her faire, some threatned her, assayinge all meanes to her change her minde, but she remained alwaies constant, and so shewe

lf. The greater their furie and importunity was, the more she was confirmed nd strengthned in the faith of her spouse Iesus Christ, who gaue her consola- ons, and sent his Angells to comfort her, and to encourage her to be cõstant gaine the crowne in heauen prepared for her. The blessed damosell tooke ourage in these consolations, to support manfullie, the torments which they flicted vpon her. The officers shewed their malice in strikinge her tender nd delicate flesshe, so that they made it black and blew, & shedding her blood boundantlie; yet her spirit was prompt and readie, still to suffer greater tor- ents for the loue of her Sauiour, as she made good demonstration. The ty- nt thought it was by the power of negromancie, that such a tender girle, ould susteine such grieuous torments: whereupon he imagined, that if the odie of the Virgin were anointed with Oyle, it would hinder the power of e inchantment. He caused her therfore to be anointed with boiling Oyle, hich persing into the bruised & greene woundes, could not but be extreame ainefull.

The tyrãt sent her back againe to prison, and three daies after caused her to led publickly into the Amphitheatre, which was a place where Christians the wild beastes, were killed and slaine in the sight of all the people. Hither me the holie damosell, fulfilling the wordes of Saint Paul; That the Martyrs ere made spectacles to God and men. God was well pleased to see her suffer 1. Cor. or the loue of him, and men took delight to see her torne in pieces by wilde cap. 14. easles. B. Prisca being brought in thither, behould, ouer against her came rth a fierce Lyon. They that stood to see the shewes, thought in an instant e should haue bene torne in pieces, and said one to another. See, what they aine that followe the new religion of the crucified God. It is better with vs at do obserue our old lawe, worshipping Iupiter, Saturnus, and the other odds. In the meane while the Lyon approaching to the Virgin, lay crouching her feete as a mild lamb, making the Idolaters ashamed, and the fewe Chri- ans which were present to reioyce.

This was not sufficient to mitigare the furie of the Tyrant, but more inra- d, he caused her to be putt into the prison called Ergastula among slaues, ere to remaine three daies without meate. After that he tooke her out to be rmented afresh, and layed her vpon the racke, rentinge her with flesshe- ookes and Iron rakes, still making new woundes vpon the ould, & taking her wne, put her into a burning furnace. The fier spared her, and hurt her not, ch was the good pleasure and wil of God, to make it appeere, that if he per- itred his seruants to be tormented, it was not for that he could not deliuer em, but for that he would therefore giue them the greater glory, and that he ght be glorified in them. The Tyrant seing that Prisca remained victorious all her torments, caused her to be behedded, and so her B. soule ascended

to heauen, to poſſeſſe and inioye the reward of ſo glorious a Martyrdome. T
Chriſtians entered her bodie in the waie toward Oſtia, ten miles from Ro
The Holie Church keepeth the remembrance of S. Priſca, on the daie of
Martyrdome, which was on the 18. of Ianuarie 270. Claudius the ſeconde r
ning in Rome.

The liues of SS. Marius, Martha, Audifax, and Abacus Martirs. Ian. 19.

Cap. 26. *BLeſſed and happie is the man, ſaith the Holie Ghoſt in Eccleſiaſticus, who hath his latte a good and virtuous wife, who doth not hinder, but helpe her husband purchaſe heauen. Such a wife God gaue to Marius, who was a Perſian, and of* *bloud, and his wife was called Martha, who was equall to her husband in nobilitie,* *nothing inferiour to him in vertue and holines. Wherefore with reaſon wee may call* *happie. Their liues gathered out of the writinges of Beda, Vſuardus, and other authors* *Martyrologes, was in this manner.*

MArius and Martha, moſt noble Perſians, were Baptiſed, with their t
ſonnes, Audifax & Abacus, exerciſing them in good and vertuous w
kes. They were verie rich in temporall goodes; and hauing heard that ma
Chriſtians were Martired in Rome, they had a deſire to ſee that cittie,
to ſuffer martyrdome alſo for the loue of Ieſus Chriſt, if they might bee w
thie; & if they attained not thereto, yet would they viſit at the leaſt, the Sep
chres of the Apoſtles S. Peter and S. Paul. To effect this their deſire, trauaill
on their iourney, they came to Rome. After they had ſeene the city (ſo fam
thorough the world) and viſited the Sepulchres of the Apoſtles S. Peter &
Paul, they ſtayed there certaine daies viſiting the Chriſtiãs which were ma
and did not only viſit them, but gaue them comfort & reliefe for their ma
tenance in priſon, out of their owne goodes; and verie charitably they bu
and enterred thoſe, that were put to death in the perſecution.

Theſe, & ſuch like were the exerciſes of theſe foure ſoldiers of Ieſus Ch
who being by theſe meanes knowen to be Chriſtians, the Emperour Claud
the ſecond of that name, cauſed them to be apprehended. He vſed many p
ſwaſions to them that they ſhould adore the Idols, vnto which they retur
this anſwere, ſaying. They haue not bene the beſt, but the worſt men of
world, and therefore they deſerue to be called, rather diuels then godds. T
put the Emperour out of patience, ſo that he comanded they ſhould be
tured in all cruell maner, comitting the cauſe to a depury called Maſſi
who commanded that they ſhould firſt be ſtripped, and beaten with ro

(a

hich was the torment vſed for noble men.) After this, he cauſed them to put vpon the racke, and their ſides to be ſcorched with burning torches, to teare and rent them with hookes of Iron. But none of theſe tortures, uld moue them from their firme reſolution; yea, the two yong men Audi-, and Abacus, in the midſt of their torments with ioyfull voices, rendred ncks vnto God, that had made them worthy to ſuffer for his ſake. This ſed the rage and fury of the tormentors to encreaſe, and therefore they t off their handes, and hung them about their neckes, and led them tho-gh the cittie, with a cryer before them that ſaid. Theſe be the deſpiſers of godds.

Laſtly, they led them out of the cittie, by the waie Cornelia, to a field called nſa, and there beheaded them, beginning with Martha, for that ſhe alwaies erneſtly, perſwaded her husband and children, to ſuffer death conſtantlie the loue of Ieſus Chriſt. So ending their liues, they exchanged a life full of ells and afflictions, for one repleniſhed with all ioye and repoſe. The cutioners hauing beheaded them, would haue burned them alſo, but they their bodies halfe burned; and they threwe the body of Martha into a well. ither came a noble matrone called Felicita, who taking the bodies of thoſe ſed Martyrs, and the bodie of Martha out of the well, cauſed them to be ied in one of her poſſeſſions. The Church celebrateth the feaſt of theſe nts, the very day of their Martyrdome, which was on the 19. of Ianuarie. eit Vſuardus maketh it the 20. daie. Their Martyrdome was in the yeare of Lord 270. in the time of the aboue named Claudius the ſecond. Cæſar Ba-ius ſaith, that the bodies of theſe holie Saints be in Rome, and that they e found in the yeare 1589.

The life of S. Fabianus Pope and Martyr. Ian. 20.

S Aint Paul the Apoſtle, writinge to Tymothie his diſciple, and apointinge the condi- 1. Tim. 3.
tions that a good Biſhop ſhould haue, among other, this is none of the leaſt, that is
that he haue a care of his houſe and his familie, and by conſequence of his Church.
The while that a Church is in anie maner of neceſſitie, or trouble, and the Prelate a-
don or flie from the ſame, or elſe he be preſent, if he doe not toyle, yea and weary him-
, for the benefite and good thereof, it cannot be ſaide, that he hath ſo great a care
eof as he ought. You cannot truelie ſaie ſo by S. Fabianus, for at ſuch time as the Church
od was comitted to him, it ſuffred a grieuous perſecution, and yet he did not aban-
it. All the time of his Popedome he left not Rome, beinge 14. yeares ſpace and more,
the raigne of Maximinus, euen to the time of Decius, which was truly a heauy time
he Chriſtians, for the manie perſecutions they did ſuffer. And he did not onlie ſtay

there

there still, but laboured to ordeine and prouide all things fit and necessarie for the ... and good, both of the Christians, and the Catholicke Church committed to his ... His life collected out of Damasus, and other authors, that wrote the lines of Popes, in this maner.

SAint Fabianus was borne in Rome (as Dionisius saith) and his fathers ... was Fabianus. Platina saith, that before he was Pope, he had a wife ... Darfosa. It was a custome in Rome, that when the Pope was dead, the Cle... were assembled together to elect another, chosing alwayes the best learned ... most vertuous. So after the death of Pope Anterus (who was also marty... the Cleargie were congregated for the election of a newe Pope. Eusebius ... in his Ecclesiasticall historie, that they could not accord, nor agree vpon ... but one part named one, and another part another. The case standing in ... sort, Fabianus came thither with some of his friendes, to see and knowe ... things passed, & to deliuer also his opinion. He being among the cõpany ... deinlie came a Doue from heauen, and sate on his heade. When they that ... present saw this, perceiuing that God had chose him for his Vicar, they al ... ted for ioye, and by comon consent said, that he ought to be Pope. For ... cause you maie iustlie say, that the election of Fabianus was miraculous.

Maximianus the Emperour continued the sixt persecution, in which ... Christians were martyred. Where vpon Fabianus tooke occasion to ap... seuen Deacons, equall in nomber to the Notaries; aswell for that he ... continewe that ordinance which Anterus his predecessor made, about th... gistring of the torments and martirdomes of the Saints, which lost their ... for the Christiã Catholike faith and loue of Iesus Christ, as for that they sh... haue a care to prouide, for the relefe & temporal maintenance of the po... and especiallie for them that had their parents and husbands martyred, ... were left orphanes and widowes; as also to relieue other persons that we... neede whosoeuer. Among these were the treasors and goodes of the Ch... and the offringes of the faithfull, imitating and following herein the A... les, who elected S. Steuen and the other Deacons his companions, for th... porall busines. Fabianus also ordeined that the Chrisme should be Cons... ted on the thursday, called Maundie thursday, and that the old that wa... of the former yeare, should be burnt. He comãded also that the seculer In... should not interpose themselues nor meddle with Priestes, and other Ecc... stical persons. He forbad Matrimonie betweene knisfolkes, within the fif... gree. He comanded also, that all Christians being come to the yeares o... cretion, should communicate euerie yeare thrice.

The persecution was some what stayed after the two Philips, the father ... the sonne had taken possession of the Empire: he being Philip the first o...

me, and also the first of the Emperours that was baptised, and professed the
th of Iesus Christ. So that in sixe yeeres, that they two gouerned the Empire,
ianus had also space, to rule and gouerne the Church of God in good order
manner. The authoritie of Fabianus was so great, that as Eusebius saith, the
perour Philip the Father, would haue comunicated on Easter day as other
thfull people did, but the Pope would not giue him the Blessed Sacrament,
till he had confessed himselfe, and done penance for certaine publique sin-
, and some cruelties, by him comitted. The Emperour making his confes-
n with greate humilitie, did also open penance for those sinnes, and then
s admitted to the Blessed Sacrament.

After the death of the two Philips, the one at Rome, the other at Verona,
cius one of their captaines succeded them in the Empire, who aswell for
t he was cruell of nature, as also for hate he bore to the Emperours that
e dead, (for that they had bene Christians) raysed against the Church the
enth persecution, which was most rigorous. There were martyred in it in-
te people, and amongst other the Pope Fabianus, who was buried in Via
pia in the Church-yard of Calistus. He held the Papacie 15. yeeres, and 4.
es. He gaue holy Orders fiue times, in the moneth of Decemb. & made 22.
estes. 7. Deacons, and 11. Bishops. He died the same daie that the Church ce-
rateth his death, that is on the 20. daie of Ianuarie in the yeare of our Lord
Of Fabianus maketh mencion, Eusebius in his Ecclesiast. hist. lib. 6. cap. 22.
d 27. and 31. and the like doth S. Hierome in the 64. cap. Of his booke de
s *Illustrib. Ruffinus* in his Ecclesiast. histo. cap. 21. 25. 29. Niceph. lib. 5. cap. 26.
mon. Anastatius. Cedrenus. Beda. and Vsuardus. His bodie is in Rome in
Church of S. Fabian and Sebastian.

The life of S. Sebastian that worthie martir. Ian. 20.

The Patriarch Iacob, at such time as he kept the sheepe of Laban his father in lawe, desiring to encrease his wealth, made an accorde with him, that all the Lambes that were yeaned of the white sheepe, and were spotted or partie coloured, should his. Wherupon he tooke certaine wandes, and pilled off some of the vynde therof, in such that in some places they were white, in other some of greene, or of the colleur of the de: then he laide these wandes in the Troffes of water where the sheepe did drincke, so beholding them, they conceiued and yeaned lambes spotted, and of diuers collours, and his meanes he was maderich. The same that Iacob did, Iesus Christ the Sonne of God also. He is the Pastor, as we reade in S. Iohn, and the faithful people be his sheepe. He desireus to beriche, and to gaine manie soules, laide rodds halfe stripped before them,

to the

to the end that beholding them they might bring forth fruite. We maie saie, he laid them manie of his Martirs, which were rods to teache. Whereof it came, that some of them were flayed, some cut in peeces, some were deuoured of wild beastes, others burnt all at length suffred death for his loue. Which is done to this ende, that the faithfull beeing the Martirs were handled (which is reduced vnto their memories, when they celebrate their feastes) the like desires might quicken in them, which after should bring forth fruite of good works in conuenient tyme. But if all the Martyrs maie be called rods, we maie with great reason speake it of the glorious Martyr Saint Sebastian knowing that on the daie of his Martirdome, he is shewed and represented naked, bound vnto a peste, couered with wandes, which were the arrowes that were shot into him in such aboundance, that he seemed to be a Porkupine full of prickles, which torments endured and supported with a courageous minde for the loue of God. His life is gathered out of Simeon Metaphrastes.

MAximianus and Diocletianus moſt cruell Tyrants, and deadly enemies to the name of Ieſus Chriſt, being Emperors of Rome, ſuch was their furie and rage againſt the Chriſtians, that neuer any Emperour ſurpaſſed them in crueltie. Al the cities and caſtles of the Empire, were filled with Chriſtians, neither did they puniſhe or execute any for other offence, but only againſt the Chriſtians, whom they put vniuſtly to death in great numbers. In their court was a noble knight, borne in Millaine, called Sebaſtian, whoſe father was a Frencheman of the cittie of Narbona, and his mother was a great Ladie of Millaine. Diocleſianus hauing notice of him, becauſe he was a man of comely behauiour, and of noble bloode, he receiued him into his ſeruice, and gaue vnto him an honorable office, making him captaine of the horſe, attending on his perſon. Sebaſtian exerciſed this office, ſhowinge all diligence, to please the Emperour pleaſinge ſeruice. Yet therefore would he not omitt anie part of his dutie in the ſeruice of God, beinge a Chriſtian, but vnknowne; although in ſome eſpeciall occurrences he made it knowne what he was, as in this. He ſawe anie Chriſtians, that for feare of great and ſharp torments, were in danger to yeelde, he would comfort and encourage them ſo, that manie by his meanes, ſtoode firme and conſtant to the end. It hapened on a time, that there was taken in Rome (where the Emperour and Sebaſtian were) two men of great account, called Marcus, and Marcellinus, ſonnes of Tranquillinus and of Maria: and they had alſo their wiues and children.

Theſe men were brought before Cromaſius the gouernour, who ſeing by neither faire ſpeaches nor threatninges, could draw them to ſacrifice vnto Idolls, gaue thirtie daies ſpace, wherein they might conſider what they would doe, and if at the end of that limited time they continewed Chriſtians, he condemned them to death, and did confiſcate their goodes. In this time,

ore of people present to visit and perswade them, that they should avoid the
ments, and certaine death. Among other went vnto the Tranquillinus their
ther, who said vnto them with manie teares. O my sonnes, who shall nowe
ssiste me in my eldenge? Who shall close myne eyes after I am dead? Who
all laie my bodie in the sepulchre? Haue compassion on me, my children.
onsider that I haue begotten you. That I haue brought you vp vnto this
norable estate, will you now goe wilfullie vnto your deathes? If you haue
o consideration of this, yet haue regard to your florishing yeeres, & to my old
e. Remember your houses and goodes, which being confiscate, shall passe
nto new Lordes, and I in one daie, shall loose my goodes, my estimation, and
y two sonnes, which be the light of myne eyes. Whilst the father said this,
e teares ran like two riuers from his face. After came the mother, vtterlie
isconsolate and afflicted, & with a lamentable voyce, rehersed vnto her sonnes
e paine that she suffred in their birthes, shewing them her breastes whereof
ey had sucked, & omitted not anie thing that might moue thē to compassion.
hen came their yong and beautifull wiues, with their children in their armes,
lling themselues vnfortunat widdowes, vtterlie desolate, and voide of all
nfort. Their litle infants with their crying and wailing, bore a part in this
lourous musicke. Here was not an end of the conflict that these martyrs
d, for euerie daie their parents and friends came, and vsed as it were compul-
rie perswasions vnto them, to change their mind; remembring them of their
endes, their beauty, the pleasures of the world, their riches which they should
aue to others, the honour they should leese, and would they now change all
ese thinges, for cruell torments, and an ignominious deathe? This conflict
as verie great, and the motiues were so potent, that it seemed these Saints
gan to yeeld and to aplie themselues vnto their willes.

Among these Sebastian was present, and doubting least these two soldiors of
hrist should loose their crowne, not a whit regarding what damage might
me vnto himself (if it were publiklie knowne that he were a Christian) made
is Oration to all the companie, with a loud voice. If our life were eter-
ll, and without afflictions or trauailes, it were great reason we should en-
uour to preserue it. But for that it must of necessitie end so shortlie, what
ason haue we for the loue therof, to loose another life that surpasseth this
much? this is temporall, and that is eternall; this is full of trauailes and paines,
d the other life is full of repose and consolation. Do you not know, that God
th with his owne mouth. *That he that denyeth him in earth, he will denie him in*
auen, as vnworthie to be his seruant, and will condemne him to eternall tor-
ents? Then contrariewise, he that shall not denie him in earth for feare of
ath, but confesse him constantlie, he will confesse him in heauen, and giue
m the reward of euerlasting life. Doe not think that those that be in heauen

forget their parents, their children, their wiues, or their friendes, but that they haue them more freshe in memorie, & that they can do them there more good then they can by anie meanes being one earthe. This being granted for truth, do you not with your teares, hinder the good purpose of Christes soldiers, for if moued with your praiers they shall yeld, you shall vndoe them, & they vndo themselues.

Sebastian made not an ende thus, but turning his speach to the Martyrs said: Nowe you maie see (O you soldiers of Christ) the crafte of the diuel, that which he could not obtaine of you, by the threatninges, and torments of your enimies, he seeketh to get by the teares and entreaties of your friendes, and parents. If you haue gotten the victorie ouer the one, haue a care to continew it ouer the other also: beare not so great a loue vnto your flesh, which thoughe you pamper & cherishe neuer so much, shall yet at length become meat for the wormes, and consume in the graue; the paine of martirdome can endure but one daie, but the torment of hell shall endure for euer. These and the like speaches Sebastian vsed, and whilest he spake, there came a great light from heauen, & inclosed him round: and in the same was seene a beautiful & a resplendent yong man, which was a sure signe that he taught Sebastian what to saie. All they that were present were amased, and astonied, beleeuing for certaine, that these speaches of Sebastian were the truth, and that he was inspired from heauen.

There hapened also another thing at the same time, which confirmed all them that were present more and more in the faith, and that was this. There was present a woman, the wife of Nicostratus, (master of the house, where the saints were kept) who was dombe, and hauing heard the speaches of Sebastian and lyking thereof, made signes and tokens, of comendations of them, because she could not speake, and fell at his feete. He perceiuing that it was the will of God that this woman should be healed, for the spiritual good of them that were present, bad her to rise, and calling vpon the name of Iesus she was healed, and spoke plainlie in the hearing of them all. Her husband Nicostratus rendring thancks vnto God, released all the Christians that were prisoners in his house, craued pardon of them, desired them to vse their libertie, and depart from Rome; for he meant to staie, and to satisfie the lawe with his owne death, in that he had liued so long in Idolatrie, & been a persecutor of the Christians. They answered, that it was better, to bring thether all the other Christians that were prisoners, and vnder his guard: which he willinglie did. Manie Christians being then assembled in the house of Nicostratus, Sebastian deliuered vnto them the word of life, and they spent the time in fasting, watching, and praiers. The gouernour hauing notice hereof, sent for Nicostratus, and demanded of him, for what cause he had assembled so manie Christians in his house. He consented to dissemble a little

the end, that those that had not yet beene baptised, might bee, answered: I brought these men together, that they seing the torments that other men suffred, might be the more terrified and fearfull, and so might be drawne from their opinion. Cromasius beleeuing his wordes, was wel pleased, and comended his diligence: although Nicostratus was not to be comended for telling a ly, for a ly is neither lawfull nor good at anie time, yet shewed therby that he had an intention of goodnes, and that in him remained also some imperfections, neuertheless, he amended this error in this sorte; He had a deere friend called Claudius, to whom he recounted how Sebastiã not regarding the fauour of the Emperor, but thrusting himself into apparant perrill of death, had openly shewed himself to be a Christian, and had exhorted euerie one to perseuer in that faith, with meruailous wordes, and wonderfull miracles.

When Claudius, heard these thinges he was much astonied, and going to his house he tooke his two sonnes, whereof one had the dropsie, and the other was a Leper. He led them to the house of Nicostratus, where he found a great number of Christians, for they still encreased, they were so desirous to see Sebastian, because they heard he was so fauourable to the Christians; There was among the rest a Priest called Policarpus, who instructed all those in the faith that desired baptisme, and after baptised them. There was baptised among the rest, the two sonnes of Claudius, and they being baptised recouered their health, to the great consolation and ioye of all them that were present, but especiallie to their father, who also was conuerted to the Christian faith.

The gouernour Cromatius called before him Tranquillinus father to Marcus & Marcellianus; and not knowing that he was a Christian, demanded of him if his sonnes did still continewe Christians; if it were so, their terme giuen them of thirtie daies was nowe expired, and therefore hewould execute the lawe vpon them. Tranquillinus answered. Happie be they, if they be worthie to dye for the loue of Christ Iesus, happie am I, that by their meanes, am come out of darcknes, hauing worshiped so long false Gods, which be vnworthie to be called men, and much lesse to be adored; Then said the gouernour, I see thou art a Christian also? I am in deed said Tranquillinus, for hauing seene that Sebastian maketh small reconing of the fauour of the Emperour, and confesseth himselfe publicklie to be a Christian, and hath spoken marueillous thinges, confirmed also with miracles, I am resolued to followe this truth, and to forsake the errour wherein I haue beene vntill this present. Cromatius, marualing to heare that Sebastian was a Christian, said: it seemeth strange to me that Sebastian should be a Christian, and that a man of so great account, and rare qualities, should not beleeue a thing so certaine to the honor of our gods. I cannot see howe there should be but one God,

and he to be crucified. Then said Tranquillinus: It is more hard to be[lee]
that there should be a God incestuous, an adulterer, as Iupiter; an harlott,
Venus; an homicide, as Saturne; and a deceiuer as Mercurie: It is no hard m[atter]
to beleeue that God dyed, since he was made man that he might die, and
dyed for no other cause, but that he might giue life vnto man; The rep[ro]
tion that he lost by dying, he recouered double by rising againe; for he d[ied]
not to remaine dead, but to rise againe with glorie the third daie; and a[fter]
fortie daies he ascended visiblie into heauen, and there he sitteth at the ri[ght]
hand of the eternall Father. These and the like speaches made the good
man vnto the gouernour, with such efficacie assisted by God, that Croma[tius]
answered: Thy wordes haue penetrated my hart, I see cleerelie, that it is m[ost]
vnfitting for God to sinne, then to dye, being presupposed that God w[as]
made man. To daie I will thinck hereon, to morrowe come thou to me h[ere]
cretlie, and bring Sebastian with thee and one more, and we will talke t[o]
gether of this matter. Tranquillinus was wonderfull glad hereof, and we[nt]
presentlie to the Christians, and told them how thinges had passed, where
they reioyced, and spent that night in prayers, desiring God to enlighten t[he]
mind of the gouernour Cromatius.

In the morning betimes, Tranquillinus, Sebastian & Policarpus went to
house, and they three reasoned long with Cromatius, and with his son Tib[er]
tius; Cromatius had bene sick of the gout a lōg time, & was lame thereof, w[hich]
fore Sebastian and Policarpus made their praiers to God for him, and he w[as]
healed; Hereupon Cromatius with Tiburtius his sonne were baptised with
their familie. Cromatius had in his house a great multitude of Idolls, am[ong]
which manie were of great valewe, for the Iewells wherewith they were d[e]
ked, and also the cunning workmanship of them, all which were broken in p[ie]
ces. After this Cromatius gaue ouer his office, and would oftentimes goe w[ith]
the house where the Christians were, and thither came also the Pope who
called Caius, who reioyced much with other mē for the conuersion of Cro[ma]
tius. But because these thinges were nowe publiklie knowne abroad, they a[d]
red themselues that the officers would shortlie come to apprehend them. F[or]
this cause they aduised to deuyde themselues into two partes; the one part
be guided by Sebastian, and the other by Policarpus; the one part to remain
Rome, and the other to retire themselues into some secure place further
Then fell a godlie variance betweene Sebastian and Policarpus, which of
should staie in Rome: where they looked to be soonest martyred, and each
them did desire to staie, choosing it for the best. Pope Caius recorded th[is]
saying: that the Confessors were in the waie to heauen aswell as the Mar[tyrs]
and set it downe that Policarpus should accompanie them that departed o[ut]
Rome, for that he was a Priest, and might minister the Sacraments; and tha[t]
bu[ried]

stian that was a lustie yong man and a soldier, should staie to abide the brunt
d so it was done. There stayed in the companie of Sebastian, Marcus & Mar-
llianus, whom the Pope made Deacons, and Tranquillinus their father who
s made Priest, and appointed Sebastian to be defender of the Church.
The time now drew neere, that this companie should suffer diuers tor-
nts for the loue of Christ. This good lot, lighted first vpon Zoe the wife of
costratus whom Sebastian had healed. This woman was taken making her
iers at the tombe of the Apostle S. Peter. The officers willed her to adore
Idoll of Mars; but for that she would not, Flauianus the gouernour caused
r to be hanged vp by the feete, & to make a great smoak vnder her, by which
nishment shee yealded vp her B. soule to our Sauiour, and her body was
rowne into the riuer Tyber. When the companie of Christiãs vnderstoode it,
anquillinus said to Sebastiã: great shame it is to vs, that a womã of a fraile na-
re, should be the first that should get the crowne of glory, therefore I will go
obtaine her companie. With these words he departed from the house, and
nt to make his praiers at the sepulchre of S. Paul, where he was presentlie
en and stoned to death. Being dead, his bodie was throwne into the riuer
Tyber. Nicostratus the husband of Zoe, & Claudius his friẽd, walking by the
er side, were likewise aprehended; and after a fewe daies, that their causes
d bene often heard, when neither faire speach nor threates, could remoue
m from their faith, by the Emperors appointment, they were throwne into
ber, hauing great stones tyed to their necks, and so they yelded vp their sou-
to God.
There was in their companie a wicked man that fained himself to be a Chri-
n, who espyinge their doinges, reported each thing to the Emperour; By his
anes Tiburtius sonne vnto Cromasius who had bene gouernour was aprehẽ-
d, & behedded. After him were taken Marcus, & Marcellianus, who were tor-
ted cruelly vpõ pikes of Iron, thẽ binding their bodies vnto a stake, after they
ust them thorough with launces. In this maner, all the Christians that staide
h Sebastian were put to death by one meanes or other, & none left aliue but
nself. The Emperour vnderstanding that he was a Christiã, caused him to be
ught before him, and reproouing him sharplie said: Sebastian, is this the con-
nce that I haue put in thee? I receaued thee into my court, I gaue thee an ho-
rable office, I put thee in cheife credit in my Empire, making thee captaine of
principall squadron of myne army, and doest thou reward me thus? Like a
le thou hast vndone thy self, & wouldest thou vndoe me also? from me looke
no fauour, and to thy selfe, looke for a shamefull and euill death. To whom
astian answered modestly. O Cæsar, thou hast no cause to take thought for
. If I haue forsaken thee, I haue not done it, for the loue or respect of anie
perour or king of the world, but I haue done it for the loue of God, who is

the king both of heauen and earth, whom the Christians adore. The g
which thou adorest are made of stone and of wood, & represent vnto thee
figures of vicious men, which were vnworthie to be called men, and m
lesse to be adored by thee for God. The Emperour would not permitt him
speake anie more, but comanded them to set vp a post in the midest of the str
and that Sebastian being bound thereto, should be shot to death by archers.

This thing being blowne thoroughout the cittie, for that Sebastian was
knowne, some did marueil thereat, other did not beleeue it, and euerie
ran vnto the street, where they might see this soldier of Christ, who was led
the place of martirdome, by officers, with cryers before them who proclai
him a malefactor, and a rebell to the Empire. It was a heauie sight, to se
goodly yongman, of noble birth, of courtlie behauiour, and of great estee
hauing committed no kind of fault, to suffer such a death. Sebastian be
brought to the stake embraced the same, & with great reuerence, spoke to
Lord Iesus Christ in this sort. I yeald thee thancks (O God) that hast bro
me to this, how did I deserue to imitate thee in anie thing? Thou for my lo
diedst vpon a tree, and I for myne owne profitt shall dye, bound vnto a po
Thou Lord gauest thy life for me, and now I shall giue my life for thy loue.
praie thee my Lord to accept of my seruice, and the sacrifice that I make v
thee of my selfe, take it with that will, wherwith I present it vnto thee.

This noble captaine hauing said these wordes, the executioners dispo
him of his clothes, and bound him to the post, causing the people to st
alooff, and with all, the arrowes began to fall vpon him as thicke as h
The blessed man called still on the name of Iesus, who gaue him courage a
comfort in grieuous torments. In short space he was so couered with arro
and dartes, that he looked not like a man, but like a Porcupine, whom th
they left for dead, although indeed he was aliue. The next night went t
ther a good woman to bury his bodie, and finding him aliue, shee loosed h
from the post, and led him to her house, where she cured his woundes,
that he recouered his perfect health. Diuers Christians visited him, w
gaue him counsell to flye awaie, to auoide the furie of Diocletianus: But
being most desirous to dye for the loue of Iesus Christ, would not depart
of the towne.

It chaunced on a time the Emperour passed the street by the same ho
where Sebastian lodged, who looked out at the windowe, both to see the E
perour, and that the Emperour might see him; for that the Emperour thou
Sebastian had bene dead, he was verie much astonied, and comanded that
should be brought to his presence. The Emperour said: Art thou Sebastian th
comanded should be put to death? Sebastian saide; I am. Iesus Christ hath re
red vnto me the life which thou didest comand should be taken from me, a
there

refore I aduise thee, that thou be not so much his enemie, nor striue not inst him in killing of his friendes. Consider with thy selfe, that the Chri-ns deserue not to be so vsed, for they in their praiers make alwaies petition the preseruation of the Empire. The Emperour hearing this, was enraged inst him more then at the first, doubting that by this meanes manie would conuerted to the faith of Christ; Wherefore he caused him to be led into a ret place, and there he was beaten with rods of Iron, vntill he yealded vp ghost: his bodie being afterwards cast into a sinck full of filth and myre, ause the Christians should not finde it, nor doe anie reuerence thereunto: the glorious Saint appeared to a matron called Lucina, and told her where bodie was. Lucina did as she was comanded; The bodie when it was nd, was without anie wound or hurt, and was also verie beautifull and eete of smell, although it had lien in that filthie place. She buried it in Ca-umbæ in Via Appia, where after was built a Church to S. Sebastian.

The whole Catholique Church doth highelie reuerence this Saint, in ge-all, and also particuler. Fewe cities or contries be there, but you shall find er Church or aulter, dedicated vnto him, or els they make some particuler t in memorie of him. Euerie on calleth vpon him, and greate reason there For he suffred two martyrdomes, and although the first did not bereaue of his life, yet the second torment ended it; for which cause, a graue doctor ed Peter de Palude saith, that Sebastian hath in heauen two crownes, for he was twise martyred; It is seene by experience that he hath allwaies pen those that in the time of pestilence haue called vpon him, as it hape-in especiall to the cittie of Pauia. For when Italie was infected with euill, the people of that cittie, had recourse to the aide of S. Sebastian praiers and processions, and they were deliuered. God grant that by prayers and intercession of this Saint and Martir, who dyed for his loue, maie be deliuered from that sicknes, and from all other euills. The ho Church celebrateth the feast of Saint Sebastian vpon the daie of his mar-ome, which was the 20. of Ianuarie, in the yeare of our Lord. 301, rding to Baronius, it was in anno 286. Saint Ambrose maketh mention his saint vpon the 18. Psalme. Saint Augustine in his sermon of Saint Fa-and Sebastian. Saint Gregorie in the first booke 10. chapter of his dialo-. Paulus Diaconus in the 6. booke. the 2. chapter of his histories of the gobardes. Beda, Vsuardus, and manie others.

The life of S. Agnes Virgin and Martyr: Ian. 21.

THe holie Doctors saie, that the deuill is the ape of Iesus Christ. By which meane, that as the ape doth imitate a man in all thinges that he can, so the deuill doth imitate Iesus Christ as far as he may. For which cause, as the deuill seing deuout people light candles before the blessed Sacrament, before the Crosse and before Saints, he one the other part commandeth his Witches and inchanters, when they vse their inchantments, amongst other thinges, they light vp candles. Againe for the same reason, because Christ hath in cities and other places, certaine houses of religious persons, which daie & night be busied in his seruice, the deuill to counterfaite the same, hath in sundrie cities, a house of euill women, which daie and night endeuour to serue the deuell and to offend God. To one of these houses the glorious S. Agnes led, by the commandement of a wicked Iudge, who perswaded by the deuell, thought thereby to put the blessed virgin out of the seruice of Christ, to make her a slaue vnto Satan. Among other torments which she suffred for the loue of God, this was vnto her most grieuous. The life of this Saint, was written by S. Ambrose, and by other graue authors in this sort.

SAincte Agnes was a Romaine, and borne of noble parents. She was as beautifull of bodie, but more beautious of mind. Being yet but three yeares of age, a yong man, who was verie rich, and sonne to the gouernour of the cittie sawe her, and was inamored and loued her without measure. Enquiring of her, he was informed that she was of noble birth, he resolued therefore to take her to wife. To which purpose he sent messengers vnto her making large promises, who presented vnto her Iewells, and other rich ornaments. The vertuous damosell, neither receiued the presents, nor gaue anie answere to the messengers. He thinking she desired thinges of more worth Iewe, sent vnto her greater and richer guiftes: he procured also, diuers gentlemen of quallitie, to be meanes vnto her, that she would consent to marrie him. He spoke vnto her himselfe, telling her who he was; and declared vnto her his riches, his houses, his slaues, his goodes, all which he said should be at her commandement, if she would accept of him to be her spouse; Whereunto she answered, Fye on this wordlie pelfe occasions to sinne, and allurements of the euill: trouble not your selfe, for I haue made my promise to another, who hath giuen his word to bestowe vpon me, more richer ornaments then can be, he surpasseth you in nobilitie; to him I haue giuen my faith, and am promised to be my spouse: he hath alreadie giuen me a ring, and hath put a Carcanet of precious Iewells about my neck, he hath put on my eares

of

ineſtimable price, & adorned me with moſt riche ornaments, he hath ſhewed his treaſures, and hath promiſed to giue them vnto me, if I be perſeuerant: his loue. I cannot therefore, nor I may not, deſpiſe this my loue, and ſet minde vpon others, for I am wholy his, and he is altogether mine: I haue d already of him, an erneſt of his loue, which I muſt needes keepe in mind: hath imparted vnto me, his honorable blood, his power which is great, his hat which is delectable: I haue already ſeene his lodging, which is prepared furniſhed for me, his muſick hath ſounded in mine eares, his damoſells ue reioyſed with me, becauſe I am ſpouſe vnto their Lord: I haue receiued a ouſand fauours from him, I haue taſted his chaſt embracements, his mother a Virgin, his father knoweth no woman, the Angels obey him, and the ſun- and moone doe wonder when they ſee him; He giueth life vnto the dead, d healeth thoſe that be ſicke, if he do but touch them. To him only will I ue my faith, for if I keepe to him, and loue him only, I ſhalbe chaſte: If I ecompanie with him, I ſhalbe pure and cleane; if I lie with him, I ſhalbe irgin. Our matrimonie ſhall not be barraine, my childbirth ſhalbe with- paine, and euery day my fruitfulnes ſhall ſtill encreaſe.

The yong man marking theſe wordes, was more inflamed with the loue of s Virgin then before, thinking that ſome other had enioyed his loue: wher- on he went home full of ſorrow, and fell ſicke of a grieuous infirmity. His ther ſent for the Phiſicians, and enquired diligently the cauſe of his ſonnes eaſe; but for that carnall and diſhoneſt loue cannot be kept long ſecret, his ther found it out, and being informed who the yong woman was, he deter- ned to make it a matche, for that ſhe was not inferiour to the yong man parentage. Then he comforted his ſonne, and told him that he ſhould haue maid to wife, for whoſe loue he was thus tormented, whereupon the yong n ſoone recouered his health. The Father forgot not his promiſe, fearing ſt his ſonne might fall ſicke againe: which the better to effect, he cauſed Father of the virgin to be ſpoken withall, making larger promiſes then his ne before had done. The bleſſed damoſell conſtant in her determination, e vnto her Father the ſame anſwere that ſhe had giuen vnto the yong man, o certified vnto the gouernour the reſolutiō of his daughter. The gouernour much offended that his ſonne was refuſed, for he thought that none in the ne could ſurpaſſe him in nobility, or richeſſe. He therefore made enquirie, t his ſpouſe of Agnes ſhould be, of whom ſhe gaue ſuch great comēdation, ne told the gouernour that ſhe was a Chriſtian, & that ſhe had ſaid in comm- ation, that ſhe was the ſpouſe of Ieſus Chriſt, whom the Chriſtians adore God. Simphronius the gouernour, was glad when he heard that, for he ught by this meanes to haue his purpoſe. He knew he could not other waies uble her, for that her parents were of the nobilitie. Wherefore he ſent the

officers to bring Agnes into the court that she might be examined if she were a Christian, or if she had spoken euill of their Gods. When Agnes came in, the gouernour examined her of her religion, and she openly confessed, that she was a Christian. At the first he vsed kinde wordes and proffered her faire, if she would adore the Idolls; When that would not serue, he threatned her with hautie wordes; but the seruant of Iesus Christ was not once mooued with any of his threates. The gouernour comanded her to be caried to prison, and appointed her father and mother, who came with her, to perswade her to leaue this vaine superstition, and to marrie his sonne, which to her, and to them, should be both profitable, and honorable.

The next day Agnes was brought againe before the gouernour, who seing that she was still constant, and that she alwaies praised virginitie, said: Seing thou makest so great acount of thy virginitie, it were good me thincks, to shut thee vp in the house of the goddesse Vesta, to serue her with other virgins that offer her sacrifice day and night. To whom Agnes answered: If I for the loue of Christ Iesus would not take your sonne to husband, who hath vnderstanding and can see, heare, and enioyeth the light, and other benefits of this life, why would you haue me adore the goddesse Vesta and other Idolls, that be dumbe, deafe, and without feelinge, or any life? Why doe you wishe me to bowe my selfe, and to do reuerence vnto wood and stone, in contempt of the true God? Then said the gouernour; I forbeare thee, although thou blaspemest our Gods, becaufe thou art so yong. Agnes said: Faith consisteth not in yeares, but in the hart, and the hart pleaseth God more then the yeares, do with me whatsoeuer you please, for I will not adore the Idols, but only Iesus Christ the true and liuing God. Then said Simphronius: on of these two things must thou do; either to sacrifice to the goddesse Vesta in her temple with other virgins, or els to be led into the brothel house, where loosing thine honour, thou shalt be a shame to all thy kinred. The virgin answered to him: If you knew that he whom I adore is God, you would not speake such a word, he is able to deliuer my body from such vncleanes, his holy Angell is my keeper, and he can deliuer me from all danger; thy Gods cannot do so, for they be wood and stones, or else mettall: let therefore cauldrons be made of them for mens vses, or let the streetes of Rome be paued therewith, or else make fire with them. If you Idolaters do not leaue your blinde errour, be assured you shalbe punished therefore: and as your Idolls are founded or cast out of mettall, so shall you be burned in the fier of hell, without hope, or without end.

The Iudge hearing this, comanded to despoile her of her clothes, euen to her skin, & so to be led vnto the brothel house, with criers before her, that she may say; for that Agnes hath sacrilegiously blaspemed the high Gods, therefore for punishment she is led vnto the brothell house. This comandement of the gou-

gouernour was executed without delay, but when she was stripped, God prouided that her haire that was thick and long, couered her all ouer, and seemed to adorne her more, then her aparaile. Being led vnto the common house, and put in a chamber, she found there an Angell of our Lord for her defence, inclosing her round with a heauenly light, (which no mans eyes could abide to behold) that she should not be abused, nor defiled, but the place did shine, as it had bene the mansion of the sonne. The Saint fell to her prayers, and while she praied, she saw hard by her, a white garment, which she put on, and said; I yeeld thee infinit thancks my Lord, for that it hath pleased thee to number me among thy handmaides, and to aparaile me with thy blessed liuerie. And thus this cursed house was become the temple of praier, into the which, those that before entered with wicked intentions and desires, returned againe with chast and purer mindes.

Among others that assembled thither, the sonne of the gouernour was one, who hoping now to enioy his pleasure of the damosell safely & without danger, and withall thincking he should not neede to marry her, came into the chamber, where she was, and being blinded, with the fury of his carnall & dishonest loue, hastned towards the yong maid, scoffing and iesting at others, that had gone in before him with the like euill entent, and had returned backe with better mindes. When the vnfortunat yong man drew neere to the glistering light that inclosed the virgin, he could not come neere to touch her, but fel vpo the earth, and the diuel strangled him. Other yong men that came in his company, seing his long stay, thought that he had bene with the virgin in dishonest delightes, but perceiuing that his stay was so long, they went in to cal him, & there they foud him on the ground stark dead. At this sight they lifted vp their voyces and cried saying; Come yee Romaines, take reuenge of this inchantresse, who hath killed the sonne of the gouernour. This chance being sodeinly blowne abroad, came to the eares of his Father, who ran like a made man to see his dead sonne, and railed on the Saint, complaining of her cruelty. She answered him, that she did not kill him, but the diuell whose will the yong man would haue executed. His Father (the teares trickling downe his cheekes) said to the virgin, if the God which thou worshipest be the true God, aske of him that my sonne may be raised againe to life, and I will beleeue in him. Vnto whom Agnes answered, although that neither you, nor your belief deserue it, yet for the honour of my Lord Iesus Christ, I am content to do it. Hauing said this, she fel on her knees in prayer, and did not rise vntil the yong man was raised to life, and stood on his feet. Who going out of the chamber, cried with a loud voice; there is no other God, neither in heauen, nor in earth, but the God whith the Christians adore. The Gods of the Gentills be false, and they can neither helpe themselues, nor those that adore them. At this the

priests of the Gentiles ran vp and down, making a tumult, and saying: [illegible] the enchantresse, that so bewitcheth mens minds with her inchantments.

The gouernour hauing a desire to defend S. Agnes (for he could not stay the fury of the incensed people) comitted the matter to Aspasius his deputie, who caused a great fire to be kindled, wherin he threw the Virgin, the flame whereof parting in sunder, did not hurt her, but burned many of the that made vprore against her. S. Agnes stading in the midst of the flame, lifting vp her handes to heauen, made her praiers vnto God, saying; O Almighty Lord, worthy of all honour and reuerence, Father of our Lord Iesus Christ, I giue thee infinite thanckes for that by meanes of thine only begotten Sonne, I am deliuered from the hands of the vicious men, and from the vncleanes, of the dishonest spirit of carnality; the fire hath done me no harme, but hath consumed thē, that would haue burned me; For this I blesse thee, ô Father, worthy of all honour. I beleeue that with mine eyes which my faith told me, I now possesse that which I hope for, I hold that which I desired in mine armes, and therefore I praise thee with my mouth, and with my hart. As S. Agnes spoke these wordes, the fire was quenched, and there remained no signe thereof. But Aspasius, for that the vprore and fury of the people was so great, that he could not quiete them, caused her to be behedded. And thus the glorious Virgin and Martir S. Agnes, ended hir martirdome. Her Father caried away her body, without shewing any sorrow, yea, he made signes rather of ioy, and of content, and caused her to be buried in the way Numentana, not far distant from the citty, where God by the merits of his Saint, to such persons that being sick, went vnto her sepulchre, found remedy and were healed. The Church doth celebrate the feast of S. Agnes vpon the day of her martyrdome, which was vpon the 21. of Ianuarie, in the yere of our Lord 304. in the end of the raigne of Diocletianus, and Maximianus, and beginning of Constantius, and Galerius. S. Ambrose writeth the life of this Saint in his 66. sermon of his third tome, and in his booke which he wrote *de Virginibus* and in his first booke 4. Chapter *de officijs*. S. Hierom also maketh mention of her in his 8. Epistle to Demetrias. S. Isidore in his Breuiarie, and Prudentius in Peristephano in the last himne, and S. Augustin in his 10. sermon *de diuers.*

The life of S. Vincent Martyr. Ian. 22.

Apoc. 2. I Iesus Christ saith in the Apocalips: I will giue to the conquerour hidden Manna. *It seemeth truly that these wordes were spoken to the worthy Martyr Vincent, for that was specially giuen vnto him that was promised in these wordes, to the conquerour, that is to Victorious, so named of victorie, I will giue the hidden Manna, that shalbe so delicious and so sweete, that the meanes, and nedefulnes, the shewes, and pre-*

mber, the prison, and the torments, seemed comfortable and ioyfull vnto him. The life of his glorious Martyr, taken out of S. Isidore, Prudentius, Beda, Simeon Metaphrastes, and other authors that wrote of him, was as followeth.

S. Vincent was borne in Sarragozza, the most noble citty of the kingdome of Arragon in Spaine. Some say he was of Osca, but Prudentius saith he was of Sarragozza. Valerius was Bishop of that towne who made him deacon, and gaue him charge to preach to the people, for that he himself hauing a defect in his speach, could not well performe it. The Empire of Rome was gouerned by Diocletianus and Maximianus, who were neuer satisfied with shedding Christian blood. They sent into Spaine a tyrant like themselues, called Dacianus for their lieutenant, who hauing martyred some Christians in Sarragozza and imprisoned others; began to torment them in that place also, but for that he was to go to Valencia, he caused the prisoners to be led thither. Among the rest was Valerius and Vincentius, who began to shed his blood in Sarragozza, leauing there behind him his stole, which belonged to his order, and was bathed in his owne blood. The feast of the martyrdome of this Saint, is of such solemnitie, that it is begunne to be kept, in the Vigill thereof. The two blessed Saints, indured much trauaile and wearines in this longe iorney, going it all one foote, loaden with Irons, and other euill intreatings. Being arriued at Valencia, they were kept in prison certaine daies, suffring therein hunger, and other inconueniences whereto prisoners be subiect, neuertheless they were so well pleased to suffer for the loue of Iesus Christ, that it seemed they suffred no paine nor affliction at all.

When they came before Dacianus, he looked sternely vpon the keeper of the prison, and reproued him sharply, for that he had vsed the Saintes so well (for so he was perswaded when he sawe their cheerefull countenances) and said to him: the malefactors that be in thy prison haue no want, if thou vse them as well as thou hast vsed these men, they way not what euill they do, if they may be vsed in this sort in prison. After that he turned to the blessed Martyrs, and hauing by him a litle statue of the Emperour Diocletianus, with a chasingdish of fire, and a quishion, he said; the Emperours of Rome haue comãded that we keepe the religion of the Gods, amõg the which Diocletianus deserueth to be numbred and so be adored. See, here is his statue, now you must kneele vpon that quishion, and offer incense vnto him in that fire. Saint Valerius began to answere; but because he had an impediment in his speach, he staid often, and they could not well vnderstand what he said. Then S. Vincentius said to him; What is the cause good Father, that thou speakest as though thou were afeard of this tyrant? speake aloud man, that euery one may heare thee, & this furious tyrant may be ashamed; Or if it please you, giue me leaue to speake, and I my

ſelfe will anſwere him. I giue thee good leaue ſaid Valerius, to defend the [illegible] of our faith, euen as before I gaue thee authority to preach. Hauing leaue, [illegible] couragious deacon ſaid to Dacianus. O iudge, take thou thoſe thy Gods to [illegible] ſelfe, worſhip thou them, offer thou incenſe vnto them, and ſhed the blood [illegible] liuing creatures vnto them: for we Chriſtians do adore the Father eternal, [illegible] author of our life, and of the light which we enioy: we confeſſe him for [illegible] God, together with his only begotten Sonne Ieſus Chriſt, and the Holy Ghoſt, to whom we offer the incenſe of our ſoules; we harbour him in our hearts, [illegible] confeſſe him with our mouthes, and are ready to giue our liues, and to ſhed our blood for his loue, but this is no great matter, ſince Ieſus Chriſt our Lord and God, ſhed his blood for vs. Theſe words gaue life and courage to the Chriſtians, and vexed Dacianus, ſo that hereupon he baniſhed Valerius, and commanded that Vincentius ſhould be put to the torment. His firſt torment was that he was diſpoiled of his clothes, and hanged by the armes on a piller, and then they tyed a rope to his feete, and pulled it ſo hard, that all his body was put forth of ioint. Then they beat him ſo rigorouſly, that his body ran down with ſtreames of blood. The glorious martyr looked cheerefully in this torment, and ſmiling ſaid to the Tyrant: Greater is the torment that thou ſuffreſt, to ſee me litle regard thy crueltie, then is mine thus to ſuffer it: take heed that thou be not ſooner wearied in tormenting me, then I in ſuſteining it.

Theſe wordes made Dacianus ſo to chafe & frette, that he tooke the knotted ſtaues from the handes of the executioners, and did not ſtrike therewith the holy martyr, but the executioners themſelues, and reprouing them ſharply called them raskals, and baſe fellowes. When S. Vincent ſaw this, with a ſmiling countenance he ſaid to Dacianus. What is it thou doeſt now? doeſt thou ſoone repent thee for being my enemy? euen now thou wouldeſt ſee me dead, and now thou takeſt my part, beating them that did beat me, & ſtriking them that ſtroke me. Theſe wordes made Dacianus more furious & cholericke, and to vſe yet more crueltie againſt the Martyr, ſeing he ſcoffed at the torment and at him alſo, wherefore he comanded that they ſhould beat him inceſſantly. The officers being agrieued and aſhamed for the wordes of Dacianus, ſhewed their malice and furie againſt the martyr, they beat him more cruellie then at the firſt, and toare all his body with rodds and hookes of Iron. The bleſſed martyr reproued the officers, ſaying: that they were weake fellowes, and of ſmale ſtrength, and if they did not endeuour to puniſh and torment him more grieuouſly, Dacianus would beat them againe. The executioners did beat him ſo long till they were wearied: in ſuch ſort that to them their ſtrength decreaſed, and to the martyr comfort and loye encreaſed, and with a cheerefull countenance he looked toward heauen, as if he penetrating the ſame, had ſeene Ieſus Chriſt in his throne. What is this ſaid Dacianus, this man ſtadeth [illegible]

nd content, and more comfortable is the tormented, then the tormentor; let im reſt a while till his woundes be colde, and the blood congealed, and then ear, and torment him a freſh.

The bleſſed martyr perceiuing his intent, ſaid to him: Thou vngracious creature, ſtudy and deuiſe ſome new kindes of cruelties, for thou ſeeſt that the foreaſſed torments are to ſmale purpoſe. Be aſſured thou doeſt deceiue thy ſelfe, f thou thinckeſt thus to enforce me. Giue me any puniſhment, or racke my ody, for it is naturally ſubiect vnto trauaile, afflictions, and death. This exeriour part which thou laboureſt ſo furiouſly to deſtroy, is made of earth, & y one meanes or other, muſt be conſumed, and diſſolued. I haue another man ithin me, I haue another in my ſoule, which differeth much from thus, for hat it is free, and cannot be afflicted with any externall force, this is it which cheerfully ſupporteth my torments, this is that which contemneth thee. acianus hearing theſe wordes, and ſeing the ſmall reconing that Vincentius ade of his torments, made him another proffer and ſaid; Seing thou art ſo obinate, that thou doeſt not regard the puniſhments that thou haſt had, which ooueth all thoſe that ſee thee to compaſſion, and art reſolued not to bow thy nees vnto our gods, nor to do them ſacrifice, I will defer a while, or elſe finiſh he torments that remaine for thee to indure. Tell me, where be thoſe bookes hat teach your religion, that I may reuenge my ſelfe vpon them, for the harhe that they worke in thee and others? Theſe Tyrants vſed to ſearch for the ookes of holy Scripture, in all places where they went, and when they could et them they burned them, thincking by this meanes, to extinguiſh the name f Ieſus Chriſt out of the world: and if any Chriſtian which they had taken, deuered them any of theſe bookes, they let him go at libertie. The other Chriians deteſted theſe men exceedingly, and called them traitors, which was the ame the Euãgeliſt gaue vnto Iudas, for that he deliuered Chriſt into the hanes of his enemies. They called theſe men by the ſame name, for that they deuered theſe good bookes to the Idolaters to be burned. This demand was uch diſpleaſant to S. Vincentius, and he anſwered, that before he ſhould e ſuch a deed, the fire of hell ſhould conſume him. Dacianus hearing him lke of fire, ſaid; Thou threareneſt me with fier, and with fier I will torment ee. Then cauſed he him to be vnlooſed from the piller to the which he was ound, and to be laid on the engine with burning torches to his ſides, and to torne with hookes of Iron, ſo that the fire did pierce into his bowells. This rment was ſo cruell vnto the Martyr, that men thought it was impoſſible, at a body ſo tortered, ſo diſiointed, and ſcorched, ſhould indure to liue.

The rage of the tyrant ſtaid not heere, for he deuiſed another engine to torent him, which was this; he cauſed a bed of Iron to be made like a grid-iron, hich was ful of ſharp pricks ſtanding vp, and comanded Vincentius to be laid

vpon

vpon it. And becauſe the executioners were not quicke to lay him thereon, ſtretched himſelfe thereupon, and reproued the officers that were ſo ſlow doing their duty. What cauſe ſaied he, haue you to hinder part of my gl and of my triumphe, with your ſloth? Be you diligent, for the more torm you giue me, the greater ſhall be my reward, which I ſhall receiue of my L Ieſus Chriſt. Theſe wordes were like daggers to the heart of Dacianus, who increaſed his crueltie, againſt the holy martyr. Being laid vpon this hard the ſharpe prickes of Iron pearced thorough his body, euen to the bow Then the tyrant commanded that they ſhould make vnder his body, a fi fier, that his paine might be the greater: they caſt ſalt alſo into the fier, tha might leape into his wounds. Moreouer, they rubbed him ouer with Lard, fat, ſo to encreaſe the force of the fier: they couered alſo his body with glow plates of Iron. All theſe kindes of fier did not only ſcorch his fleſhe, but the bones and the bowells; and with all the great ſtore of blood that ran fr his body, quenched forth the fier, all this did Dacianus, that he might m a conqueſt of the holy martyr. But weake is the force of man, ſtriuing aga God, the heaping of rigours is to no other purpoſe, but to ſhew more pla our owne frailty. Dacianus was ouercome in the firſt attempt, yet he ven againe to ouercome, which was nothing but an augmentation, of his o diſcredit and reproach. The tyrant being thus confounded, and daunte minde, cauſed them to take the holy man from this torment, to the end torment him after another ſort. He cauſed him to be put into a darke dong naked as he was, locked his feete in the ſtockes, and made him lie flat vp the ground vpon many tyle-ſheardes, or broken pieces of earthen veſſels, the end his afflicted body ſhould haue no repoſe nor reſt. S. Iſidore ſaith Dacianus did locke him vp in the dongeon, not only to augment the dol and paines of the martyr, but alſo to conceale the glory of his confeſſion, withall he thought to couer his owne reproach and ſhame, by keeping ſe the perſon, that ſo litle regarded him.

Now was the time come, that our Lord began to cheriſhe his ſoldier, an giue him manifeſt proofe, how acceptable his ſuffringes were vnto him. T dongeon ſo darke, was on a ſodaine repleniſhed with heauenly light, and ſtocks did open of themſelues, the pauement and the broken tyles, yealde ſweet a ſmell, as if they had bene ſo many floures. Then apeared to him a g company of Angells, that with ſweete voices ſong the praiſes of his vict and made ioye with the holy martyr for his glorious triumphe. This cele cõfort was ſuch conſolation vnto the martir, that he ſcarce felt any grief o former woundes. The light that was in the priſon was diſcerned by cert holes, the ſweete ſmell that went from thence was perceiued alſo, and the lodie was heard which the Angels made. The Iailors when they had conſi

he

ereof, were amased at so maruailous thinges, and they opened the gate that ny might come in to see and heare, what themselues had heard and seene. Amongst the rest that came thither were many Christians vnknowne, who desired to know what was become of this blessed martyr. The dores being open, hey drew neere, and saw these great maruailes, that God had shewed in the rison. Departing from thence, they began with ioy to publish thorough the itty, what they had heard and seene. One of the Iailors, gaue notice therof nto Dacianus, who gaue no reward vnto the bringer of these newes, but God ewarding him turned him to the faith, making him become a Christian, by neanes of this miracle.

When Dacianus had knowledge of it, he trembled for feare, and fainted for orrow; afterward he fell into a rage, & gnashed his teeth for very anger. The ursed iudge deuised then, to handle the matter after another fashion, for he sed him kindly and curteously, but all this cherishing was fained, for he enied the glory that the Martyr got by these torments. To this purpose he caued a delicate bed to be made, and the same to be decked vpp with roses and owers, and there he made Vincentius to be laid, and medecines to be aplied to is woundes and sores; When this was knowne in the citty, many of the Chrisians gathered together, to do seruice, and to honor this Saint, and desired to elpe and cherish him. By this permission, some made vp his bed, some cleased is woundes, some wiped their handkercheifes in his blood, intendinge to eepe them for reliques; and some other kissed the very sores. Scant had Saint incentius turned him in his bed, and taken any rest, but he yealded vpp the host. Dacianus not hauing the power to make him die with so many cruell rments, our Lord God would not permitt that this malicious craft should reuaile or serue his turne. He was told of the death of S. Vincentius, and how at many Christians kissed his handes and feete, halfe burned off, which they so did when he was laid in his bed.

Prudentius saith: that the Christians thought that he would take no regard ereof, and that he had repented him of that he had done, seing he vsed such rtesy toward him, and did so cherish him before his death. But the case was herwise, for he was enraged therewith so much, that he was almost madde r anger, and martyred many of them. He also thought to reuenge himselfe o the dead body, which being aliue had gotte the victory, to his great grief, hich he caused to be cast into a stincking ditche full of myre, not far from e citty, to the end that the dogs, the foules of the aire, and the wild beastes ight deuoure it: but the issue of the matter was, that God sent a Crow, who r nature is most enemy to dead bodies, which sate neere vnto the body of the int, and not only refrained it selfe from feeding theron, but also kept it, that other either beast or foule should touch it. It staid there continually, and

it seemed with a hoarse voice, to shewe a kinde of sorrow, for the death of Saint. A wolfe smelling the body came thither to deuoure it, but the crow vexed him, what with his tallents, and with his beake, that the wolfe was compelled to depart away, without once touchinge the body. There was no giuen of this also vnto Dacianus, who being not fullie satisfied in persecu this Saint, did comand, as Simeon Metaphrastes saith, that the body shoul wrapped in an Oxes skin (as they were vsed that killed either father or moth and cast into the sea, with a great stone tyed about it. A mariner called Eu fius was charged to do it. He fulfilling the gouernours comandement, laid blessed mans body in his barke, and when he was lanched a good way into sea, he threw it in, and made about to returne to the shore, and (although rowed neuer so fast) when he was ariued and came to land, he found the blessed body on the sand, but he had no will to touch it any more; So leauing there, he went away. Metaphrastes saith, that the water, as it were labouri with the sand, wrought so with it, that it couered the blessed body, where remained buried a while.

The persecution being ceased, this Saint apeared to a deuout widowe, a told her where his body was: she told it to another, and so they two went tog ther to the sea shore, where they quicklie found it, by the tokens that the w men fore-knew. Taking the body vp with due reuerence, they caried it to house without the walles of Valencia, where was after built a Church dedic ted to his name, and there it remained till the destruction of Spaine by the Sa rasens. There was amongst them one cursed Moore, called Habba-ragman w was King of Cordoua. He caused all the bodies of Saints that he could fi in the cities or countries which he tooke, to be cõsumed with fire. Wherup the Christians for feare of him, caried away many from diuers places, and mong others the body of S. Vincent. After they had taken it out of the Chur where it was, they went with the same to the sea, and sailed toward the straigh of Gibraltar, and by it they entered into the Ocean, and staied til they came a foreland, which now is called the Cape of S. Vincent for that they staid ther with the riche treasure of his holy body. They that had it, determined to habite there, thincking to be there secure, and builded a litle Chappell, a made a hole vnder the ground, wherein they laid the bodie of this glori Martyr, hauing first put it in a Coffin of woode. Then they builded some li houses like cottages, and staid there a certaine time, liuing only by fishe whi they tooke. Many yeares after it hapened that Albohasen, a principal Moor Agliend, imprisoned those that succeeded the first founders of those places. A ter in the yeare of our Lord 1139. Don Alonso Heriquez that raigned in Por gal, ouercame in battaile Ismar King of Agliend, with foure other kinges t tooke his part. Because of this famous victory the Kings of Portugal, firs

in to beare the Quine in their ſhield, for that they had ouercome fiue kinges together. In this battaile were taken priſoners, ſome Chriſtians that were ſlaues to the Moores, among whom were ſome of them, that Albohaſen had taken at the cape of S. Vincent. Theſe certified the king, that they heard their ancetors ſay, that in that place was the body of S. Vincent. The king was well pleaſed with this newes, and ſome going to ſearch there, and finding the chappell ruinated, began to dig, and at lenght they found the bleſſed reliques.

It is to be noted, that at the firſt this fore-land was called, *Promontorium ſacrum.* And after the body of S. Vincent came thither, they called it the Mount of Crowes, for that a great multitude of them were alwaies about the Chappell; ſo that theſe foules ſhewed themſelues to haue ſtill a loue toward the bodie of the Saint. When they found it, and brought it vnto Portugall in a ſhip, two Crowes were alwaies ſeene to ſtand, one vpon the decke, and the other vpon the ſterne of the ſhip. This holy treaſure was laſtly brought to the citty of Lisbone, which the ſame Kinge Alonſo had wonne from the Moores, which was in the yeare of our Lord 1147. and was ſet in the great Church. Some ſeeme to ſay, that the body of S. Vincent is in France, in a monaſterie of Benedictine monckes in Guyen, but the truth is this. In the time of Clotherius King of France, there raigned in Spaine Theodius a Goth. The King of France paſſing to make warre in Arragon, beſeeged the cittie of Sarragozza, and brought it vnto great diſtreſſe. But for reuerence of S. Vincentius the Martyr, that was borne in that cittie, and of his bloodie ſtole that the citiſens had, he rayſed his ſiege without doing any other harme, only beinge content to haue the ſtole of the glorious martyr, which the citiſens of Sarragozza gaue vnto him. This good king made ſo great account of this venerable relique, that he cauſed a Church to be builded in Paris in honour of Saint Vincent, that he might haue a worthy place to lay them in. There is no other relique of S. Vincent in all France. The martyrdome of this Saint was on the ſame day that the Church celebrateth it, which was the 22. of Ianuarie in the yeare of our Lord 301. Diocleſianus aboue named being Emperour of Rome. Baronius saith 303.

The life of S. Anaſtaſius Martyr. Ian. 22.

GOd threatened thoſe men amongſt his people, that liued without rule and diſordinatlie, by the mouth of his Prophet Eſay, ſaying: Do not you thincke that I ſhall want ſeruants to ſerue me, for that you will not ſerue me. I will make a iuſt man to come from the Eaſte, and from the vttermoſt borders of the earth, who ſhall flie like a

soule, whose life shalbe conformable to my will. We see these wordes verefied daily, that many borne among the Christians, doe fall from the service of God, and almightie doth cause others borne among the heathen, to come into his Church, who truelie serue him and to these will he giue the crowne, the which he had prepared for the other. This for much for our purpose, speaking of the glorious Martyr S. Anastasius, who was brought of God from Persia that is in the Easte, to suffer torments in a cittie of Palestina called Cæsarea; and lastlie to die for his loue. Obliging hereby the people of Palestina to serue God, for that he trauailed so much for their sakes. He was borne among the one, he preached and lost his life among the other. The life of this Martyr, was written by Simeon Metaphrastes in this manner.

ANastasius was borne in Persia, and his Father was a great Necromancer in so much that he kept a publicke schoole thereof. Among other of his disciples, one was his sonne, who prooued verie skillfull in that art. This was at the time that Cosdroe King of Persia, hauing assembled a mightie army of Barbarians, to make warre against Ierusalem, tooke it by force of armes and sacked the same. Amonge the other spoiles there taken, they tooke the Crosse, which was kept there with great reuerence, and he caried the same into Persia. Great was the bootie which the Persians had, wherefore they leuied a newe armie to goe thither againe. Anastasius aswell to gaine, as to see strange countries, taking mony in his purse, went in the companie of certaine soldiers, that had beene in the former iourney, who gaue him notice of the holie Crosse that was brought from Ierusalem, and told him howe the Christians held it in great reuerence, for that he whom they held for the true God dyed thereon. When Anastasius vnderstood that, he had a desire to learne the misterie thereof, and (if by chance he sawe anie Christians of those that were taken prisoners) he demanded many questions, as, who Iesus Christ was, how he liued, and why he dyed; and vpon their answere, and the notice they gaue of him, the more his loue by litle and litle encreased towards him. It came to passe that the armie of the Persians being encamped, the Emperour Heraclius affronted them, and gaue the battaile, and put them also to flight: he deliuered many of the Christians that were prisoners, and recouered the holy Crosse, with many other worthy exploites.

Anastasius remained among the Christians, desiring to be one of them, and trauailing ouer diuers coūtries he came at last to Ierusalem, where he was baptised, and staid foure score daies in the house of the priest, to be further instructed in the faith, as then the custome was. After he was a Christian, he heard say, that there were certaine religious persons, who liued together in pouertie, and chastitie, vnder the obedience of their superiours. Briefly he had a desire to follow this life, and was made a religious man in the monasterie which

t Ierusalem, where he was apointed to labour in the kitchin, and in the gar-
n; and although he was throughly busied with this his charge, yet would
be present alwaies at Masse, with the other religious men: but especially to
ceaue the blessed Sacrament, and then he returned to his labour. Anastasius
ofited so much in this exercise, & was so encoraged with this heauēly Viand,
at hearing that in some places Christians were martyred, and reading the
formations that were published of that matter, he had an ardent desire to
e, for the faith and profession of Christ.

He had learned that in Cæsarea (a cittie of Palestina) there was a tyrant that
rsecuted the Christians, wherfore he purposed to go thither; Hauing certified
s master that had the direction of him, what he entended, he departed from
e monasterie, without the knowledge of any other person, after he had li-
d seuen yeeres therein. The first thing he did, he visited all the holy places
f the citty, and thereabout; and then he went euen where he heard the tyrant
as. Anastasius walking thorough the cittie in his religious weed, which he
ought out of his monastery, it hapened that in the Church of S. Euphemia,
e mett with certaine Persians that were Necromancers, who were reasoning
f Necromancie, and witch-craft. Anastasius that heard their reasoning, re-
rooued them mildly, saying: That it was an vnprofitable science, and that he
imselfe had studied the same, and knew right wel the falshood, and deceit that
as therein. The Necromancers tooke great disdaine at these his wordes, and
nowing him to be a Christian, gaue notice of him to Marrabanus the Iudge,
ho caused him to be apprehended, and perswaded him to forsake the faith
f Iesus Christ, and to adore the Gods of Persia, as he had done before time.
ut he being serled in his faith, confessed that Iesus Christ was the trew God,
ot Iupiter, nor Saturne, nor the Sunne, nor the Moone. Whereupon the Iudge
ondemned him to dig stones in a quarrie, in the company of many other sla-
es. The blessed Martyr endured great misery therin, for they made him beare
reater burdens then any other, and besides they beat him often without cau-
, yet he supported and bore all this with great patience. On a time, Marza-
anas comanded, that he should be brought before him. When he came, the
udge began a fresh to persuade him to forsake his faith, otherwise he would
nd him bound into Persia with other offenders, there to be torméted, & put to
eath. Anastasius said; that he was prepared for the faith of Iesus Christ, to suf-
r where, and when it should please them. The Iudge chafing at these wordes,
aused him to be led into Persia, to a cittie called Bersaloe, and there he was
rowne into a dongeon. He had endured much in the iourney, but he endu-
d much more in the prison; where after he had beene many dayes, he was
rought before the president of King Cosdroe, who hauing examined him, &
ing that he was cōstant in the faith, first caused him to be beatē with staues in

most cruell sort, and then they pulled his ioints in sunder with the racke: they hong him aloft by one arme, and tyed a great stone to the other, and him hang in this grieuous torment a good space.

Because none of these punishments could draw him from his faith, he ca sed him to be behedded, with threescore other Christians, and with many ga tiles who were malefactors: which was so apointed, that the bodies of Anast sius, and of the other Christians should be so mingled, that the Christians th liued should not know which they were, nor giue any reuerence to them. Wh Anastasius & the rest were come to the place of execution, the hangmen (bei comanded by the Iudge) killed them by one, and one, and at euery ones deat they said to Anastasius. See, you may escape death, if you will adore the Go of our elders. But he being stedfast in the faith of Christ, looked with a cheer countenance, for that the houre of his death so much desired drew so neere; so he was (according to the Greeke Martyrologe and Baronius) first strangl and then beheaded. Beda saith: that when the executioner was ready to stri he desired him to take off his habit, that that might not be dishonored, wh was worthy of all honour, and reuerence. After Anastasius was dead, his bo remained among the bodies of the Christians and Gentiles. That night so Christians went to burie the bodie of Anastasius; and of the other Christia and they found that the dogs had eaten the bodies of the Idolaters, and h not touched the bodies of the Christians. Among the rest, there was two gr Mastiffes, that stood beside the body of S. Anastasius, as it were to guard t same, whereupon the Christians tooke the blessed body, and wrapped it in cl thes, and buried it in the Church of S. Sergius, that was fast by.

The next day it hapened, that some Christians that were in prison, hea two seruants of the presidents talke together, and the one said to the other, much marualle of that which happened yesterday, for those that suffered, th bodies being left in the field with a watche, there came many dogges, and d teare and eate the bodies of the Gentiles, and touched not the bodies of t Christians, yea, they reuerenced the bodie of the Moncke, and seemed to d fend it. Nay, saied the other, I maruaile more, that at night, me thought sawe a star amonge them, that shone very cleere; and when I came neere, sawe that this light arose from the body of the moncke. All these thinges t Christians heard that were in prison, who being deliuered by the death of Co drocs (which was about the same time) at their returne to Ierusalem, told th to the monckes of the monasterie of S. Anastasius, and brought with them weed, which as they said, they laid vpon a man possessed in the Church wh his reliques remained, and he was forthwith deliuered. Afterward, the bo of S. Anastasius, was caried from the Church of S. Sergius, vnto his monas rie, without the walls of Ierusalem, and from thence to Rome, to a monas

call

alled, *ad aquas Salnias*. The Church celebrateth the feast of S. Anastasius, vpon the day that he was martyred, which was vpon the 22. of Ianuarie, in the . yeare of the Raigne of Heraclius the Emperour, and in the yeare of our ord 639. Baronius saith 627.

The life of S. Emerentiana Virgin and Martyr. Ian. 23.

THE Prophet Iob, *speaking of the good fortune that the wicked haue in this worlde saith: They spend their daies in mirth and iollitie, and on a sodaine they goe downe into hell. The meaning of Iob in this place (as some Doctors thincke) is; that there* Cap. 21. 3.
some that liue foolishlie, and passe all their life in pleasure and delight, and they taste of no aduersitie; then death cometh, and they die without longe paine or sickness, and so they goe downe into hell. This is an hard saying to them, for God reserueth all their aduersitie till the world to come. God guideth some good men in this way also; for they lead their liues in quiet and repose, they liue well, they do good to others, and without suffring any aduersitie, with the which God vseth to proone his friendes (which the wisedome of God doeth, seing them to be fraile and weake, and not able to trauell in the path of vertue if they were tempted) and therefore he leadeth them in a peaceable sort, and when they die, he suffreth them not to be molested with long infirmities, least they should loose their patience; and so he leadeth them in more easilie vnto the secure port of heauen, although they doe not obtaine so great glorie, as they that striue and sustaine more temptations. In some sort we may say, that God dealt thus with S. Emerentiana, for in the rest of her life, saue only in that she gaue it at the last for the loue of Iesus Christ, she passed it in a peaceable maner, she was not persecuted as others were, nor tormented with diuers torments as other martyrs; she passed her life quietlie, and her death was sodaine, and vnexspected. S. Ambrose reciteth the life of this Saint briefliе in this sort.

SAincte Emerētiana was the foster sister of S. Agnes, and they sucked both of one Nurse; she being but newly instructed in the faith, staied for conuenient time to be baptised. After that S. Agnes was martired, & buried, the Christians did visit her sepulcher, as their vse was to all the sepulchres of the Martyrs. The Pagans had notice therof, and went to take them, and did often massacre them, hauing authoritie from the Emperour so to doe. Many Christians came with especiall deuotion to the sepulcher of S. Agnes, and were there in praier. It happened that the Pagans came secretly after them; which the Christiās seing, fledaway, only Emerētiana would not flie, but with a loude voice said. O blind and inordinat people, when will you be satisfied with the blood of Christians? When shall your cruelltie haue an ende? you were cruell minded in killing our Saviour; and cruell be you to his seruantes, in taking away their liues. What

cause

cause did Christ giue you, & what cause gaue his seruants? God giueth life vnto you, and sustaineth it also, but not for your merits nor deserts, but for his seruants sakes that be among you. Doe you not see the losse, that you bring vnto your selues, by depriuing good men of their liues? If they were all wanting in the world, God would deprive you of the light and heat of the Son, & cause that the cloudes should yeld no water. He would send thunder and lightening with which he would kill you, when you least thought of it. With these and the like speaches which the blessed woman spoke vnto the people, they grew enraged, and threw stones in such abūdance, that they killed her. So this Saint was at once both baptised in her blood, and killed, and so ended her life. With this short martyrdome, she doth enioy and possesse, the glory which lasteth for euer and euer, to which almighty God bring vs all. Amen. The Church celebrateth her feast on the day of her martyrdome, which was the 23. of Ianuarie in the yeare of our Lord 304. Vsuardus maketh mention of S. Emerentiana, and so doe other authors of martyrologies.

The life of S. Timothie Bishop and Martyr. *Ian.* 24.

OF how great importance, the companie of good men is, the sacred scripture doth declare in the person of Kinge Saule, who although he was euill and vicious, and persecuted Dauid, vnto whom he was much bound for the good seruice he had done him; neuertheless, because at one time, he light into the companie of certaine Prophets, he did with them prophesie also. The same came to Timothie, in that he accompanied himself with Saint Paule the Apostle. At the first he was contrarie to him in religion, for his Father was a Gentile, and his Mother was an Hebrewe, and yet he prooued good, because he liued with Saint Paule that was good. He prooued a preacher, because S. Paule was a preacher; he was a Bishop, euen as S. Paule was also a Bishop: and lastlie, he was martyred, euen as S. Paule also was martyred. Simeon Metaphrastes that writeth his life, calleth him plainly an Apostle, so that he was in all things like vnto S. Paule who was an Apostle. He wrote his life in this maner.

1. Reg. 10. 10.

TImothie was borne in Lyaconia, a prouince of Asia in a city called Lystra, his Father was a gentile Idolater, and his mother was an Hebrew called Funicha. The Apostle Paul coming to preach in the citty, as is read in the actes of the Apostles, found some Christians therein. It is thought that Saint Iohn the Euangelist conuerted them, for that the citty of Lystra was in the Prouince that fell to his lott. Saint Paule talked with them, and they told him of Timothy, and that he desired to be a Christian. The Apostle tooke him into his companie, and instructed him in that diuine Theologie that he learned in the third

hird heauē. Timothie profited so much in short space, that S. Paule called him o more disciple, but coadiutor in preaching. Writing to the Corinthians he aith to them: I haue sent vnto you, my brother Timothie, who is my beloued onne, and the faithfull seruant of God, he shall certifie you of my trauailes. Writing againe to the Corinthiās, he saith: if Timothie shal come vnto you, ee that he remaine among you without feare; he preacheth the word of God uen as I doe, let no man despise him. Writinge to the Philippians he saith. aule and Timothie seruants of Iesus Christ, wrote this Epistle. To the Thes- alonians he saith: that he and Timothie wrote that Epistle; as though they two ad bene one bodie. He made him also Deacon, and sent him to preach in di- ers places, and although he was of a very weake constitution, yet he neuer hunned any trauell, that was for the glorie of God, or to fulfill the wil of his aster Paule. He was pleasing in his speach, and did easilie perswade men to hat he desired, so that many were made Christiās by his meanes. He accom- anied Saint Paule in all his trauailes, and when he was behedded in Rome, nd S. Peter crucified by the apointment of the Emperour Nero, he al disco- orted returned into Asia, to the cittie of Ephesus, with entent to accompanie he Euangelist S. Iohn his first master, that for the most part remained in that ittie, to ayd him in the office of preaching, and for the conuersion of soules, s before he had done in the company of S. Paul. Timothie was not onlie a riest, but was before consecrated Bishop also by the Apostle Paul.

It came to passe that S. Iohn was taken by the apointmēt of Domitianus & d vnto Rome, by which occasion Timothie remained in his place Bishop of phesus. While he had this charge, he ruled and gouerned that Church verie iligentlie. They vsed to keepe in that cittie, the feast of the goddesse Diana, nd amonge other thinges that the diuell induced them to doe, this was one. certaine number of lustie strong men, dressed like maskers, caryed in one and the statue of Diana, and in the other a club of Iron, and as they went they ng verses in praise of that goddesse. As they passed thorough the streetes f the cittie, they would stricke with their clubs those that they met, in such rte, that manie were killed therewith. This seemed to Timothie, to be a uell inuention of the diuell, and he reproued them sharpely saying; that e God who was pleased with such sacrifises, was no God. He also willed em to abandon this vse, and not to adore nor sacrifise to this goddesse, lling them that she was a fiend of hell. They tooke his reproofe in very euill rt, & were displeased with his speaches (that he should saie that they ought to sacrifise vnto the goddes Diana) so that not only the men in the maske, tal the people took vp stones as fast as they could, & threw them at the blef- d Bishop. Not content with this, they drewe him thorough the streetes of e cittie, and for that he was in his Bishop-like aparaile, in one place laie his

Myter, in another place his Croyſer, in another ſome part of his veſtures, in another ſtreames of his blood. In this manner, they let him lye, thinckinge he had bene quite dead.

Certaine Chriſtians that found him in the agonie of death, tooke and caried him out of the cittie, and betweene their hands the Saint left his bodie all bloodie and bruiſed, but his ſoule aſcended to heauen, to enioye the fruit of his labour. His bodie was firſt buried out of the cittie, and was after tranſlated to Epheſus, where was builded a ſumptuous temple, and dedicated to his name, by the Emperour Conſtãrius, ſonne to Conſtantine the great. The Church celebrateth the feaſt of S. Timothie the ſame daie that he was martyred, which was vpon the 24. of Ianuarie, in the yeare of our Lord 104. Saith Baronius anno Domini 109. In the raigne of Trajane the Emperour. Beſide the memorie that S. Paul maketh of Timothie in his two Epiſtles which was ſpoken of before, and the two other Epiſtles that he wrote himſelfe, and beſide that which is ſpoken of him by S. Luke in the acts of the Apoſtles, there is alſo mention made of him by Euſebius in his 4. booke and 4. chapter of his eccleſiaſticall hiſtorie. Alſo in the editions of S. Ierome, in the 11. chapter *De viris illuſtribus*. S. Iſidore in his booke of the life and death of the Saints, and Policrates, named in the additions the Vſuardus. The bodie of S. Timothie is at this preſent in Rome, in the Church of S. Paule.

The Converſion of S. Paule. *Ian.* 25.

THe fierce and cruell Gyant Goliath, brought the people of God to greate affliction and miſerie, as holy Writ recounteth in the firſt booke of kinges. He was an 1. Reg. 17. *verie ſtrongly, and he had a two edged ſword in his hand, with which he threatned the Hebrewes, who being full of feare, looked euerie houre to be deſtroyed and killed by him. There was not anie among them that had the courage to affronte or anſwere him, but the humble ſheapheard David, who oppoſed himſelfe againſt him, ouercame him, and cut his head with the ſame ſword wherewith he threatned the people of the Hebrewes. This figure is verie agreable to our purpoſe, ſpeaking of the converſion of S. Paul.*

This fierce and ſtrong Gyant, is a figure of the Diuell, who is a deadlie enemie to Chriſtians. He was armed with ſtronge armes, which was the multitude of his miniſters who take his part, and fight for him. The ſword that he had in his hand, with which threatned the Iewes, and of which he made ſuch reconing, was Paule before his converſion. There was not anie that had ſufficient courage to oppoſe themſelues againſt this fierce Gyant, but onlie the litle sheapheard David, who was a figure of Ieſus Chriſt. This David that encountred the diuell, ouercame him, and tooke away his ſword, that is to ſay, tooke away Paule from him, and he cutt off his head, when he converted Paul vnto

e the Church of God hath not, nor neuer had the like of S. Paul, who in his life, with doctrine, and after death with his Epistles, tooke the head from this beast Lucifer, & reue it on the ground by discouering his deceites, and destroying errors and heresies. ereof it cometh, that the Catholique Church appointeth when they paint S. Paul, that ey giue him a sword in vne hande, not onlie for that he was beheaded with the sword, t also that he is a two edged sword against the deuill. The Catholique Church celebra-th the manner how God took the sword out of the hand of Lucifer, for that it was by e waie of miracle, as S. Luke the Euangelist saith in the Actes of the Apostles.

WIthout doubt it was a miracle, that Paule being actuallie in a mortall and grieuous sinne, God did illuminate him with heauenlie light, & iue him grace to come out thereof. The ordinarie waie that God vseth in he conuersion of sinners is, that the offender repent, and lament him of his nne, and purpose to amend, and be confessed. None of these thinges were Saule, and therefore his conuersion was miraculous. And for that cause e Church doth celebrath the feast of his conuersion, and also for that by eanes thereof, the persecution which the Church suffred, ceased. This feast also kept to put sinners in hope of pardon, for if S. Paule came from a great rsecutor to be a light, and a piller of the Church, no man need to dispaire, e he neuer so great a sinner, and yet none must linger till God worke mira-lously with him, but he ought so to dispose himselfe, that his conuersion aie be after an ordinarie waie; for if the sinner looke, that God should con-rt him by waie of miracle, it maie be (verie well) that he shall remaine de-aued, and when he thincketh that the houre of his conuersion is come, it aie be the houre of his condēnation. God permitted Saule to fall into grie-us sinne (for sometimes God doth permit a particuler euill, for an vniuer-l good) and for that Paule seing himselfe after changed to another man, d so fauoured of God, should not be puffed vp therewith, but the regard he d to his former life, should destroie in him all pride and arrogancie. Let vs nsider a litle what cause Paule had, to persecute the Christians, and to seeke eir deathes. This was the occasion; He being a man well learned in the lawe Moyses, thought it a thing not fitt to be suffered, that the honour due vn-God, should be giuen vnto a man that was crucified: and that the lawe pub-hed by a man that dyed such a death, should be preferred before the lawe hen of God by the hand of Moyses. This was that, that Paul could not en-re. Also he thought to doe God good seruice in persecuting the Christians, d therefore beeinge present at the martyrdome of S. Stephen, it may be ought that he labored those that stoned him, to performe it with their grea-furie. or that he said in this sort. Come on fellowes, throw lustelie, you me to be wearie alreadie; kil this naughty fellowe, make no scruple thereat,

but dispatch him vpon my word, that I maie haue the merite. I will lo[ose] your clothes, for that they shall not hinder you in doinge this good [work]. In which doinge, Saule did more then if with his owne handes he [had] throwne stones at the blessed Martyr. He knowing right well what Saul [was], and the diligence he vsed in furthering his death, prayed for them al th[at] houred in his death, which praier tooke most effect in Saul, as S. Iohn Ch[rysos]tome affirmeth: that by the praier that Steuen made for Saul, the [whole] Church gained Paule.

After that S. Steuen was dead, Paul was not contented here with, but be[ing] flesshed in blood, desired to shed more Christian blood; and that he might [the] better do it, in his rage and furie, he went to seeke the highe Bishop, to [get] licence of him, that he might take, bind, & kil, al the Christians that he co[uld] laie hand on. S. Luke doth not saie that he was required to do so, but that [of] his owne will he profered himselfe, to spend both his monie & labour there[in]. This is the propertie of sinners, to be more diligent to put their sinnes in ex[e]cution, then some iust men be, to put in practise their good desires. The ni[ght] before Christ dyed, the disciples could not refraine from sleeping in the [gar]den, they could not watch one houre with their master, that had so tend[erly] entreated [illegible] of them: But the traitor Iudas he slept not, he was wakeful and di[li]ligent, in gathering the soldiers that came to take Christ. We ought also [to] consider, that as one sinne draweth to it another, so Saul hauing had a p[art] the death of S. Steuen, was the occasion that he after procured the death o[f] ther Christians; and this is a terrible chastisement of God. Well, Paule is [go]ne vnto the high Bishop, and we maie imagine that he spoke to him in this [sort]. Most reuerend Lord, the zeale that I haue of the lawe of our auncient fa[thers] hath caused me to come vnto you. I desire to goe to heauen in bodie an[d] soule if it were possible, like vnto another Elias, which was so zealous of [the] honour of God. To obtaine my desire, the best meanes in my opinion is [to] persecute the Christians, who be contrarie to our auncient lawe. Therefo[re] desire that you wil giue me letters Pattents, and by the same authoritie, th[at] maie take all those that I can finde in anie place, and that I maie bringe th[em] prisoners to Ierusalem, to be punished for their errour. If in doinge her[eof] there be anie charge or cost, I am willing to defraie it out of my patrim[ony]. When they heard the suite of Saul, they gaue him a large comission.

Let vs now cõsider a litle, if it be possible that there be any Saules at this [day] in the world, that thinck to do God seruice in persecuting the Iust. It is [no] certaine that many would be found if they were sought. Heretofore one [Saule] Saule persecuted many Christians, and at this daie euery Christiã is persec[uted] by many Saules, you shal hardly find anie seruant of God, that hath not [of] him many Sauls, that do euer molest him. One saith vnto him, why do yo[u]

as men of your estate & condicion do? Why go you not apparailed as wel as
y? why do you refraine from that which other men eate? another saith vnto
n. Do you not see that the life you lead is a continual death? To what end do
u fast so? why do you mortifie your flesh? why dos you frequent the Sacra-
nts so often? God doth not binde you to these thinges. Another saith, why
you dissemble so? Be assured all the world knoweth what you are, and euerie
e speaketh their opiniō of you. You make shew of your vertue that you maie
esteemed of accordingly. They staie not here, but euen as Paule desired to
d the Christians bound in chaines to Ierusalem, so these Saules do often lead
nto heauen which is the celestiall Ierusalē the good men in chaines, which is
eir persecutiōs: by their malice, taking away their goods, their estimation, &
eir life. Great is the blindnes of these mē, that should rather giue maintenāce
nto good men to liue amongst them, then persecute them as they doe. If the
ople of Sodō had had among thē but ten such men, they had not ben burned
ith fire from heauen. Good men should alwayes consider, when the wicked
ake warre against them, that as the warre which Saule made, was with letters
ttents, comissions, & only a paper warre; so the warre that the wicked make
gainst the good, is as it were of paper, and of no valewe. You shall see manie
mes a great cōpanie of childrē when they iustle and fight, their weapons be
freedes, or of some such slender stuffe; in like manner the warre which the
icked make against the good, is of smale force and can doe litle harme. In the
resident that gaue this comission to Paule, there is cause of reprehension, and
arter of praise. We maie comend him, that he did not giue him absolute au-
ority to kill them: but onlie that he should lead them bound vnto Ierusalē.
They that rule & gouerne, should not comit free authority in capital mat-
rs, to people that be hastie and furious, nor vnto yong men as Saule was; for
y do manie thinges contrarie to reason, and comitt disorders; We maie re-
oue in this president, that he that was the head, and had the gouernment of
hem, should not haue mainteined the euill, to persecute the good. It is often
en, that they who ought to gouerne others, doe bring them to destruction,
d they that ought to make agreements among parties, do set them at va-
nce: principall men that ought to fauour the good, that they might perse-
r in vertue, be oftentimes the occasion of their ruine and ouerthrowe.
Saule hauing obtained this warrā as he requested, set forward on his iorney
companied with others. Some went in his companie being hyred for wages:
me went beinge mooued with the same zeale that he himselfe was: others
nt as officers to seaso vpon the goodes and posessions of the prisoners: and
in one troope trauailed toward Damascus. Beinge now neere thereto, be-
old, on a sodaine appeared a great light which inclosed Paule. Then was
eard a voice which said: Saule, Saule, why persecutest thou mee? & wishall it

was so forcible and efficacious, that Saule fell vpon the earth, and like a man trembling for feare answered, Who art thou Lord? The voice answered, I am Iesus of Nazareth whom thou persecutest. Thou hast taken an hard matter in hand, to kicke against the prick.

It is trewlie a matter worthie to be considered of, that Iesus Christ the day of his passion, being enuironed of people that tormented him, when some did buffet him, others pulled him by the beard, others spit in his face, others mocked him and put a crowne of thorne on his head, neuertheleſſe, Esaie saith, that he opened not his mouth to make any complaint. And now that he was glorified in heauen, & sat at the right hand of his Father, seing his disciples persecuted did not onlie complaine that they were persecuted, but also said that he was persecuted himselfe. Hath God then so litle regard of himselfe, and hath he such care of vs? Is he so crewel toward himselfe, and so full of pittie toward vs? Can anie man be vnkind, or not loue so good and gracious a God? he likeneth himselfe to an Henne as S. Mathew sayth, which similitude agreeth with him very aptlie: for as the Hen exposeth her selfe to any danger or trouble, that she may cherishe and comfort her chickens: so God to furnishe vs with his benefits, refused not the death of the Crosse, nor the sheddinge the last drop of his most precious blood. The hen if by hap she see the kyte that would hurt her chickens, openeth her winges and couereth them, & if perchance he flie neere them, she oposeth her selfe, and putteth her owne life in danger for the defence of her chickens; so Christ also, seeinge Saule who like a rauening kyte would assault those that beleeued in him, opened his winges & couered them, and oposinge himselfe against Saule, made him fall vpon the ground. The Kyte is a base foule: euen so the sinner is base, for hauing once offended God he is alwaies timerous, and fearefull, and is afraid of hel, to the which he feeleth he is condemned. Saule was the sinner, and he was the Kyte that would haue set vpon the chickens: Christ is the Hen that came against him with her winges extended abroad, and said vnto him: Saule, Saule, why doest thou persecute me? and with this, cast him vpon the ground. Dauid saith, that sometimes God doth turne the arrowes into raine: sometimes is seene a blacke and terrible full cloud, which threatneth a mightie storme, and they that see it, cannot but feare. O my God, how great is the euill that thou threatnest. Mitigate O Lord the furie of this cloud, and turne it into a milde shoure of raine, that may moisten the earth, and fructifie the same. Saule was a fearefull cloud, the disciples that were in Damascus seeing it come with such a noise, thunder, and lightning (which were his threates) thought verilie to haue bene destroyed: but God knewe how to turne the cloud, the thunder and lightning into weale, making him to fall vpon the ground, & then made him to bring forth much fruite with his holesome doctrine.

It is said that the Elephant when he would sleepe leaneth to a tree, and lyeth
e vpon the ground, for hauing but one ioynt in his leg, he should rise againe
th great paine. The hūters that desire to take this beaste, cutt the tree a sun-
e where vnto he vseth to leane when he sleepeth, and so depart, leauing it yet
eight. The elephāt cometh and leaning therto, tumbleth to the ground: then
e hunters that watche, runne about him, and take him, and lead him from
e cittie to another, to get mony for the sight of him. Saule was a great Ele-
ant, statelie, and tall, he leaned to a tree that was cut, and that is the world,
to which, the more a man trusteth or relyeth, the greater fall it giueth him
the groūd. Saul leaning to this tree, fel vnto the ground, & Christ like an
nter came vpon him, & took him, and then led him from one cittie to ano-
er, making greate gaine of him by meanes of his preaching, by which he cō-
rted many soules vnto God. Our Lord foreknewe, that the more Saule shew-
himselfe to be contrarie vnto him, the more he should be in his fauour. God
e Moyses (according to the opinrō of S. Austen) that for to defend one of
s people that was wronged by an Egiptian, in his defence killed the Egiptiā,
r which he lost the fauour & credit he had in the court of Kinge Pharao, &
s moreouer like to lose his life, being for that fact banished frō his country.
od said, this man that hath done so much for one of his countrimen, much
ore wil he do for the whole people together; I will make him captaine gene-
l of this natiō; & so it was done. In the same maner, our Lord seing the great
ale that Saule bore toward the Sinagogue, and what cost and paine he took
defend the same, said: I will make this man my seruant, that he may do as-
ch for my Church, as he hath done for the Sinagogue; and so it was; for by
s meanes were conuerted infinite numbers of soules vnto God.

And although in the cōuersion of Saule, our Lord shewed himself somewhat
orous, striking him to the earth, yet he began presently to treat with him in
ld sort, saying vnto him: why doest thou persecute me? As if he would saie:
ule thou hast no reason to doe this against me, & my faithfull people: vnto
and them thou art much bound, for they haue praied erneſtlie for thee.
uen was at the point of death, and as they stoned him, forgetful of himself,
attended to praie for thee. He is in heauen & ceaseth not to make interces-
n vnto me, that I would haue compassion vpon thee, that I would open thi-
eyes, that thou mightest see thine owne estate. If thou be bound so much to
y faithful seruāts, thou art not a litrle obliged vnto me. I haue created thee, I
ue giuē thee the being that thou hast, I gaue giuen thee habilitie, witt, lear-
ng, & skill; I haue giuen thee the desire to come to heauen, although thou la-
urest in the wrong waie. For thy loue, as for the loue of al other men, I haue
fered infinite trauailes, and torments, & at the end finished my life vpon the
osse. For which of these thinges doost thou persecute me? Wherefore doest

thou

thou shewe thy selfe so contrarie vnto me, that I and thou should thus
tend? I alwaies dooing well to thee, and thou in dooing euill to mee? If
thinckest to doe a thing acceptable to God, in persecuting those which
doest, thou art deceiued, for thou offendest God asmuch as if thou hadst
violent handes vpon himselfe. Be aduised Saule, and think a while what
hast done, consider that he that with one word is able to throwe thee to
ground, could also if he would, cast thee into hell. Remember thie selfe,
knowe well, that this Iesus of Nazareth whom thou persecutest, is the
that at this instant speaketh vnto thee.

Manie such like thinges we may imagine that our Sauiour said in the
of Saule, who seing himselfe on the ground yealded, & said againe with a
bling voice. Lord what wouldest thou haue me to do? what doest thou req
at my handes? I consider now my deedes, I confesse I was blind, Lord com
and behold I am readie to obaie, and if thou wilt chastice me for this wh
haue done, punishe me in what maner soeuer thou wilt. If thou wilt br
my bones in sunder, my horse can do it. If thou wilt behead me, see, he
my sword. It lyeth in thy handes to do whatsoeuer thou wilt with me. I
Christ answered: That which I will haue is; that thou enter into the citt
there it shall be told thee what thou hast to doe.

S. Luke saith: They that were in the company of Saule, were all aste
They sawe him fall from his horse: they heard the voice that spake, but
sawe no man. Saule rose on his feete, he opened his eyes, but he sawe noth
The light of heauen doth blind the eyes that they cannot see earthly thing
and he that is touched with the heauenlie light, exercizing himselfe in g
and vertuous life, seeth not his friendes nor his parents, that they should
be anie impediment to his good intentions. This is the will of God, to t
awaye the earthlie light, to giue the heauenlie. Christ restoring sight t
blind man, laid claie vpon his eyes: which taketh awaie the sight from the
can see. He would haue Susanna called chast, because she was knowne to b
and yet he permitted that she was first called an adultaresse. Let vs praie
God, that he would make vs blind in this maner, lest that we incurre the
and damage that manie runn into by reason of their hurtfull sighte. Eua
the Apple, Sichem sawe Dina the daughter of Iacob, & Dauid sawe Bethsa
to all these their sight did harme, & it had bene better for them, if they
bene blind as Saule was. He being thus blinded, his companions were for
to take him by the hand, and to lead him into the cittie, which teacheth
that they who be nouices in the seruice of God, had neede to be guided
others, that they fall into no dangerous ditche.

We reade in the second booke of the Kinges, that Ioab the captaine ge
of the army of Dauid, gaue a great charge vpon Abner that was the gene
Sa

ule, and diſcomfited him, and purſued the victorie egerlie. Ioab had a bro-
er a yong man, that was verie couragious and ſwift of foote. He followed
bner who fled, to ſtrike him with a dart that he bare in his hand. Abner being
hamed that a child ſhould purſue him, ſtaide; and oppoſing himſelfe againſt
e yong man, thruſt his lance thorough his ſides, and ſo he laie deade vpon
e ground. This dead yong man Aſaell, is a figure of the Nouices in Gods
ruice; who hauing boldnes of themſelues to runne after the diuel, thincking
ſtrike him with their good and vertuous workes, he turneth towards them
ith a terrible temptation, and getting them alone, maketh them to fall into
adly ſinne. Wherefore fitt it is, that ſuch people ſhould haue ſome to go-
erne them in all their workes, that they ſhould not looſe them, nor looſe
emſelues. This is euidently ſeene by Paul that was led by the hand into the
ttie, where he ſtaid blinde three daies: in which time he neither eate nor
ancke, but remained all this while in prayer.

There was in the cittie a diſciple of our Lord called Ananias, vnto whome
od ſpake and ſaid; Goe into the houſe of one called Iudas, and there ſeeke
r Saule who maketh prayers vnto me. Saule was well knowne by the Chri-
ans for a perſecutor, for which cauſe Ananias ſaid; What Lord, is it fitt
d conuenient, that the ſheepe ſhould ſeeke the wolfe? He is nowe come
th letters and commiſſions to take all the Chriſtians, and to leade them
iſoners to Ieruſalem, and wouldeſt thou that I ſhould goe to ſeeke him?
ou knoweſt ô Lord the mind of this man. God anſwered, I haue told thee al-
adie that thou ſhalt find him at prayer, and if the Lyon praie, he ſhall be-
me a Lambe: goe to him therefore, for he is a choſen and an elect veſ-
vnto me. He ſhall beare my name to manie partes of the world, and if
herto he hath perſecuted me, I will make him to ſuffer more paine and
uell for my names ſake, then anie other. Ananias hearinge this, went
ther where he was commaunded, and entringe into the lodginge where
ule was, he ſaide vnto him: brother Saule, Ieſus Chriſt that apeered vnto
e in the waie as thou cameſt to the cittie, hath ſent me that thou ſhouldeſt
eaue thie ſight, and be filled with the Holie Ghoſt, and he layinge his han-
vpon him, ſodainlie there fell from the eyes of Saule as it were ſcales,
d he recouered his ſight. Beeing raiſed from prayer he was baptiſed, and
n he receiued the Bleſſed Sacrament of the Aulter, which did comfort, re-
ſe, and ſtrengthen him, aſmuch as before he had bene afflicted, diſcom-
red, & diſmaied. Certaine daies he ſtaid cõuerſing with the diſciples, talking
h them, and ſhewinge all loue and courteſie one toward another. Saule
de, how greate was my blindnes that I perſecuted theſe ſo good people?
ow greate is the time that I haue loſte, that I did not conuerſe ſooner
h theſe Angells? O God how much am I bound to thy heauenly maieſtie,

that thou haſt not made a newe hell to put me into as my ſinnes deſerued, but haſt deliuered me from ſo great an euill by thy mercie? I am like another Dauid, that would haue deſtroyed Naball with all his familie, in the which were manie innocents, but the faire Abigail that met him on the waie, witheld him that he ſhould not imbrewe his handes in innocent blood. I am he whom the mercie of God encountred, and forbad me further to embrewe my hands in the blood of the Chriſtians: I am that yong man Amalakie, that Dauid found in the waie afflicted, and diſtreſſed, whom he comforted, and refreſhed, after which time, he ſerued and ayded him to ouercome his enemies. Soe I, falling to the earth in the midſt of the waie, was comforted by Ieſus Chriſt, wherefore I am bound to ſerue him, that he maie ouercome the armies of hell by my labour, and induſtrie. I am the wolfe of which the Patriarch Iacob did ſpeak when he bleſſed Beniamin his ſonne. I haue taken the praie in the morning by perſecuting the faithfull, but hereafter I will deuide the bootie among them; for by my meanes many ſhalbe made Chriſtians, and they ſhall alſo by my meanes, that other ſhall be the ſame. I am the fiſhe that leaped out of the riuer and made Tobias afeard; which being taken, helped him in manye things. So I, that was the feare of Chriſtians, ſhalbe vnto them hereafter ayde and helper.

Theſe and the like wordes Saule vſed to the great content of the diſciples who hearkened vnto him, and by their conſent and good liking, he began to preach Ieſus Chriſt publikely, thorough al the Iewiſh Sinagogues (which were not made to offer ſacrifiſe in, for that they did only in the temple of Ieruſalem & in theſe they did only praie, and were inſtructed in the lawe. In thoſe places Saul preached publikly, that Ieſus Chriſt crucified, was the true Meſſias, the redeemer of the world, and the Sonne of God. They that heard it marueiled and ſaid. Is not this the man that perſecuted both Chriſt and Chriſtians? did not he come to take and to impriſon them? Notwithſtanding theſe ſpeaches, he perſeuered conſtant in his purpoſe, to the great good liking of the Chriſtians, and vnſpeakeable ioye of the Angells, and of Ieſus Chriſt himſelfe. Vnto whom let praie we all humblie, that he that had compaſſion vpon Saule and conuerted him to his faith, would alſo haue compaſſion vpon vs, and turne vs whole vnto his ſeruice, giuing vs in this world his grace, and in the world to come his glorie, Amen. The Church doth celebrate the feaſte of the conuerſion of S. Paule, on the 25. of Ianuarie, hauing it by Tradition, that this was the very daie that S. Paule was conuerted: Petrus Caniſius ſaith: that it was in the yeare of our Lorde, in the raigne of Tiberius, and ſo thinketh Vſuardus. Baronius ſaith 36.

The life of S. Policarpus Bishop and Martyr.

Saint Paule the Apoſtle doth admoniſhe Titus his diſciple, that he ſhould not keepe companie with heretiks, for that, thereof enſueth much damage and harme. This aduertiſement was kept preciſelie by Policarpus the bleſſed Martir, for he could not abide the hereticks by anie meanes. On a time he being at Rome, a great hereticke called Marcion, demanded if he knewe him: yea, I knowe thee (ſaith he) to be the eldeſt child of the deuill. Of this Saint wrote S. Hierome, and Euſebius Caſarienſis, and other authors. But of whom we maie gather his life in this manner. Cap. 3. 10.

POlicarpus was the diſciple of S. Iohn the Euangeliſt, and by him was made Prieſt, and conſecrated Biſhop of Smirna; He went to Rome in the time of Pope Anicetus, to be reſolued of certaine doubtes cõcerning the celebrating of Eaſter. He conuerted in Rome many heretikes that had bene diſciples of Marcion and Valentinus, and then returned into Aſia to his Biſhoprike, at ſuch time, as Marcus Aurelius Verus, who was called alſo Antoninus, and Lucius Aurelius Comodus his brother were Emperours. Theſe raiſed the fourth perſecution againſt the Chriſtians, the which being rigorouſlie executed in Aſia, came at length vnto Smirna. There was the holie Biſhop Policarpus, who was as much hated of the Iewes & Gentiles (whereof there were many in that cittie) as he was beloued of the Chriſtians. He was accuſed to the proconſul, who comanded that he ſhould be apprehended. At that time Policarpus was out of the cittie, and remained in a ſolitarie place to flie the perſecution, which he did at the inſtance of ſome of his friendes; but he perceiuinge they went to ſeeke him there alſo, met the officers with a cheerfull countenance & ſaid: the wil of God be done. Thẽ praied he them that they would reſt a while, and he ſet meat before them. While the officers did eate, he fell to praier, in the which he offred vnto God his life, and all his actions, and deſired his helpe in this occaſion, and then he went willinglie with them. When he came before the proconſull, he began ro ſpeake mildly vnto him, willinge him to haue reſpect to his age, and compaſſion of himſelfe, and that he would adore the gods which the Emperours of Rome did adore, that by this meanes he might eſcape death. Policarpus anſwered, I haue ſerued Chriſt fourſcore and ſixe yeares, and all thinges haue ſucceded wel vnto me, would you haue me now to depart frõ his ſeruice, when I haue but two daies to liue? it ſeemeth your deſire is not reaſonable. Doſt not thou knowe, ſaid the Proconſull, that with fier I can cauſe thee to be burnt to aſhes? I feare not that fier ſaid Policarpus, for that ſhall paſſe awaie in a moment; that fier feare I, that ſhall endure for euer, wherein are thoſe that adore your falſe gods ſhalbe burned.

There were present many Gentiles & Iewes, who hearing what the holy m
said, & how constantly he spoke these wordes, made an vprore crying aloud
this is he that peruerteth our cittie, and would haue it to adore the God th
was crucified, let him be putt to death, or otherwise we shall be all vndon
The proconsul seing this great tumult, gaue sentēce that Policarpus should
burned aliue. His enemies reioysed thereat without measure, but chieflie th
Iewes, who at an instant brought thither great heapes of wood, desiringe th
the holy man might be dispatched, although the time apointed by the Iud
was not yet come. The B. Bishop was led into the street, where he put off h
owne clothes; the Christians that were present weping, & taking compassiō o
him; Then he made a deuout praier vnto God, giuing him thackes that he w
worthie to giue his life for his loue, and that he numbred him among his hol
Martyrs. The hangman would haue fastened him to the post with nailes, b
the holy Bishop said; thou hast no reason so to doe, for my Iudgment is, that
shalbe only burned aliue. If thou doe it for feare I should runne awaie, do
not of that, for I loue it, & desire it more then thou thinckest. If I haue longe
for it al my life, doe not thincke now I haue found it, that I wil runne from it
The hangman tyed him notwithstanding to the post with a cord, and kindle
the fier; the flame increasing came not neere the Saint, but encompassed hi
like a tabernacle, so that he shone like gold. There came from the fier a swe
like incense, which was perceiued by them that stood about him. The execu
tioners seing that the fier did nor hurt him, wounded him deadlie with dag
whereof he dyed; and so he yealded his soule to almighty God, his bodie n
being so much as touched with the fier. After his death the Iewes did ernest
persuade the proconsul not to permit the body of Policarpus to come into t
handes of the Christians, lest they should leaue adoring of Christ crucified, &
worship him. This wicked race did not perceiue, that Christians doe ad
Iesus Christ after one sort, and his Saints after another; for Christ is adored
God, and his saints be worshipped as the seruants of God. The proconsull d
apoint that the bodie of Policarpus so dead, should be burned to ashes, b
the flame that had spared him in his life, would not consume him after h
death: for although his blessed bodie was laid in the fier, yet neuertheless th
Christians got many of his bones which were, and still are kept with great r
uerence. Likewise there is great acount made of a letter that he wrote vnto t
Philippians, ful of learning and heauenly knowledge. The Church celebrat
the feast of S. Policarpus on the 26. of Ianuarie, beinge the daie of his mart
dome, which was in the yeare of our Lord 168. by Baronius 169. In the rai
of the aforenamed Emperours, Marcus Aurelius Verus, Antonius, and L
cius Aurelius Comodus. The life of S. Policarpe was writren at large by N
cephorus in his third booke, from the 30. to the 34. Chapter.

The life of S. Iohn Chriſoſtome. Ian. 27.

THere is noe greater anger, then the anger of a woman, ſaith Salomon in Eccleſiaſticus. This ſentence was verified in the prophet Elias, who could neuer appeaſe the anger that Ieſabell the wife of king Acab conceiued againſt him, as longe as he liued. The like hapened to S. Iohn Baptiſt and Herodias, who was neuer content vntill ſhe cauſed him to be beheaded; Her anger neuer ceaſed againſt that bleſſed head, vntill ſhe had it in her hand. The ſame thing hapened to S. Iohn Chriſoſtom, with the Empreſſe Eudoxia, who was ſo enkindled with anger againſt him, that ſhe was not content to haue thruſt him out of his dignitie, and banished him out of Conſtantinople, but gaue order that he ſhould be diſcourteouſlie vſed in the place where he was banished, to shorten his life, which came euen ſo to paſſe. But as God did not let Ieſabell and Herodias paſſe without punishment, for that they had perſecuted, the one Elias, and the other Iohn Baptiſt, ſo did not he let Eudoxia ſcape vnpunished, for shortly after the bleſſed man was dead, ſhe alſo dyed, & the cittie of Conſtantinople was ſo afflicted with tempeſtes and ſtormes from heauen, that it ſeemed the deſtruction and vtter ruine therof was come. The life of this glorious Sainte collected out of that which is written by Palladius of Helinopolis his diſciple, Simeon Metaphraſtes, Nicephorus Caliſtus, and the Tripartite hiſtorie in this manner. Cap. 25.

SAint Iohn Chriſoſtome was borne in Antioche, his father was named Secundus, who was captaine of the horſmen, and his mother was called Anthuſa (which is by interpretation to ſaie Florida) they were both noble, & very rich of worldly poſeſſions. God gaue vnto them a ſonne which was this Iohn, who was baptiſed by Miletius Biſhop of the ſame cittie. They ſet him to ſchoole, and in his infancie, he heard rethorike of a great Sophiſt called Libanius. By his mothers apointment (his father being dead) he went to Athens, and there ſtudied Philoſophie, wherein he profited verie much, then returned he to his countrie, and for that it was the cuſtome at that time, that the doctors of the lawe ſhould not plead in matters of great importance (but the orators ſhould exerciſe that office as being more practiſed in the art of eloquẽce) Iohn being an excellent Rhetorician, began to pleade ciuill cauſes, and controuerſes of importance: but after conſideringe the vexation and trouble thereof, he vtterly forſooke it, with intent to applie himſelfe altogether to the holie ſcriptures. He ioyned himſelfe to Miletius Biſhop of Antioche, a learned man and of holie life, whoſe diſciple he was three yeeres, in which time he came to be an excellent diuine; afterwarde he had a deſire to forſake the world, and to enter into religion, and therewith he acquainted his mother, who

vſed manie erneſt perſwaſions to him not to take that courſe ſaying. My ſonne thou ſeeſt what trauailes I haue borne, from the death of thy father till now, I haue had no other comfort but thee, tarie til death cloſe mine eyes, and then do as thou thinckeſt good. Be not thou the occaſion to ſhorten my daies, by leauing me alone, leaſt the ſhort time I haue to liue, be repleniſhed with griefe & ſorrowe. Is it not inough that I beare the ſorrowe of my widowhood, but that thou being my ſonne, and bound to comfort me, wilt afflict me more? Chriſoſtome was contented for a while to be obedient to his mother in pittie toward her, but ere long ſhe dyed, and he was then at libertie to doe as he would. He deferred not long to doe that he entended; for hauinge cauſed the funeralls and exequies to be celebrated, and deuiding his goodes, part vnto the Churches, and part to poore men, he entered into religion. There he ſtaid foure yeeres, to the greate increaſe of himſelfe in vertue, and alſo other religious men of his couent, to whom he was an example and paterne of vertuous life.

Iohn deſired greater perfection, wherefore he departed from the monaſterie (but yet with his habit and with the licence of his ſuperiour) and went to dwell in a deſert, hauing choſen a caue for his principal lodging. There he remained two yeares, in which time, he neuer ſawe any humane creature. In that place his exerciſe was either reading of the holy Scripture, or prayer. Alſo he tamed his bodie with great penance, which was the cauſe that he fell ſicke, whereby he was enforced to forſake this life and to returne vnto Antioche, where he was receiued with ioye of al the people, for that his holy life was knowne vnto all men. He was deareſt to Milletius his Maſter, who made him Deacon, that he ſhould preach vnto the people, in which office Iohn continued fiue yeeres (the people running vnto his ſermons, as if it had bene vnto an Apoſtle) to the great profite of ſoules.

It came to paſſe that Miletius went to a Councell that was holden at Conſtãtinople, where he dyed of ſicknes. Aſſoone as Chriſoſtome vnderſtood of his death, he returned to the monaſtery where he firſt was, for that he doubted the people would giue him the adminiſtratiõ & charge of the Biſhopricke of that cittie. Flauianus was made Biſhop thereof, who was a holy and a zealous man. When he came to Antioche from the Councell where he was elected, vnderſtanding that Chriſoſtome was retired into the monaſterie, at the importunate requeſt of the people, he went vnto the monaſterie, & one while with praier, another while ſhewing him what good ſeruice he ſhould do to God in preaching, obtained at the laſt of him (although with much adoe) to returne into the cittie, and the ſame Biſhop made him Prieſt. It came to paſſe, that on the daie that Chriſoſtome ſhould take that holy order, at the time the Biſhop laid ouer him his hand to giue him his order, all the people to their great wonder, ſawe a white Doue ſit downe vpon his head. Twelue yeeres he exerciſed the

offic

ffice of Prieſt in Antioche, preaching and cõuerting ſoules, & in doing mira-
les, one of the which was this. The preſident of the citty tainted with the he-
eſie of Marcion, had his wife ſicke of the collicke, which put her to incredible
aine, & ſhe could get no remedy thereof. The preſident determined to cauſe
er to be caryed in her bed, into the Church were Flauianus the Biſhopp was
ith Chriſoſtome, and ſo it was done, ſhe hauing in her company manie peo-
le. The Biſhop and Chriſoſtome coming to them, Chriſoſtome tooke the
reſident by the hand, and ſaid vnto him; why do you come to demand ayde of
he Church, to which you be enemies? Looke for no helpe at Gods handes, for
hat you perſecute him. The preſident & all the companie anſwered mildlie to
his reproof & ſaid; Their errour was not their fault, but the faulte of their pa-
ents that had inſtructed thẽ in this beleif, neuertheleſſe, they deſired him that
e would praie to God to giue health vnto this womá, for if ſhe were healed,
hey would procure to ſaue their owne ſoules, and would forſake thẽ hereſie
f Marcion, and receiue the Catholicke doctrine of the vniuerſall Church.
When Chriſoſtom vnderſtood their minds, he cauſed them to bring thether
olie water, and ſaid to the Biſhop. Make the ſigne of the Croſſe, & ſprinckle
he ſicke woman therewith, which being ſo done, the woman was made whole
o her greate comfort, the ioye of her husband, and all the companie, who
ith one voice yealded infinit thancks to Ieſus Chriſt.

About that time Nectarius Archbiſhop of Conſtãtinople departed this life.
Many there were that laboured to be placed in that dignity, aſwel by themſel-
es, as by friendes; yet, for that the learning & holy life of Chriſoſtome was fa-
nous thorough the country, he not labouring for it, was choſen & elected Bi-
hop, and preferred before many that made great ſute. The Emperour Archa-
lius wrote the newes of the death of Nectarius, and of the election of Chriſo-
tome vnto Flauianus, charging him alſo that he ſhould ſend him with al ſpeed
nto Conſtantinople. Flauianus gaue him the Emperours letter in his hand, &
hen he had read it, he ſhewed ſignes of diſcontent and griefe, ſaying; that he
as neither fitt nor worthie of ſo great a charge. Flauianus alſo ſeemed to be
orowfull, yet he comforted him that he ſhould remẽber, that this thing was
one by God, for the good of many ſoules, and although he was ſorry alſo for
is departure, yet he took it to be the beſt, & deſired him to go with all ſpeed
o Conſtantinople, and to obey they Emperour. When this was knowne in the
ittie, all the people tooke armes, ſaying, We wil all looſe our liues before we
et him depart. The Emperour was certified of this mutiny which the people
f Antioche made, which cauſed in him a greater deſire to haue Chriſoſtome,
herefore he wrote to Aſterius gouernour of the Eaſt, charging him by ſome
eanes to get Chriſoſtom out of their handes. Aſterius receiuinge this char-
e, called Chriſoſtome vnto him, faining that he had matters of great im-

portance

portance to impart, as he was before time accuſtomed to doe. The people of Antioch not perceiuinge this deuiſe, let him depart out of the cittie freely. When Aſterius had him in his power, he deliuered him vnto the Emperours meſſengers, who with all ſpeed conuayed him to Conſtantinople. If the people of Antioche were diſpleaſed for that they had loſt Chriſoſtom, the people of Conſtantinople, reioyſed exceedinglie for that that they had gotten him.

This new prelate being come into the cittie, he was conſecrated Biſhop by Theophilus, although againſt his will, for he would haue had one of his owne prieſts preferred to that dignitie, ſo that he remained ſomewhat diſcontented with Chriſoſtome, which increaſed when he was acquainted better with his vertuous life. Aſſoone as the new Biſhop was conſecrated, the Emperour and all his court did viſit him, and Iohn ſpoke vnto him very confidentlie and ſaid: He had taken this charge and dignitie vpon him, more to obeye God, then to fulfill his owne deſire, and this was one of the thinges that he moſt feared, aduiſing the Emperour to beare himſelf iuſtly in gouerning the Empire, for if he failed ought therin, he would boldy reprehend him, as Nathā the prophet did Dauid. The Emperour took in good worth theſe ſpeaches, & foūd thoſe thinges to be trewe which were ſpoken before of Chriſoſtome. Then he departed aſſuring him that he would alwaies account of him as his father. The bleſſed Biſhop gouerned his Church as wiſelie and as diligentlie, as euer any prelate did, either before or after him; and although his moſt principall care was, for the direction of matters within the cittie, yet was he not therefore negligent to prouide for thinges neceſſarie and fitt out of the cittie. He vnderſtood that Phenicia remained ſtill in the ancient Idolatrie, and for that he would not committ this buſines to anie other, he went thither in perſon, accōpanied with many people which the Emperour ſent to attend on him: and as Moyſes in zeale did throwe downe the calfe that the people adored, ſo he broke in peeces all the Idolls of that Prouince. Hauing built ſome Churches, and founded ſome Monaſteries in that country, & left ſufficient cōpanie of prieſts & religious men, that ſhould inſtruct that barbarous natiō in the Catholike faith, he returned to Conſtantinople. He ſent alſo of his Prieſts to preache the faith vnto the Tartarians, who by their good exāple might mooue them to leaue their ſauage faſhions, & by receauing baptiſme, be brought to liue a Chriſtiā life. There was in the Orient certaine hereticks Marcioniſts, wherfore he ſent thither certaine religious men to extirpate & roote out that wicked cockle. In the Emperours hoſt were Frenchmen, of which many were tainted and infected with the hereſie of Arius: for thoſe he prouided a ſeuerall Church, wherein he placed Catholique Prieſtes, which preached to thoſe people in their iornies of warre. This his diligence did much good, for manie of them were conuerted from their hereſie. Sometimes the Biſhop went himſelf to the ſermon, & gaue vnto the

he prieſts certaine important reaſons & arguments which they ſhould preach nto thoſe people in the french tong.

The Emperour had in his court a captaine which was a Goth and an Arrian eretike. He with great ſute deſired the Emperour, that he would graunt him a Church, in the which all they that were of his opinion might meet together, & ay their ſeruice after their owne maner. S. Chriſoſtome reſiſted this man very oldly. Then ſaid the captaine before the Emperour, that the ſeruice he had one to the Emperial crowne, deſerued ſo much fauour. Chriſoſtome anſwered im, If thou haſt ſerued the Emperour faithfully, his Maieſty hath rewarded hee bountifully, for when thou cameſt to ſerue him thou waſt poore, & of ſmale ccount, & now thou art rich, and highly regarded in all the Orient, therefore e is nothing in thy debt. The captaine had not a word to ſay, but taking leaue eparted, & aſſembled many people, in the maner of rebellion, & in this warre id trouble the Empire very much. When Chriſoſtome perceiued how thinges ood, he went well accompanied to Gaina the captaine, who much wondring t the conſtancy of the bleſſed Biſhop, remained confounded; Gaina went to eet him with great humility, and kneeling before him, required his hand to iſſe, which he laid vpon his eyes, and cauſed his ſonne to do ſo likewiſe. They aid there many daies together, and before the Biſhop departed from him, he oncluded a peace, and reduced him and the people to the Emperours ſeruice. lthough the bleſſed Prelat had other buſineſſe, and of great importance, yet e neuer left his courſe of preaching to the people. To his ſermons came ſo any, that it ſeemed impoſſible they ſhould all heare; euery one remained ſa- isfied with his doctrine, and affectioned to the ſeruice of God, yea ſome were ooued to giue large almes, to frequent the Sacraments, to be continually in raier, to reduce themſelues to be modeſt, and mortified in their liues.

This good Prelate was very affable, & pleaſant in his ſpeach, and willingly ould heare any man (that would, or had need) to ſpeake with him. Nothing ould diſcontent him more, then to goe to a feaſt or banquet, or to haue any eople at his table; for he thought al the time that was ſpent therin to be loſte. e vſed to ſay, that halfe an houre was too much to ſpend at a meale. He was ſo diſpleaſed with thoſe that vſed ſuch faſhions, for from his childhood he d bene alwaies abſtinent. His feaſt or recreation was reading of holy Scrip- re, but eſpecially the Epiſtles of S. Paul. He had a deſire to write vpon thoſe piſtles, but long before, he made his praier vnto God, deſiring him, that his poſition might be according to the meaning that the Apoſtle had when he ote them, and ſurely God graunted his petition.

t hapened at that time, that a noble gentleman of Cõſtantinople was vniuſt- accuſed vnto the Emperour, for which cauſe he fled out of the cittie. After- rd he deſiring to haue his innocency knowne vnto the Emperour, & that he

might returne vnto his fauour, thought the good will of Chriſoſtome would preuaile much: wherfore he returned ſecretly into the citty, and came by night into the Biſhops houſe, and ſpeaking with Proculus the chamberlaine, deſired him to bring him to the ſpeach of the Biſhop. Proculus went to the chamber doore, and looking thorough a chincke, ſaw the Biſhop writing, and a man of authoritie to ſtand by him, which ſeemed to indite vnto him what he ſhould write. Proculus wondred much ſeing one in his cõpany, for that he knew there had none come in, as alſo he marualled to ſee the Biſhop write that which it ſeemed the other told him. He ſtaid to ſee the end hereof, & looking often thorough the clift, ſeing that it was paſt midnight, he ſaid to the Gentleman, that he could not ſpeake that night with the Biſhop, but willed him to come againe another time. The Gentleman returned the next night, and the ſame hapened againe. Wherfore he thought the chamberlaine had brought in ſome other to ſpeake with the Biſhop and excluded him. Proculus ſware that he had neither letten, nor ſeene any party to go in, & becauſe it was now breake of day, he willed him to come againe the third night, and he promiſed to keepe the chamber doore that none ſhould enter. When euening came the Gentleman returned, ſo they came both to the dore and looked thorough the clift, and ſaw the ſame that they had ſeene the other nightes; Proculus ſaid: depart for to night, to morrow I will certifie him of your coming, and will know what his will is concerning you. In the morning Chriſoſtome was the firſt that ſpoke to Proculus and ſaid, how chanceth, it that none did viſit me theſe three laſt nightes paſſed? If any haue come to me and you haue denied them to enter, I tell you plainly, I like not of it. If any haue buſines to ſpeake with me hereafter, let them come in, for the dores of the Biſhop ſhould be euer opẽ to all that haue buſines. Then ſaid Proculus, Sir theſe three laſt nightes there came to ſpeake with you a man much afflicted, and diſconſolate, but for that I ſaw you buſied, I let him not come in, although each time, he ſtaied paſt midnight. With whom was I buſied ſaid Chriſoſtome? Then ſaid Proculus, I ſaw an old man that was bald, and I know not who he was. Chriſoſtome much marualled thereat, and demanded of him the markes of the perſon that he ſaw. Proculus ſaid. It was an old man with a bald head, and a long beard, and was much like an Image of S. Paul that hangeth before you, and which you looke often vpon when you write. Hereby the B. Biſhop vnderſtood the miſtery, and that God would by this make him to vnderſtand, that he had graunted him his petition. He bad Proculus to go a while out of his chamber, and falling on his knees, he yealded God thanckes for the grace he had beſtowed on him. After that he appointed Proculus to call the Gentleman to him, and hauing heard his caſe, he followed his ſuite, and brought him into the Emperours fauour againe. Hauing ended the worke he publiſhed it, that all might reade it, and take profitt by his ſtudie.

This good Biſhop was very courteous to them whom he knewe were deuout or ſerued God, and cheefelie to prieſtes. On the other ſide, he was rigorous to them whom he knew did not liue according to the Eccleſiaſtical conſtitutions, and ſuſpended them out of the Church, and ſometime excommunicated them. Hereof it came, that many of them hated him, and ſaid, that he was terrible of nature, and ſo implacable that they could not liue with him.

After this it hapened, that a counſellour of eſtate, perſwaded the Emperour to make a law, that none ſhould haue the priuiledge or benefitt of Sanctuarie in the Church; and this he ſaid he did, for that many truſting therein, did committ enormous offences. Chriſoſtome would not conſent to this by any meanes, neuertheleſſe, the Emperour publiſhed the law againſt the will of the Prelate. It hapened within a few daies after, Vtropius that had giuen this counſell, comitted ſome great faulte, and fled to the Church, in the which the Biſhop would not defend him, but alſo in a ſermon that he made publicklie, ſpoke many thinges againſt him, and in particuler ſaid: that the Church ought not to defend him, ſince by his meanes a law had bene made againſt the liberties & immunities thereof. At laſt the Emperour tooke him out of the Church, & put him to death. This cauſed Chriſoſtome to fal into the diſlike of many lay men, but cheiflie of the courtiers.

Another like thing hapened alſo. There was in Conſtantinople, a man very rich in money who was called Theodoricus, & the Empreſſe ſought an occaſiõ to get it away frõ him: while ſhe deuiſed how to compaſſe it, Theodoricus had notice of the very night it ſhould be done. Wherefore he gaue the greater part of his goodes to the Church, to the intẽt, they ſhould build an Hoſpital for the reliefe of poore men. The Empreſſe heard of it, and would haue hindred this good worke. Whereupon Chriſoſtome went vnto her and ſaid: Theſe goodes were giuen for the ſeruice of God, and if ſhe ſhould take them away, ſhe might be aſſured that ſhe ſhould render a ſtraight account for the ſame. Vpon theſe words the Empreſſe left the goods, but ſhe cõceiued great indignation againſt the Biſhop; which was alſo increaſed, by a deſire ſhe had to haue the poſeſſions of a widow called Callitropia, who deſired Chriſoſtome to defẽd her. The Empreſſe entred vpon the landes of the widowe by force, wherupon, Chriſoſtome gaue her to vnderſtand, that ſhe muſt reſtore to the widowe her liuing: but to ſmale purpoſe was the admonition of this good prelate. The Empreſſe going vnto the Church vpon the day of the exultation of the holy Croſſe, the Biſhop ſhut the dore againſt her, and would not ſuffer her to enter in, taking her for an excommunicat perſon; and although they that were in the cõpanie of the Empreſſe would haue vſed violence, yet they could not, for Chriſoſtome would not ſuffer her to enter neither then, nor at any time after, vntil ſhe had reſtored the vineyard & poſeſſions that ſhe had taken from the poore widowe, ſo that Eu-

doxia the Empreſſe, increaſed in indignation againſt him.

Other Prelates who were vicious and of euill life (of whom the cheife was Theophilus Biſhop of Alexandria) hated him, & furthered the Empreſſe in her malice. All theſe aduerſaries of Chriſoſtome aſſembled together in Chalcedon, to hold a Councell againſt him, and from thence they paſſed vnto Conſtantinople; where being aſſembled, they cited Chriſoſtome to appeere perſonallie, to anſwere certaine articles to be laid to his charge. He conſidering that all the Prelates were his enemies, and that they were not lawfully aſſembled, nor had obſerued the lawes that ought to be obſerued in calling ſuch Councels, would not appeere perſonallie, but ſent certaine of his prieſts as his procton, that ſhould yeald a reaſon why he did not appeere in perſon: as namely, for that the Councell was not lawfully aſſembled. The Prelates without any other conſideration, did beate and impriſone them, and without further debating, they condéned Chriſoſtome to be baniſhed, only for that he did not appeare. They went vnto the Emperour, and made ſo ſmooth a tale, that he confirmed their Iudgement, and conſented that Chriſoſtome, ſhould be baniſhed: not once looking to the malice of their mindes, nor thincking of the innocency of the partie condemned; nor how much himſelfe was bound vnto him. The people made an vproare, and would not by any meanes conſent that their Paſtor and Biſhop ſhould be exiled. When Chriſoſtome vnderſtood the determination of the Emperour, doubting there would ſucceede ſome great ſcandall if he ſtaid and obeyed not, deliuered him ſelfe voluntarily into the handes of thoſe that ſhould lead him into exile: firſt he comforted his friendes, who well perceiued that he ſuffred theſe wronges vniuſtlie, and then he wrote the truth how thinges had paſſed, vnto the Biſhop of Rome. The bleſſed Biſhop went by ſea, to a place called Prenetum, in the month of Maria Maior.

The people were left afflicted, for the abſence of their Biſhop, and were ſo moued with indignation againſt them that had procured his baniſhment, that if they had not ſpeedilie fled to haue ſaued themſelues, they had bene in danger of their liues, ſuch was the furie of the people. A few daies after, there was a great earthquake in the cittie, which threwe downe part of the Emperours pallace; euerie one talked openlie, that this happened for the vniuſt ſentence that was giuen againſt the good Prelate. The Empreſſe her ſelfe all aſtonied, deſired the Emperour to reuoke him from exile, which ſhe eaſily obtained, for he was in a maner compelled to conſent to their iudgement. Withall ſpeed poſtes were ſent with this meſſage, whereupon he returned to Conſtantinople. Before he entered the citty, he deſired that a new Councel might be gathered, wherein he might be cleered, euen as he had bene condemned by the former. But ſo great were the entreaties of the Emperour and the Empreſſe, who excuſed themſelues of their former error, and likewiſe the people were ſo de-

ous to heare the voice of their Paſtor (that he ſhould not ſtay till the Councell was gathered) that Chriſoſtome ouercome by ſo many entreaties, entered the cittie, and began to exerciſe his office againe. While he was in baniſhment, he had bene much diſeaſed, yet for all this he continued in his zeale, and ſeruice of God, and reprooued ſharply all thoſe thinges that ſeemed vnto him to be euill.

The courtiers making great triumphes in the city, made a ſtatue of the Empreſſe, and before it they ran with launces, and made many other ſhowes. This ſtatue was of ſiluer, and was ſet neere vnto the Church of Saint Sophia, vpon a piller of red marble. This ſeemed to Chriſoſtome to be no other thing but Idolatrie, and he thought it was a diminution of the honor of God, and whileſt the prieſt ſong diuine ſeruice in the Church, they were diſturbed with theſe prophane plaies. He zealouſlie (as he was wont) reproued the abuſes of the people, and eſpecially this aboue named, which he accounted to be a moſt groſſe abuſe. When the Empreſſe had notice of this, ſhe was enkindled with greater indignation againſt Chriſoſtome then before, and laboured to gather a Councell againe, once more to thruſt the good Prelate out of his ſeat. For this cauſe ſhe wrote to the Biſhops that had bene on her ſide, and eſpecially to Theophilus the principall of them, who for his owne part fearing the furie of the people (whom he had hardly eſcaped before) would not go himſelfe, but in his place ſent three Biſhops his ſuffragans, with a Canon of a Councell which ſome heretickes had made againſt S. Anaſtaſius, in the which was decreed; that if any Biſhop was depoſed from his dignitie by a Councell, whether iuſtlie or iniuſtlie, he ſhould not gouerne his Biſhopricke any more, except he were admitted by a Councell; and whoſoeuer did the contrarie, ſhould not be admitted to defend himſelfe. The enemies of Chriſoſtome, preſented this Canon to the Emperour: who in his defence ſaid, that this Canon was of no Councell but of a conuenticle or aſſemblie of heretickes, & therfore was not of force or authority. The Empreſſe laboured aſmuch as ſhe could that Chriſoſtome ſhould be baniſhed the ſecond time, which when he vnderſtood, he went into the pulpit, and preached publikly vnto the people that his famous homily which beginneth. Behold a new Herodias daunceth, behold a new ſhe ſheweth her fury, and laboureth to cut off the head of Iohn Baptiſt the ſecond time. When the Empreſſe vnderſtood this, ſhe was almoſt madd with anger and indignation, and laboured openly, not only to haue him baniſhed, but alſo to haue him killed. Yea, the Emperour was alſo very much offended with him for theſe words. Whereof the enemies of Chriſoſtome taking occaſion, ſaid much euill of him, exhorting the Emperour to baniſh him, and they would take the charge thereof vpon their ſoules.

Within few daies, there fell many principall feaſtes, and the Emperour for-

bore to communicat with Chriſoſtome as if he had bene an heretike, & forb
him to vſe his functiō publikly. Eaſter eaue came, in which they vſed to bapti
the Catechumens, of which many were aſſembled in the place where the B
ſhop was kept vnder comand, being deſirous to be baptiſed of him. They h
already begun the ceremonies of the Sacrament, & they that ſhould be bapt
ſed where vncloathed; when on a ſodaine came many armed ſoldiers ſent by t
Emperor, who not tarying till the naked perſons had clothed themſelues, be
them away ſo, that ſtriking and wounding them, they mingled their blood
the fontſtone with the water. There was ſuch an vproare and tumult in the c
tie hereupon, that the Emperor, inſtigated by the wicked people that perſec
ted Chriſoſtome, confirmed and ſubſcribed to the ſentence of his baniſhme
which being made knowne vnto the B. Biſhop, he was not troubled, nor ſhew
any ſigne of diſcontent, but that he left ſo many ſoules in manifeſt danger
perdition. Taking leaue of his friendes and embracing them, he recomend
to them the feare and loue of God, and obedience to their prelate that ſhou
ſucceede him, for they ſhould ſee him no more. His friendes moued with th
ſpeaches, fell at his feete and wept. Chriſoſtome departed from them in ſecr
manner, being imbarked for the place of his baniſhment.

The ſame day that Chriſoſtome departed from Conſtantinople, a fire iſſu
from the pulpit where he vſed to preach, which tooke hould of the top of t
Church and from thence paſſed to the Emperors pallace; & although betwe
the Church and the place, was a good diſtance, and manie houſes, yet the
touched none of them, but only the Church and the Pallace, which it burn
very ſore. Vpon this occaſion the enemies of Chriſoſtome renewed their cru
tie againſt them that defended him, ſaying: that they had cauſed this fier,
for this many of them were put to death. Moreouer many were put in pri
daily aſwell men as wemen, for that they defended Chriſoſtome, and murm
red at them that were the cauſe of his baniſhment. From ſome they tooke th
goodes, ſome they put to ſhamefull and ignominious puniſhments, and
for all this there were ſtill more Iohaniſts (for ſo they called them) that to
part with Chriſoſtome. It cannot be expreſſed when he came to the place of
exile, what trauailes and afflictions he endured; The ſoldiers that conduc
him, were comanded not to ſtay in any place, but that they ſhould make h
endure ſo much affliction & turmoile, as might bring him to his end, and
came to paſſe. Laſtly in Armenia in the vtmoſt borders of the Romane Emp
and among the people that were Idolaters there he ſtaid, ſometime preac
vnto them, ſometime doing miracles & curing ſicke folke, ſo that many
conuerted to the faith. Such was his ordinary exerciſe in euery place whe
went, yet did he not therfore forget to write ſometimes vnto his frieds, ex
ting thē to ſerue God, & to ſuffer willingly affliction in this life for the lou
him.

The baniſhment of Chriſoſtome came to the knowledge of Pope Innocēt, of hich he was certified by the Saint himſelfe, but not ſo largely as he heard it af-rward; He hauing conſidered the matter well, and written and receiued ans-ere from the Emperor Archadius, at the end he declared that the ſentence gi-n againſt Chriſoſtome was vniuſt, and he reprooued the Emperor ſharplie. hen he wrote to the Church of Cōſtantinople & comanded, that they ſhould cept nor receiue no other Prelate but Chriſoſtome, as long as he liued. He ote alſo to the ſame Chriſoſtom comforting him, and aduiſing him to ſuffer adlie for Gods ſoue. Then he apointed a Councell to be aſſembled at Theſ-lonica, to proceed againſt Theophilus, and againſt the other Prelates that d vniuſtlie condemned Chriſoſtome. But for that he died ſhortly after, the ouncell tooke not effect. The death of Chriſoſtome was in this maner. The ldiers cauſed him to trauaile continually from one place to another, and he ing of a weake conſtitution was brought to ſuch infirmitie, that it ſeemed he s very neere his death. Trauailing on the way, at eueningthey came to a le Church of an holy Saint called Baſiliſcus in the ſame contry of Armenia. hriſoſtome being before the aulter at his praiers, the Saint appeared and ſaid nto him; brother Iohn, to morrow we two ſhalbe together in one place. The eſſed Biſhop vnderſtood that his death was nere, wherfore talking with ſome his ſeruants, and ſome Prieſtes that alwaies followed him, he certified them his death. The next day, he receiued the bleſſed Sacrament, and perceiuing mortall feuer encreaſing on him, he made the ſigne of the holy Croſſe and aied; and in this manner he yealded vpp his ſoule vnto almighty God, the day of September. The ſame day at Conſtantinople fell ſuch a great ſtorme haile, that many thought the cittie would haue bene vtterlie deſtroyed. ortly after died the Empreſſe Eudoxia. See Baronius Ann. 304. and 307. who ith ſhe died 3. months after, miſerably.

Sixteene yeeres after the death of Chriſoſt: the Emp. Theodoſius ſonne vnto chadius that baniſhed him, cauſed his body to be brought to Conſtantino-, where it was receiued with great worſhip and veneration; and this was on 27. of Ianuarie. On which day the Church celebrateth his feaſt. A long time er he was tranſlated vnto Rome, and buried in the Vatican, but his ſoule en-yed the reward of his trauailes, the which was ſuch, and ſo great were the od workes and ſeruices that he did, and euery day is done by the meanes of writinges which he left, that thorough this occaſion many ſoules are ſa-d. His doctrine is ſound, certaine, and ſecure, and we may be aſſured, that he h a principall, and an eſpeciall place in the kingdome of heauen. His ſtile elegant, graue, and ſweete, and it was as a ſhoure of gold, for the which he alled Chriſoſtomus, which is by interpretatiō, Golden mouth; His reaſons, cuments & doctrine that iſſued from his mouth, were as a ſhoure of gold in-

deed.

deed. Simeon Metaphraſtes writeth of him that after he was baptiſed, there neuer heard the leaſt lie to come out of his mouth, he neuer gaue occaſion any man to ſweare, he neuer tolde any leaſing, he neuer curſed any creature neuer ſpoke idle word, he would neuer ſuffer any in his preſence to ieſt, ſco or to murmure, he died in the yeare of our Lord. 407.

The ſecond feaſt of S. Agnes. Ian. 28.

SAlomon in the booke of Wiſedome ſpeaking of the death of good men, ſaith. To the of the ignorant, it ſeemeth that the Saints doe die, but they remaine in peace; as had ſaid. Though the foolish thincke that the good and the euill be in the ſame at their death, neuertheleſſe they are deceiued, for betweene them there is very great diffe ee: the reaſon is, becauſe the euill they die, to die, and the good they die, to liue. The men the day that they die, begin their true death, and the good men the day of their death gin their true life. This is prooued by the example of S. Agnes, of whom S. Ambroſe teth in this manner.

THe Father and the Mother of S. Agnes, with their other kinsfolke, w watching in praier one night (as they vſed to doe oftentimes) and con nued in lamentation for her death. One time ſhe apeared vnto them very be tifull and glorioufly, acompanied with many Virgins, and comforted th with theſe wordes; My Father and my brethren, be aduiſed, do not lament sorrow for me as though I were dead, for I am aliue in the companie of holy damoſels, and I ſerue him whom I loued with all my hart when I w the world, and I am of him fauoured and loued. Then the Saint vaniſhe way, and they all remained comforted.

After this it hapened, that Conſtantia daughter to the Emperor Coſtati had a ſore Fiſtula which was incurable, and although ſhe was not a Chriſti yet ſhe went to the ſepulchre of S. Agnes, for ſhe heard ſay that many ſicke in that place had recouered health. While ſhe remained there in praier, ſh a ſleepe, and it ſeemed to her ſhe heard a voice which ſaid: Conſtantia be ſtant, beleeue in Ieſus Chriſt the Sonne of God and thou ſhalt be whole. Wh upon ſhe was not only made a Chriſtian, as S. Agnes gaue her counſell, alſo built a ſumptuous Church in the ſame place in honor of S. Agnes. In morie of theſe thinges, the holy Church celebrateth the feaſt of this Sain ſecond time, eight daies after the day of her Martyrdome, which is vpo 28. of Ianuarie. This apparition of S. Agnes to her Father and Mother, the yeare of our Lord 304. and in the raigne of Dioclesianus.

Agnes anne mar Ld

FEBRVARIE.

The life of S. Ignatius Bishop and Martyr. Feb. 1.

THe Apostle S. Paule, speaking of the torments of the Martyrs, whereof he himselfe had some experience, saith. Were are made a spectacle to the world, and to Angells, and men. Which is, as if he had said. The gentiles celebrating their festiuall daies, did vse to cast the condemned men to be deuoured of wild beastes in an amphitheatre, in which place they put many Christians to be deuoured in the sight of all the people, who tooke pleasure to see this sight, although it was both cruell and bloodie: and the Angels also reioyced, to see with what courage the Martyrs supported those torments for the loue of Iesus Christ. One of them in whom this sentence was verified, was S. Ignatius, who was torne in pieces by Lyons in the sight of all the people of Rome, vpon a certaine festiuall daie. His life was written by Metaphrastes after this manner. 1. Cor. 4. 9.

TRaiane Emperour of Rome, hauing obtained a great victorie against the Scithians (a fierce and cruel natiō) made a glorious triumphe. He thought himselfe much bound vnto the gods, for ayding him herein: & seing the Christians were of a contrary profession, and would not only not honour them as gods, but also procured that manie abandoned their seruice, he persecuted them, assuring himselfe that for this they would ayde him to obtaine greater victories. He made edicts and proclamations thorough all the landes and prouinces of the Empire, that the Christians should be taken, and if they would not adore the Idolls, they should be tortured and put to death: then began a most grieuous persecution against the Catholike Church. It hapened Traiane being present in Antiochia, & giuinge direction for the warre against the Persians, that Ignatius was Bishop of that cittie, who according to the opinion of Metaphrastes and other authors, was the child that Iesus Christ called to him when he perswaded the disciples to be humble saying: *Except you be as a little child, you cannot enter into the kingdome of heauen.* This hapened in the beginning of the life of Ignatius, which was a demonstration of the end that he should make. After that Iesus Christ ascended into heauen, Ignatius kept in the companie of S. Iohn the Euangelist, & was his disciple, and in the compa- of S. Policarpus, who was Bishop of Smirna and Martyr. Ignatius was so wardly in vertue, being guided by his master, that he was by him made est, and after consecrated Bishop of Antiochia, & was the third after S. Peter

her Grace + here in to Cook

that

that gouerned that Church, which he discharged with great care and diligence. His principall entent and desire was, the conuersion of soules from gentilitie to Christianitie.

While that Traine was in the cittie, he was certified of him, and comanded that he should be brought before him. Being come he said vnto him; Art thou the man that setteſt so light by our imperiall comandements, and forbiddest our immortall gods to be adored, draweſt their seruants from their worship and bringeſt them to doe diuine honour, and to hold for God, a man that was crucified? Ignatius answered, I am the man that hath done all theſe thinges. It greiueth me much that you call thoſe gods which be stocks and stones; seeing there is but one God creator of heauen and earth, and his Sonne Ieſus Christ whoſe kingdome shall haue no end. If thou (O Cæsar) wilt adore him, be assured that thy kingdome, thy scepter and crowne, will be more establiſhed and confirmed; Leaue theſe speaches said Traine; and if thou wilt doe that which shalbe acceptable to me, sacrifiſe to our gods, so thou shalt be my friend, and the high prieſt of Iupiter, and I will enrich thee with great reuenewes, and aduance thee to honor. Ignatius said, it would be a goodly change indeed for me that am a prieſt of the liuing God, & that offer sacrifice to him daily vpon the holy Aulter, to become a prieſt vnto the diuell. Knowe this (O Cæsar) that not only thy promiſes and large offers, are not sufficient to drawe me from my resolution, but also if thou be determined to throwe me to the wild beaſtes, or to Crucifie me, or kill me with the sword, or with fire, neither are theſe, nor all the tortures thou canſt deuiſe to inflict vpon me, sufficient to moouе me to leaue the worship of the true and liuing God, and to adore theſe false gods.

The prieſts of the Idolls were preſent at theſe speaches, who said vnto Ignatius. What meaneſt thou, thou impudent foole? We call Iupiter and the other gods immortall; & do not like thee, who confeſſeſt that thy God was crucified on the Croſſe. By this Ignatius tooke occasion to scoffe & deride their gods, and withall to inſtruct them in the faith, & said. The God which I adore both was, & is immortall; but he was made a mortall man for the saluation of mortall men; He dyed voluntarilie, and was buryed, but withall we also confeſſe that he roſe againe the third day by his owne power, & ascended into heauen, & opened the gates which were shut by sinne, that men might enter thereinto wherein all they that do obſerue his lawes, & confeſſe him for God, do enter. You cannot say so by anie of your gods, for it is well knowne that they were moſt vicious mē, & known for such who dyed wickedly, agreable to the liues they led before. The sepulchre of Iupiter is in Candia, Eſculapius was killed with an arrowe; the aſhes of Venus are shewed in the Ile of Papos. Hercules cast himſelfe into a great fire & was burned. This being true as euery mā knowes it is, I knowe not by what reason you can call them immortall, nor for

auſe you ſhould be offēded that I call them dead gods. The Emperor hearing heſe wordes, would not haue them reaſon anie more, doubting leaſt it might urne to the reproach and ignominie of his gods, & to the glorie and honor of Chriſt the God of the Chriſtians. He therfore comanded that Ignatius ſhould e thruſt into a dōgeon, & then he conſulted with the Senators to what death ſhould put him: who at length determined, that he ſhould be deuoured of ild beaſtes: for that they doubted, if he ſhould be put to death in Antioche, he Chriſtians would haue him in honor and reuerence. To preuent which, hey apointed that he ſhould be led to Rome, and there with certaine malefa-tors he ſhould be deuoured of the wild beaſtes, by which meanes there ſhould o memorie of him be left. This reſolution being made, the Emperor ſent to all him the next day, and after he had vſed many courteous words, thincking is being in priſon had chāged his mind, he began once more to perſwade him adore his gods, but ſeing he was more conſtant now then at the firſt, he cau-ed the ſentence giuen againſt him to be read, which was; that he ſhould be led Rome, and there caſt to wilde beaſtes. There was neuer man that indured a ng impriſonmēt looking alwaies for death, & was by chance deliuered, that as ſo ioyfull as was Ignatius when he heard the ſentence of his condemnatiō. e ſhewed a cheerefull and well pleaſed countenance, and with all gaue great hankes to God: and he himſelfe did help to put on his chaines & bolts which e was to carry all the way. Then he talked with ſome of his friendes and fa-iliers, taking leaue of them & commending his Church & them to almigh-y God, & the Emperors comandment was put in execution without delay.

Ignatius began his iorney on foote, and ſo trauailed till he came to Seleu-ia. There being imbarked, he arriued at Smirna, where he wrote (by the per-iſſion of thoſe that led him) a letter to Policarpus, in the which he certified im of his iourney, & recomeded vnto him his Church of Antioche. Aſſoone Policarpus receiued the letter, he went with certaine Prieſts and other de-out perſons to viſit the holy Martyr. Policarpus & Ignatius were deere frieds, that aſſoone as they ſawe one another, with ioye mingled with griefe, and ith teares acompanied with ioye, they embraced one another. Then Policar-us ſaid to Ignatius: ſince in this ſort thou leadeſt the way to martyrdome be-re me, I pray thee what praiers or petitiōs haſt thou made vnto God, that he ath granted thee that fauour and grace. O my brother, teach me them I pray hee, that I may happily attaine to that eſtate alſo wherein thou now art: but I nowe well that my life is not ſuch that I deſerue that fauour of God, to ſuffer r his loue. Do not doubt, brother Policarpus (anſwered Ignatius) the time ill come for you, when God pleaſeth. He knoweth that your Church hath eed of you, but when you haue well eſtabliſhed & ſet the ſame in order, he ath reſerued for you alſo a crowne of martyrdome with which you ſhalt be

crowned, euen as it pleaseth him of his mercie to crowne me with one at this present. The Priests & other company that came with Policarpus, drewe neere vnto the blessed Martyr, & falling on their knees, some kissed his hands, some his garment, and some his chaines; for that they sawe him goe voluntarilie to suffer death for the profession of the Christian Catholique faith, and loue of Iesus Christ. Ignatius staid there certaine daies, expecting a prosperous wind, in which time he wrote manie letters to diuers Churches, one of which he sent before him to Rome, to the Christians that dwelt there, admonishinge them that they should not be anie impediment to his martyrdome.

From Syria (saith Ignatius) I go euen to Rome, combating daie & night by sea and land with ten Leopardes, to witt, ten soldiers apointed for my guard. My doing well vnto them, maketh them to be worse, their wickednesse instructeth me to be patient, but for al that I repute not my selfe holy. When I shalbe deliuered frō these fierce beastes, I thinke I shalbe giuen in praie to other which staie for me. I wishe that they maie be most cruell against me, and not to spare my life as they haue done other Martirs. God forbid it should be so, for I am determined, if they will not run vpon me, I will runne vpon them, and if they spare me, I will incyte and procure them, to deuour and teare me in pieces. My Children, be not offended to heare me speake these wordes, for I knowe the How great valewe it is to suffer for the loue of Christ. Nowe maie I saie, that I begin to be his disciple, for that I desire to endure the fire, the Crosse, the breaking of bones, disiointing, yea and dismembringe the whole body. Let come vpon me all torments the deuills can deuise together, so that I maie merit to enioye Iesus Christ. These and other such woords he wrote in that Epistle, in which he shewed the zealous desire he had to suffer martyrdome. Then came a fitt wind, and taking his leaue of Polycarpus, he was imbarked and sailed by Troia, by Macedonia, and thorough other countries, where many Christians did visit and lament for him: but hee spoke so, that they that at their first visitation had compassion vpon him, at their departure they bore vnto him holy enuie. Finallie, he arriued at Rome, and they that had brought him prisoner, deliuered him to the gouernour of the cittie, who hauing seene the decree of the Emperor, staid for the celebration of some principall feast to put the same in execution.

Which daie being nowe come, the blessed Bishop was put in the middest of the Amphitheatre, where were assembled an infinite companie of people, for that it was blowne thorough the cittie, that a Bishop of Siria should combat with the wild beastes. Ignatius being there, he lift vpp his voice and said: O yee Romaines that be present to see this sight, knowe you, that I am not put into this place for anie fault that I haue committed, but by this meanes I hope to obtaine to the glory of God, for whose sake I am thus brought hither.

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am the wheat of his field, and muſt be ground with the teeth of the Lyons, hat I maie be made bread fitt for his table. The Martir having ſaid this, they ut the Lyons out vnto him, who vpon a ſodaine deuoured him, leauing on- e ſome of his great bones. God hearing the praiers of his Martyr permitted his, and granted him the fauour, that he had ſo erneſtlie prayd for, to witt; hat he would not ſuffer the beaſtes to ſpare him. The next night, the Chriſ- ans to whom he had written the letters, gathered vp his bones which remai- ed, and put them in a ſafe and ſecret place out of the cittie, and after they ried them to Antioch. Traiane being afterward informed of the conſtant Martyrdome of Ignatius, that the Chriſtians did no wrong to anie, that they bſerued the Politick lawes, that onlie they vſed to riſe in the morning very rlie to praie vnto Chriſt their God, and that they were abſtinent, pittifull, eaceable, giuers of almes and chaſte: he commanded that they ſhould be no ore perſecuted, nor tormented, but onlie that they ſhould not be admitted exerciſe publike offices. So that Ignatius was profitable vnto the Chriſtiãs, ot onlie in his life, but alſo after his death.

Nicephorus Caliſtus writeth of this glorious Saint, that he was the third iſhop in Antioche after S. Peter. He liued a long time with ſome of the Apo- les. He was one daie in praier rapped in ſpirit, ſaw many Angells, and heard hem ſing the praiſes of the moſt bleſſed Trinitie in manner of a Quire. Firſt ng ſome, & the other anſwered. This viſion cauſed Saint Ignatius to apoint n his Church, to ſinge the Pſalmes and Himnes after the manner of the uires now vſed. Afterward other Churches tooke the ſame cuſtome, & Pope amaſus comanded it ſhould be obſerued in all the Catholick Church: which elebrateth the feaſt of Saint Ignatius the firſt of Februarie, it being the daie f his Martyrdome; in the yeare of our Lord. 110. in the raigne of Traiane. Of Saint Ignatius maketh mention Euſebius in his Eccleſiaſt. hiſt. 3. book 30. hapt. Saint Ierome in his booke *de viris illuſtribus.* 26. chap. Caſiodorus in the Tripart. hiſt. 10. booke. 9. chapter. Venerable Beda, Vſuardus, and other au- hors of martyrologies.

The Purification of the Virgin Mary. *Febr.* 2.

GReat was the Anger and indignation that Eſau bore toward Iacob his brother, who for that he had craftelie gotten awaie the bleſsing of his father, he practiſed ſecretlie to make him awaie, and ſhewed publikelie that his intention was to kill him. Whereupon Iacob to eſcape this danger, determined to goe like a banished man into Meſopotamia in Siria, where he remained a long tyme. After he had a deſire to returne to

the house of his father, as is written in Genesis. Hee hauing wiues, children, seruants, mayd seruantes, and cattle, going on his iorney, and drawing neere to his countrie, vnderstood that Esau his brother came to meete him. Iacob was in doubt of his brother and feared him; wherevpon he deuyded his companies into diuers partes. He set the beastes formost, then went the slaues with their children, after them went Lya and her children, who was bleare-eyed with her children; lastlie went Iacob himselfe with the beautifull Rachell, and Ioseph his litle child. Esau meeting them, made no account of the beastes, he passed also by the men and mayd seruantes, and regarded them not. Lya and her children met him, but Esau would not staie: lastlie came Rachell with her litle sonne, and when he sawe the mother to be faire and beautifull, with the prettie and tender childe, then, saith the Scripture, Esau went toward Iacob and embraced him, and said vnto him (as we may imagine.) My brother, let the indignation betweene vs cease, let our enimitye haue an end, let our controuersies bee vtterlie forgotten; hereafter I will be at peace with thee, & I will receaue thy presentes, in signe that I pardon thee from my hart, and that I change my malices into loue.

Cap. 33. 18. Esau in that he was the eldest brother of Iacob, is a figure of God the Father, and Iacob is a figure of man. There was enmitye betweene God and man. God was much offended with man, that he would get away the benediction; that is, he would haue bene made like vnto God. Man in departing from the presence of God, went as it were into a farre countrie. Afterward man had a desire to returne vnto God, & to please and pacifie him. He sent before him the flockes, and the cattle, which is the sacrifice that was done with them; then went the seruantes with their children, that is to say, the lawe of nature with the Patriarches, who could not pacifie his indignation. Then came Lya that was bleare-eyed with her children, that is: the written lawe with the Synagogue, but that stayed not Esau: behold lastlie, came the faire Rachell with Ioseph her sonne, and Esau was pleased, and they were reconcyled. So this day the blessed Virgin is figured in Rachell, and Iesus Christ her sonne, is figured by Ioseph, being presented in the temple by man. When God sawe before him so faire a guist, sodainlie he forgott the indignation that he had against man, and opening the armes of his heauenlie fauour, went towardes him, saying vnto him: From henceforth we will be friendes, and I will accept the guiftes that thou offrest to me, in token that with my hart I pardon thee, and with my hart I loue thee. This is the figure of this present solemnity, now let vs see how it came to passe.

Cap. 2. 22. SAint Luke the Euangelist recounteth, that the dayes of the Purification of Mary being ended, they brought the child Iesus into Ierusalē, to present him before God in the tēple, according to the lawe of Moyses. Among the other preceptes that God gaue to the Hebrewes in the old lawe, one that concerneth the childbirth of women, was in this sorte (as you may see in Exodus, Leuiticus, & in the book of Numbers.) If any woman shall conceaue with child by a man, and it be a male, the mother shalbe accounted vncleane seuē dayes

Exo. 13. 2. Leu. 12. 16. Num. 6. 26.

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hen the eight daie they ſhall circumciſe the child, and the mother ſhalbe no ore vncleane vnto men, but ſhe ſhalbe vncleane in the ſight of God: ſhe ſhal ot enter into the temple, nor touch anie hallowed thing vntill the end of ortie daies. And if ſhe bring forth a daughter, ſhe ſhalbe accounted vncleane r fourſcore daies, and when the daies of her Purification were ended, ſhe ould go vnto the temple; and if ſhe be rich, ſhe ſhould offer a Lambe with Turtle, or elſe a doue: & if ſhe be poore, ſhe ſhould offer a paire of Turtles, r elſe a paire of yong Pigions. The lawe goeth further and ſaith, that a woman bringing forth her firſt begotten ſonne, ſhould goe to be purified in Ieruſalem; offring her ſonne in the temple (in memorie that the Hebrewes departing out of the land of Egipt, an Angell killed all the firſt borne of the Egiptians.) Alſo the lawe commanded, that if the ſonne who was offred was of he trybe of Leuy, and had not any notable defect in his body, or wanting anie member, he ſhould remaine a miniſter in the temple; But if he were of another trybe, the mother ought to redeeme him with fiue ſickels, which was a peece of mony at that tyme.

This was the lawe. Which being conſidered of the B. Virgin, although as S. Bernard ſaith, the law did not bind her (for that ſhe cõceaued not by the cõpany of man as the lawe expreſly ſaith, but by the vertue of the holy Ghoſt, and therefore ſhe was not vncleane) yet ſeing that her bleſſed ſonne, not being ſubiect to the lawe of Circũciſion, would be circũciſed to ſhewe his humilitie, for the ſame reaſon would ſhe alſo goe vnto Ieruſalem to be purified. She went thither alſo, becauſe ſhe would not giue ſcandall or offence to any. For manie that knewe that ſhe had brought forth a male child, and that he was her firſt begotten, would haue bene ſcandalized if ſhe had not gone to Ieruſalem to be purified. Mary went alſo to be purified, to geue vnto vs an example to purifie our ſelues ſpiritually: for there is not anie man liuing that hath not ſome things to be cleanſed & purified. Some had need to purify their vnderſtãding, or that they bee deſirous to heare one thing or other in a curious maner, and ſometimes thinges that be hurtfull vnto them, yea, and to cleanſe the other ſences. As the ſight by not ſeing of vanity, the eares by not hearing of detractiõs, the toung by not ſpeaking idle wordes, and ſo we may ſay in like maner of the other ſences. But that that hath moſt need to be purified & be cleanſed, is the will, becauſe of the vnprofitable, hurtfull, vaine affections, & deſires thereof.

Bethleem being ſeuen leagues diſtant from Ieruſalem, the glorious Virgin went that iorney accompanied with Ioſeph her ſpouſe to her great trouble, for that it was winter, as alſo that ſhe was tender & vnuſed to trauell. Yet all this difficulty was eaſy for her to beare carying in her armes the Sonne of God, & her owne ſon alſo; to whom ſhe talked, knowing aſſuredly that he vnderſtood her although he anſwered not; for he would faſhion himſelf in euery thinge

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Cap. 2. 25. according to his infancie. The Euãgeliſt ſaith: that at that time there was a in Ieruſalem called Simeon. It is a thing worthy of conſideratiõ that the E ſaith, that in a citty ſo principal as Ieruſalẽ there was one man. But ſo it is, t not all thoſe that haue the name of men, are to be called men. For the man hath teeth & detracteth his neighbour in his good name, may be called a D ge. The man that hath nailes to graſpe and drawe vnto him the goodes o neighbour, maie be called a Lyon. The man that hath feet to kick and h the perſon of his neighbour, maie be called a beaſt, or an Aſſe. The man t hath no other cogitation but in gourmandiſe and rauenſing of victuals, and neuer ſatisfied, maie be called a Wolfe. He that walloweth in the filthines carnallitie, maie be called an Hogge. He that ſpitteth poiſon frõ his mou with enuenomed wordes, maie be called a Dragon, a Serpent, or a Baſilis You maie call him only a man indeed, that ſhalbe like vnto Simeõ, of whom is read: that he was iuſt and feared God, fearing God in reſpect of God, and in reſpect of men. We maie alſo ſaie, that he was a prieſt, which the Euange ſeemeth to inferre where he ſaith: that he bleſſed Chriſt and his Mother. For was the office of the prieſt, to giue the benediction in the temple. Moreou the Euangeliſt ſaith, that Simeon expected the conſolation of Iſrael, & that had an anſwere of the holie Ghoſt, that before he died, he ſhould ſee the nointed of our Lord, that is the Meſſias.

Egeſippus deſcribeth, that he had a reuelatiõ after this maner. Simeon w great Rabbin, that is to ſay a Doctor among the Iewes, & red the ſacred Scri ture publikelie in Ieruſaiem, & following the courſe of his lectures, he came Cap. 7. 14. declare the place of Eſaie that ſaith: *A Virgin ſhall conceaue, and bring forth a ſo* It ſeemed to him, that if he ſaid publiklie, that a Virgin ſhould conceaue a bring forth a ſonne, it would breed a ſcruple and doubt in the minde of h ſchollers; wherefore in place of this word Virgin, he put in his writinges wh he meant to read publikelie another name, which he might eaſilie doe in H brewe, by changing of one letter. The name that he ſet downe was, *Iuuen* that is to ſaie, a yong woman, whether ſhe be a virgin or not. Three time meon changed this name, and three times he found it blotted out or can led, and found the name written that he ment to haue changed. Marueilli much hereat, he made his petition vnto God, that vnto him might be dec red this miſterie. Whereupon he had a reuelation, in the which he wa ſharpelie reprehended for what he had done. Neuertheleſſe, for that his int tion was good, he was not chaſtiſed. Then he was promiſed, that before death he ſhould ſee this propheſie fulfilled; and ſhould ſee with his eyes maiden Virgin that had brought forth a child, and with her, her ſonne, ſhould be the redeemer of the world. In ſuch ſort, that Simeon had hope ſee him, & at the end did ſee him, and had him in his armes. This ſaith E

us, and the same saith Nicephorus.

The holy Ghospell saith, that he had a reuelation, that before his death he should see the Messias so much desired of the world. Simeon also seing that the scriptures that had spoken of him were fulfilled, & in particuler the prophesy of Iacob that saith: The Royall scepter should not depart from Iuda vntill the Messias was come. Now Herod held by force and tyrannically this kingdome almost thirty yeeres; and this same yeere he had gained and gotten, the good-will of the gouernours of the country and of the Iewes, by which meanes he had full possession of the scepter of Israell, although he was a stranger. Simeon say, seing this prophesy fulfilled, expected the Messias from day to day. On the day apointed for it, God spoke vnto Simeon, and bad him to go vnto the temple to see him whom he so much desired. Simeon quickly arose from his bed and apparelled himselfe, tooke his staffe in his hand, and went to the temple, and there abode to expect the sonne of God. Who seing Simeon so old a man, would himselfe go to visit Simeon in Ierusalem, although he would haue the ages, and the Shepheardes, to go to Bethleem to seeke him. God would that man should do what he can, which here you may plainly behold. Cap. 2. 26. Gen 49. 10.

We read in Genesis. The deluge being passed, Noe opened the Arcke and sent forth a doue, which returned in the euening, with an oliue brach in her mouth. Whereby Noe vnderstood that God was apeased. So also in the latter time of the world came the doue without gall; that is, the blessed Virgin, and brought a branch of Oliue, that is, her only begotten Sonne: the branch of Oliue out of Paradise, that is, the mercy of which this Lord was right well pleased, and came to the Arcke of the temple. Which when Simeon had seene, he presently perceiued that the deluge, that is the anger & indignation, that God had against men, was mitigated. Full soone knew that good old man his redeemer, & walked hastely toward the gate of the temple, and fixed his eyes vpon that rich Lambe of God, which the blessed Virgin had about her necke. The he fel on his knees & adored him, shedding many teares for the ioy & comfort that he had in his hart. Next turning vnto the Blessed Virgin, he humbly praied her to deliuer that child (that sustained the whole world in his hand) into his armes. The Virgin did deliuer the child vnto him, thincking that it was the will of God it should be so, who had promised before vnto him, that he should see his sonne before he died. God vseth ordinarily to promise litle and performe much, and not as the world doth, who promiseth much, and performeth litle. Cap. 8. 11.

There was present also a blessed widow called Anna, who was a propheteese, she at that time spoke many thinges of Iesus Christ, yet the Euangelist doth not say, that she tooke Christ in her armes as Simeon did. This woman was a figure of the sinagogue, who spoke many great things of Christ by the mouth of his Prophets, yet when he came, she would not receaue him. Simeon that was

a figure of the Gentiles did not ſo, for when the Meſſias came, he tooke him in his armes, which is the place where he ſhould be. Some hold him aboue their head, ſhewing themſelues to be great Chriſtians, when in their workes they be Pagans. Some haue him alwaies in their mouthes, they talke much of God, but they proceed no further. Some there be that beare him vpon their ſhoulders, who thinke the law of God hard, heauy, and difficult. Some tread him vnder their feet and trample vpon him, comitting continually mortall ſinnes. Chriſt muſt not remaine in any place, but either in the mouth, or in the handes of a Chriſtian, where Simeon held him. Chriſt remaineth in our mouth, if we confeſſe him for God, and in our armes by doing of good workes, which is a demonſtration that a Chriſtian ought both to ſpeake well, and do well.

In Leuiticus God comãdeth that they that will ſacrifiſe any foule, ſhould put the bill thereof vnder the wing. The winges be as the handes of the foule, and there muſt the bill bee. The will of God is, that the bill and the wing, that is the word and the deed, ſhould accompanie the ſoule that ſhalbe acceptable to him, & ſo did Simeon. We read alſo in the booke of Nũbers, that the ſpies that went to viewe the land of promiſe, deſirous to ſhew the fertillitie of the countrie to the reſt of the people, two of them caried a bunch of grapes betwene them, vpon a pole or ſtaffe. This bunch of heauenly grapes, is Ieſus Chriſt: the Bleſſed Virgin and the good Ioſeph, be the two that caryed it. When Simeon ſawe it, he tooke it, and eate it, and was inebriate with the loue thereof; and then began to ſing after the maner of a white Swanne, who ſingeth ſweetest being nere her death. This was the ſong of Simeon. O Lord now let thy ſeruant depart in peace according to thy promiſe, for mine eyes haue ſeene thy ſaluation. Simeon in this ſong praiſeth Chriſt, and Chriſt was content to be praiſed by him. Three were the praiſes principally that Simeon gaue to Chriſt, as witt; the ſaluation of men; the light of the Gentiles; & the glory of the Iewes. All mankind generally needed ſaluation, for being depriued of grace, euery one was condemned to the death both of body and ſoule. The Sonne of God by his coming deliuered them from death as S. Paule ſaith. *In Chriſt all be made aliue.* All men by him receaue life and ſaluation, as is manifeſt by the name of Ieſus, which by interpretation is a Sauiour.

God is acuſtomed alſo to geue to euery one that which he moſt needeth: before the Incarnation of Chriſt the Gentiles had honour, for they had the Monarchie of the world, but they wanted the light, for they erred in all things but in thoſe, that were gotten by the light of nature. The Iewes contrarwiſe had the light, for they had the law giuen by God, which taught & inſtructed them what to doe: but they had no honour, for they were ſubiect to the Gentiles. The Sonne of God by his coming made them all equall, for he enlightned the Gentiles with his doctrine, and honoured the Iewes. It was no ſmale hon-

o the people of the Iewes, to haue Christ our redeemer to take flesh among hem. Simeon gaue these three praises to Christ, and asked him leaue to die, nd to depart out of this world. What meanest thou Simeon? Thou desirest to ie at such time, as in my opinion thou shouldest rather desire to liue. If Dauid ad bene here as thou art with Iesus Christ in his armes, he would haue saide, ore willingly then he did. *I will not die but liue, and recount the workes of our Lord.* For all that said Simeon, I desire to die, and if I desire it now, since I haue seene his child which I haue longed so sore to see, and that I haue God in mine armes, it is not because I would not enioy his happy presence a long time, but because I know that this people shalbe so vnthākfull, that when Christ cometh to perfect age, where they should loue and serue him, they will picke quarrels against him, persecute, and beate him, and put him to terrible torments. This tirle body shall susteine infinite beatinges, and be wounded all ouer, and bathed in its owne blood. These handes and these feet shalbe pierced with sharpe nailes. This beautifull face brighter then the Sunne, shalbe al disteined with lothsome spittle, and shalbe bruised with many buffets. This honoured head shalbe crowned and pierced with sharpe thornes, and this Christ that I now hold aliue in my armes, shall hang dead vpon the armes of the Crosse. Because I would not see these thinges doe I desire, that God would receaue me in peace, for that I would not see the Lord of peace, in so wicked a warre.

The glorious Virgin offred to God in the temple hir beloued sonne, & with him two turtles, or else two yong pigeons, which was the offering of the poore. She offred foules, it not being fitt that she should offer a Lambe. For when she offered her sonne, she offered a true and immaculate Lambe. Then to obserue the lawe fullie, she redeemed him from the handes of the priest with fiue sicles. You must vnderstand, that from the gate of the temple, vnto the aulter where they made their sacrifise, there was that dayo made the most solemne procession, that euer was made in the world, in respect of the persons that were therein. First, there were many Angells, who as his seruantes attended continuallie vpon Christ. There were some Prieστes and Leuites that were present, who wondred at the speaches of Simeon and Anna. There was the blessed Patriarch Ioseph, Spouse of the Glorious Virgin; there was the Virgin her selfe and Anna the Propheteſſe. In the middest there was Simeon with the tabernacle of the blessed Sacrament, that is; carying Iesus Christ in his armes.

The holy Church in memory of this solemnitie, willeth that vpon this day should be made a solemne procession; and that all her faithfull children that be there present should carry a Cādle, in representatiō of the carying of Christ Iesus in his armes, after this sort. In a Candle be three thinges, the Waxe, the Cotton, & the light. In Iesus Christ there is the Waxe; that is, his blessed Flesh. There is the Cotton, that is his Soule. There is the Flame, that is his Diuini-

tie. The Waxe, is the flesh and body of Iesus Christ, in which (as in the W[ax] were imprinted many woundes, strokes, and buffetes. The Cotton signi[fies] the Soule: for as the Cotton, if it come neere to the Flame will quickly kin[dle] so the soule of Iesus Christ from the instant of his conception, saw the di[vine] essence, and was blessed. The Flame was the diuinitie, for God shewed [him]selfe diuers times in that forme, as to Moyses in the Bushe, and to the [Apo]stles at Pentecost. So that the Church in giuing a Candle vnto vs to go in [pro]cession, giueth vs a representation of Iesus Christ, desiring, that we not co[n]tenting or staying our selues here with, should endeuour to carrie him in [our] hartes by grace, that we may afterward enioy him in heauen. Nicephorus Ca[l]listus saith, that the Church hath celebrated this solemne feast, sithens the
Lib. 17. Cap. 28. yeare of the Emperour Iustinian the great, which was about the yeare of [our] Lord. 541. Although some may thinke Niceph. not to be credited in this point, [be]cause there be homilies extant of S. Gregory Nazianzene, and other Fa[thers] vpon this solemnitie, yet you may see their opinion refuted by Baron[ius] in his notes vpon the Romane Martyrologe. Feb. 2.

The life of S. Blase Bishop and Martyr. Feb. 3.

OVr Lord Iesus Christ the Sonne of God, permitted his Apostles when he sent them to preach the Ghospell, that if they were persecuted in one citty, they should flie into another, and so he did himselfe: for vnderstanding that Herod had beheaded S. Iohn Baptist he departed out of that countrie, as if he would say thereby, Herod is [ma]liciously bent, and is fleshed with innocent blood, he hath killed my precursor, and will [se]ke to kill me also. S. Iohn saith, that Iesus did depart, and passed ouer the sea of Tyberias, for that he would haue the water betweene him and Herod. Saint Blase did the like, he fled from the wrath of a Tyrant, and went to hide him in a caue of a mountaine, vntill he saw the fury of the persecution passed. Simeon Metaphrastes recounteth his life in this ma[n]ner.

AT such time as Idolatry was much spread ouer the world, there being men in all places that adored Idols, and statues made of wood and ston[e] the faith of Christ notwithstanding did florish so, that there were many [Chri]stians who in defece therof did loose their liues by diuerses sortes of Martyrdome. [S.] Blase was one of these, who alwaies liued a vertuous life, so that it might be [said] of him as it was said of Iob, that he was innocent, simple, iust, pitifull, and fea[r]ing God, & that he abstained from all wicked workes. Blase was well kn[own] in Sebaste a citty of Cappadocia, where he was made Bishop, & gouerned [the] sea a while, to the good satisfaction of all men. He was vigilant, prouident,

ry zealous of the honor of God. It hapened that the Emperor Diocleſian rai-
d a great perſecution againſt the Church, and Blaſe vnderſtanding that a ty-
nt named Agricolaus ſeruant to the Emperor, went to that citty to be preſi-
nt there, to take order againſt the Chriſtians, and doubting that principally
would put him to death as the head; deſiring to cõſerue his life for the good
his ſheepe, he fled into a craggie mountaine called Argeus (which was only
habited with wild beaſtes) and there made his habitation in a caue.

The ſame ſauage beaſtes viſited him, and as wel as they could, demanded his
nediction, as if they had the vſe of reaſon. If by chance they found him at
aier which was his cõtinual exerciſe, they would attend till he had ended the
ne. Sometimes there would meete, the Wolfe and the Sheepe, the Lyon and
e Lambe, Tygars, Beares, and Leopards, and none would hurt another, but
nd quier, as if there had bene truce betweene them, vntill the holy man had
eſſed them. Then euery one departed his owne way. Agricolaus had made a
eat ſlaughter of Chriſtians in Sebaſte, and for to giue greater torments to
oſe that he cauſed daily to be taken (it ſeemed to him that they were worthy
greater puniſhment, for that they would not be terrified with the death of
many before thẽ) he ſent people into the deſerts to take the wild beaſtes, as
ares, Tygres, and Lyons, that they might deuoure the Martirs. The hunters
at vnto the mountaine, where S. Blaſe was, and ſaw many wild beaſtes to go
ro his caue, for which cauſe drawing neere, they ſaw the bleſſed Biſhop ſit-
ng with Maieſty and bleſſing the wilde beaſtes, of which he had many about
m. Some of them he cured, others he rebuked, for that he ſawe them defiled
h blood, as it were accuſing them of crueltie; and as though he would in-
ct them, that they ſhould be content with ſufficient ſuſtenance.

The hunſt-men amaſed to ſee this ſight, returned to giue notice therof vnto
e preſident; who ſent a good number of ſoldiers to take Blaſe and all the o-
er Chriſtians, for he thought many had bene there. The ſoldiers went vnto
e caue and going in, they found none but the good Biſhop, who was at his
aier; They told him that he muſt go with them, for the preſidẽt Agricolaus
uld ſpeake with him. When Blaſe heard this meſſage, he ſeemed to be very
full and glad. Let vs goe (quoth he) a Gods name. Our Lord apeered 3. times
me this night, and told me of your coming, and that alſo I ſhould ſhortly
offered to him in ſacrifice, and die for his faith. I yeld him infinite thancks,
th all the bleſſed Saints, for that he hath vouchſafed to remember me. Ha-
ng ſaid this, he departed from the caue, and went to the ſoldiers. While they
neyed, the preſident cauſed him to be ſtaid and put in priſon, but our Lord
ewed many miracles by meanes of this Saint, whereof this was one.

A child eating of a fiſh, a bone ſtücke in his throat, and tooke from him his
ach and his breathing, and would haue killed him, for he was paſt all hope

of mans helpe. The mother was very much afflicted for this her only ſ
& more indeed then can be beleeued. And vnderſtanding that Blaſe did
miracles, tooke her ſonne, went vnto him, fell at his feete, and with teare
ſighes ſaid vnto him: O Blaſe, thou ſeruãt of Ieſus Chriſt, haue mercy vpo
Behold my child, that doth torment and afflict me, take compaſſion vp
his ſorrowfull mother. The Saint was mooued with the teares of the m
and vnderſtanding her caſe, fell on his knees, and then laid his hand vpo
throat of the child, and lifting vp his eyes vnto heauen, ſaid: O Lord God
helpeſt them euer that call vpon thy name, and doe craue thy helpe in thei
ceſſitie; heare ô Lord this my prayer, and I deſire thee for that there is no
mane helpe for this creature, ſend helpe to him from heauen, and heale
child by thy inuiſible power. The Saint hauing ſaid this, the child was perf
lie healed, and reſtored vnto his mother; who as ſhe firſt lamented for gri
ſo ſhe ſhed afterwards teares for ioye, praiſing God in his Saint.

A poore woman who had a hog (which was all her riches, and which a
had taken from her) heard of this miracle. She went after S. Blaſe, and de
him, to helpe her in this her loſſe, which to her being ſo poore, was very g
uous. The Saint pauſing at her demand, ſaid. Be of good comfort, for the
ſhalbe reſtored againe vnto thee: and ſo it came to paſſe. For the ſame
that had taken it away, brought it to her againe without any hurt. When A
colaus vnderſtood that in the caue was found none but only Blaſe, and tha
the way he had done many miracles, he cauſed him to be brought into the
gement court, and began to ſpeake mildlie to him in this ſort. You be welc
my honeſt friend Blaſius (and beloued of the Gods.) And you are well met
wered Blaſius; but I would not haue you to giue the name of Gods to thoſe
be diuells, for not only they, but thoſe that worſhip them alſo, ſhalbe tor
ted in euerlaſting fier. Theſe words made the preſident to chafe, and he co
ded that Blaſius ſhould be beatẽ with certaine knottie ſtaues. The martyr
beaten in this ſorte a while, but he ſhewed no ſigne of ſorrow or griefe, bu
he gaue thancks and praiſed God. The Tyrant hauing ſeene this firſt m
cauſed him to be led to priſon, where God for eaſe of his trauels gaue him
forte from heauen (as he did vnto Daniel being in the Lyõs den) for this p
woman vnto whõ Blaſius had reſtored the hogge hauing now killed it, bro
him a piece thereof readie dreſſed, with certaine fruites alſo. The Saint
ued it thankfully at her handes, and while he did eate, he gaue his bene
vnto the woman, which was of ſuch efficacy, that thereafter the woman
wanted any neceſſary thing for hir liuelyhoode and ſuſtenance.

Agricolaus comãded that the martyr ſhould be brought once againe, &
vnto him: Reſolue thy ſelfe Blaſius, either to ſacrifiſe vnto the Gods, or
dure terrible torments. The bleſſed man anſwered: The Gods that h

ade heauen nor earth, ſhall goe into perdition and are acurſed. I do not feare y torments which thou threatneſt to me, but I giue thee to vnderſtand that oue them, for they wil bring me to euerlaſting life. Then the preſident being raged, cauſed him to be ſtripped naked, and hanged by the armes on a poſt, d to be beaten with iron roddes. Moreouer, to be torne with cardes of Iron, that the blood ran ouer his body abundantly. When he had remained a while this torment, he was taken downe, and led againe into priſon. While he nt by the way his body dropped blood, which ſeuen Chriſtian women ſeing, thered vp in their napkins, and anointed their eyes therewith, and kiſſed the me. The ſergeants ſeing it, put them in priſon and brought them before the rant, who being filled with rage and indignation, cauſed them to be beaten ſt with clubs, and then he cauſed a furnace to be heat, into which he threwe em. The fier did them no harme but was ſodeinly quenched & extinguiſhed. hen the tyrant heard that, he laboured to change their minds by faire ſpeaes, and flatering wordes: but for that they continued conſtant in the faith Chriſt, he cauſed them all ſeuen to be behedded.

Blaſius was brought before him to the third audience. Agricolaus demanded him, if he would continew in his obſtinacie, and not adore the Idolls. Blaſius ſwered. Adore them thou that art blind, for one that hath his ſight would not ue the adoratiõ of Ieſus Chriſt, for the loue of whom ſo many Martyrs haue t their liues. I will ſee ſaid the Iudge, how thy God can helpe thee, if I cauſe ee to be throwne into a deepe lake. Then ſaid the bleſſed Martyr: I will enter erein of mine owne accord, to the end that thou maiſt ſee, that my God can liuer me from the water, as he deliuered thoſe ſeuen women from the fier; d to ſhew you to what ſmale purpoſe you caſt men therin to. This the Saint d: & becauſe the lake was nere vnto them he was led thither, and he making ſigne of the Croſſe, entered of himſelfe into the water. The water departed both ſides and ſtood like a wall. While that S. Blaſe ſtood in this ſort in the e, he cried with a loude voice. You that be ſo iealous of the honour of your ds, come into mee, and ſee if they can deliuer you as my God deliuereth me. me of the gentiles thought that the authoritie of their Gods was greatlie baſed, if they accepted not of this challenge which the bleſſed man made, erefore 88. Idolaters entring into the lake inconſideratly, were drowned and cke to the bottome.

t happened to them as it happened to the Egiptians, when they thought the er would haue ſhewed them that fauour that it ſhewed to the Hebrewes, ich walked thorough the water on dry land. S. Blaſe came vp out of the lake, his face did gliſter as the Sunne, ſo that you could not eaſily fixe your eyes n him. None of theſe things could mitigate the fury of the tyrãt, but being re enkindled, he gaue iudgment that Blaſe ſhould be behedded, & with him

two

two yong men that were sonnes to one of the women that had bene martyr for they had openly confessed themselues to be Christiás. The blessed man led to be behedded. He fell to praier and desired of God that if any in his h or taking him for intercessor, requested helpe of his Maiestie for any dise in the throate, that he would grant him remedy. Sodeinly there apeered a splendent cloud ouer the Saint, from which issued a voice that was heard of the standers by, which said: God hath heard thy praier, and hath granted th request. Then was the blessed Martyr behedded, with those two yong men; H body was buried by certaine godly people in the citty of Sebaste, where G by his merits sheweth many miracles. The Church celebrateth the feast of S Blase on the third of Februarie, which was the day of his Martyrdome, in th yeare of our Lord 289. and in the raigne of Diocliesianus. Vsuardus putteth th Martyrdome of S. Blase, on the 15. day of Feb. of him speaketh Beda and ma authors of Martyrologies.

The life of S. Agatha Virgin and Martyr. Feb. 5:

THe bridegrome talking to his spouse in the Canticles, recounteth the graces, and e cellencies that she hath; and among other he saith. Our sister is litle, and ha no breastes. *The holy Ghost speaketh in these wordes of the Church, whom meaneth vnder the name of spouse. Which Church before the coming of the holy Ghost, litle in number of persons, and had not breasts, that is to say, had not many that preach or spread her milke or doctrine in abundance. That which is spoken here by excellency of Church, we may sometimes attribute to a principall member thereof. This we may say of glorious S. Agatha, to wit: that she is little and hath no breastes, which redoundeth to great excellencie, for that she lost them for Iesus Christ. True it is, that the whole body Christ at this time, doth shine more clere in heauen then the Sunne, but indeed his wounds and blowes do shine most of all, for they be Iacinthes and Rubies, set in the finest gold. In same may we say of his Saints. The members of their bodies which were particularly mented, shalbe in heauen more resplendent, then the other parts of their bodie. The s which shalbe behedded, shall haue about his necke a coller of beautious pearles. They that stoned to death, shall haue stones turned into precious stones. So cometh it vnto S. Agath her breastes being disfigured, her breastes in heauen shalbe the faireſt that is. For th cellencie and goodlines thereof, we may say of her, that which the bridegrome saide of spouse.* Our sister is litle and yong, and hath no breastes. *The life of this glorio Saint was written by Simon Metaphrastes in this maner.*

DEcius who was a great persecutor of the Christians (beinge Emperour Rome) sent into Sicilia a proconsull called Quincianus, with comissio sent

ſearch out the Chriſtians with all diligence, & to make them either to ſacrifiſe to Idols, or to put thē to death. Quintianus being arriued in Sicilia, had notice of a bleſſed Damoſel called Agatha, who was of a noble ſtock, riche, & ſurpaſſed in beauty all the Damoſels of her time. Quintianus was enamoured of her, and more ouer was deſirous of her riches. He came to the knowledge that Agatha was a Chriſtian, euen frō her childehood. This ſeeming to him a good meanes to obtaine his purpoſe, he cauſed her to be put in priſon in the citty of Catania. Hauing her thus in his power, he deliuered her to one Aphrodoſia a baude, who had nine daughters that were all curtiſans. She vſed all the meanes poſſible, to bring Agatha from her purpoſe, both of Chriſtianity and Chaſtity, and in eſpeciall ſhe laboured to perſwade her, to loue the proconſull, and to ſatisfie his pleaſure. To whom Agatha ſaid. My hart is ſetled, and founded vpon a firme rocke: which is, Ieſus Chriſt ſonne of the liuing God, and therfore be aſſured, that neither thy words nor promiſe, nor the threatninges of the Iudge, can cauſe me to change my determination. Aphrodoſia went vnto Quintianus and ſaid vnto him. The Iron and ſtones would ſooner become ſofte & pliable, then this maid will leaue her Chriſtianity & enclineto loue thee. I haue made great offers in thy behalfe, of iewels, of chaines, of rich aparaile, and ſhe maketh as ſmale eſtimation thereof, as the earth ſhe treadeth vpon.

When Quintianus vnderſtood it, he cauſed her to be brought before him, & ſaid vnto her: Damoſell, of what lignage art thou? The Saint anſwered; I am well knowne in this citty and in all the kingdome, to be of a noble and honorable ſtock. If it be ſo ſaid the Iudge, why doſt thou the deedes of a ſeruile ſlaue? It is no great matter ſaid Agatha, if I do the deedes of a ſeruant, for I am indeed the hand-maid of Ieſus Chriſt, yet I would faine know of thee, what be thoſe deedes for which thou reputeſt me a woman ſlaue. Quintianus ſaid. To deſpiſe the Gods, and to vſe the ſurperſtition of the Chriſtians, I iudge to be moſt baſe and ſeruile: therfore thou muſt determine, either to ſacrifice to the Gods, or els to ſuffer grieuous torments. Agatha ſaid: doeſt thou call Venus and Iupiter thy Gods? Let thy wife be ſuch an one as Venus, and be thou like vnto Iupiter. Theſe wordes diſpleaſed Quintianus, wherefore he beckened to the officers that they ſhould buffet the bleſſed Saint. Although they disfigured her face, yet was ſhe not troubled; for as it were ſmiling ſhe turned to the Iudge and ſaid: I marueile much of thee Quintianus, that accounteſt thy ſelfe a wiſeman, and both thou and thy wife be aſhamed to be likened to the Gods whom yee adore. If they deſerue to be adored, be not aſhamed to be likened vnto them; and if they deſerue not to be adored, or if thou haſt reaſon to be aſhamed of them, then wiſhe not me to adore them, for I will rather indure all the torments thou canſt inuent. If thou caſt me among wild beaſtes, when they heare the name of Ieſus, they will be pacified. If thou caſt me in the fier there

will come a dewe from heauen that ſhall refreſh me. Put me to what torments thou pleaſe, for the holy Ghoſt that dwelleth in me, will deliuer me from euerie one of them. Quintianus was quite confounded hearing the reaſons, and ſeing the conſtancy of Agatha. Yet comanded he that ſhe ſhould be led into priſon, whether the Saint went as comfortable, as if ſhe had bene bidden to a ſumptuous and plentifull banquett.

The next day the Iudge comanded that ſhe ſhould be brought to his preſence againe. He firſt cauſed her to be ſtripped naked, and then to be laid vpon the racke, where ſhe remained hanging by the armes from the ground, with certaine cordes tyed to her feet, with the which they haled her, and not contented herewith, they beat her with rodds and hooks of Iron, that did ſo teare her body that it was couered ouer with blood. While the valiant damoſell was in this torment, ſhe ſaid with a comfortable voice; The pleaſure that one hath to ſee the perſon that he long deſireth to ſee, the content that one feeleth when he findeth great treaſure, the ſame pleaſure and content, find I in this torment. The corne of wheate cannot be cleane, except it be much beaten out of the ſtrawe, fanned, and winowed. My ſoule cannot enter into heauen with the crowne of Martyrdome, if firſt my body be not tormented by the hangman. Quintianus comanded, that theſe ſame hookes of Iron ſhould rent & teare her breaſtes, and laſtly to cut them quite of. The bleſſed Virgin hauing ſuffred these tormentes, ſpoke to the tyrant with an inuincible courage, and ſaid: Thou impious and cruell man, art thou not aſhamed to torment a woman in that place from which thou ſuckedſt the milke of thy mother? Quintianus anſwered not a word, but ſent her backe to priſon, all ſtained and bathed in her owne blood. He ſet a watch that none ſhould cure her, nor giue her any ſuſtenance to comfort her.

God who permitteth his ſeruants to ſuffer paine, but not to periſh, ſent thy Apoſtle S. Peter in the forme of an old man to heale her. When he came, he ſaid to the Saint. This fooliſh man Quintianus hath tormented thee, but thou haſt tormented him much more, with thy diſcreete, & aduiſed anſweres. I am come to cure thee and to heale thy breaſts; let me ſee them (if thou pleaſe.) The virgin not knowing who he was, ſaid: I did neuer looke for any humaine helpe. I haue neuer vſed any medicines; and hauing now but two daies to liue, I will not do that which I neuer did. Daughter ſaid the olde man, I am a Chriſtian, thou needeſt haue no reſpect, nor iealoſy of me. I haue not any feare or ſuſpect ſaid ſhe, for I am ſo wounded that none will lift vp their eyes to looke vpon me with any euill intent, and I am more aſſured of thee becauſe of thine old yeres. I giue thee thanks for thy good will, and for this coming to viſit me, but as for curing, I will thinke of no other but my Lord Ieſus Chriſt, for my phyſicion, and if he pleaſe to ſpeake the word, I ſhall be whole. Then the old man loo-

merily, & ſmiling ſaid to her. Daughter I am Peter his Apoſtle, he hath ſent me to thee, & in his name thou ſhalt be whole. The old man with theſe words vaniſhed away, & bleſſed Agatha found her breaſts and al the reſt of her body whole and ſound, for which ſhe gaue great thancks vnto God. There apeared alſo in the priſon a great light, which ſo terrified the watchmen, that they fled & lefte the dore open. The other priſoners that were there, praied the Saint to fly, for that ſhe was looſed from her bondes, and for that by her meanes the dores were opened. The Saint anſwered: God would not be pleaſed if I ſhould deſire to looſe the crowne of martyrdome, and put the watchmen in danger.

Quintianus cauſed S. Agatha the third time to be brought before him, for that he vnderſtood ſhe was not dead: and ſhe coming, he ſaid. How long wilt thou continew in thine obſtinacy? now reſolue at laſt, that thou ſacrifice to the Gods, or els prepare thy ſelfe to endure greater torments then yet thou haſt ſuffred. Agatha anſwered: thy wordes be vaine, and both the comandements of thee and of the Emperor be wicked, and full of iniquitie. Who ſhalbe ſo fooliſh and ſo void of vnderſtanding, as to adore and demand aide of ſtones to no end, and leaue the aſſiſtance of Ieſus Chriſt, who heareth & helpeth thoſe that call on him, as you may ſee by mee? Quintianus was much amaſed to ſee Agatha whole: wherefore he ſaid; Come tell me, who hath healed and cured thee? I haue told thee ſaid the Saint, that it is my Lord Ieſus Chriſt. Then ſaid the Proconſull. Ah ſhameles creature, why art thou ſo bold to name that name in my preſence, which I ſo much abhorre and deteſt? Continually you ſhall heare it, ſaid Agatha; for I beare it in my hart, and therefore, you ſhall heare it often out of my mouth, praiſing and glorifying the ſame. Then Quintianus raging like a cruell Tyger ſaid: We ſhall ſee ere long if thy God can deliuer thee out of my handes. He commanded a great fier to be made, and they laide her flat vpon the ground, and mingled among the coales, broken tile-ſheardes; then ſtripped they the Saint, and tombled her oftentimes to and fro vpon it. This was a cruell torment, for they wounded all her body, and the raging fier perced euen vnto her bowells. The great ſtore of blood that iſſued out of the body of Agatha, was not yet ſufficient to end her life.

About that time was a great erathquake ouer all the cittie, which tumbled downe part of the houſe wherin in the Saint was tormented; in which ruine two great friends to Quintianus, the one called Siluinus and the other Falconius periſhed. All the citty was in an vproare; and the people ran to Quintianus crying, that this came to paſſe for the cruelty that he vſed toward Agatha, & they threatned him death if he tormented her anie more. The Proconſull beinge wholly confounded and terrified, ſeing on one ſide the earthquake, and on the otherſide the enraged people, he cauſed the virgin to be carried backe to priſon, where ſhe being in great extremity, preſently fell in praier to almighty God,

and said: ô Lord my God who hast created and kept me from my infancie that I should not offend thee, and in my youth thou hast aided me with manly courage, and hast granted me grace not to set my affection on this world, and hast kept my bodie from all filthie carnallitie; thou that hast giuen me strength to ouercome the tormente of this cruell tyrant, making me patiently to endure the fier, the Iron, and the prison; I desire thee ô Lord to receaue my spirit. It is now highe time for me ô Lord, to leaue this world, and to come to enioy thy mercy. Which when she had said she yeelded vp her spirit to God, on the fifte of Februarie: on which day the Church celebrateth hir martyrdome, which was in the yeere of our Lord 253. Decius being Emperor. The body of this Saint was buried honorably.

It happened that the body being nowe in the sepulcher, in the presence of them that had acompanied her, which were a great multitude, came thither a beautifull yong man, and well aparailed, among the rest of the companie; who laid a stone vpon the sepulcher of the blessed Saint, in maner of an Epitaph, in which these wordes were seene to be ingraued. *Here is buried the body of a blessed soule, honour of God, and libertie of the country.* This being done, he departed away and such a man was seene no more. Wherfore they assured themselues, that he was an Angell sent by God, to bestow vpon the body of S. Agatha, part of the honor that her soule inioyeth and possesseth in heauen.

Metaphrastes saith, that saint Agatha was borne in Palermo, a citty on the west coast of the same Ile of Sicilia, & that from thence Quintianus caused her to be brought prisoner to Catania. Moreouer he saith: that Quintianus after the death of S. Agatha, would haue gone to Palermo, to confiscate & sease vpon her goods & possessions, which were very great: and that he being on his iorney and passing ouer a riuer, he fell from his horse, who strake him with his heeles, that he soncke him to the bottome. You shall seldome see the too cruell and too rigorous Iudges, euer come to good end: although they make a shew of zeale of Iustice. For as S. Iohn Chrisostome saith: if a iudge should haue any fault, he should lesse offend God in vsing to much mercy, then to much cruelty. God is as iust, as he is mercifull, neuertheless he reioyseth in mercy: which God grant that he shew to vs all. Amen. Of S. Agatha writeth Beda, Vsuardus, and Ado, Archbishop of Treuers. Out of whom I haue taken some of these things and ioyned them to Metaphrastes. Baronius saith she died, in the yeare 254.

The life of S. Dorothie Virgin and Martyr. Feb. 6.

SAint Iohn the Euangelist recounteth, that the Princes of the priests, sent certaine to take Iesus Christ. They that went to take him found him in preaching; wherefore they

heare him. It seemed to them that his doctrine was so good, and that he taught so sound-
, that they not only tooke him not, but also affecting him, returned, published among them
his comendations. The like happened to the dwell that was impatronised of a Tyrannicall
secutor of Christians called Sapritius. For desirous to make a pray of the soule of a blef-
Damosell called Dorothy, he sent to her two women apostataes, who of Christians were
ue to Idolatry, that they might induce her to do the same. But it fell out contrary to their
pectation, for whereas they thought to bring Dorothy to their infidelity, she contrarywise
nuerted them to the faith of Christ Iesus, and they were for the same faith afterward
to death. The life of this Saint collected out of Saint Isidore, Eusebius Cæsariensis, Beda,
d other authors of Martyrologies, was in this sort.

Aincte Dorothy was borne in Cæsarea a citty of Cappadocia. She beinge
yet a litle child, exercised herselfe in the workes of a trewe Christian wo-
an, as indeed she was. She was so discreet and aduised, that many men en-
ed her for that they saw her surpasse themselues so farre. They that knewe
sawe her, glorified God, that had made a creature of such perfection: for
ough she were wise, yet she was withall humble, and though she was faire,
t was she vertuous and honest, whereby her good report was spred in euery
ace. At that time the Catholique Church sustained a cruell persecution vn-
r Diocleſianus. One of his ministers called Sapritius as cruell as himselfe ha-
ng notice of Dorothy, forthwith went into the citty of Cæsarea, and caused
r to be apprehended and brought before him.

Dorothy stood with her eyes fixed on the ground (but her thoughts were on
gh with God, to whom she praied.) The president said vnto her: what is
y name? she answered: Dorothy. Sapritius replyed: I haue caused thee to be
ought hither, that thou shouldest cleere thy selfe of an infamie (for the Em-
ror is informed that thou art a Rebell) which may be done if thou wilt o-
y his comandement, and sacrifice vnto the Gods. Dorothy answered; The
mperor of heauen hath comanded me to adore him only, and not the Gods
at haue made neither heauen nor earth. Iudge you, who is most fitte to be
eyed, the Emperor of heauen, or the Emperor of the earth. The president
d to her; Leaue these reasonings, and if you will returne home safe, and
und, and with credit, sacrifice to the Gods. If you doe otherwise, prepare your
fe to suffer torments. Dorothy answered; I will not sacrifice vnto them, and
le doe I feare the torments which thou threatnest, and which endure but a
ale time. I feare more those torments which shall endure for euer, to which
halbe put assuredly if I follow thy counsell. The president seing the cõstancie
the yong maiden, and that his wordes did not preuaile with her, determi-
d to come to deedes. He caused her to be bound, and pulled vp with a Pul-
y and so to hang. When the Virgin saw herselfe in that estate, and that eue-

rie one wondered at her, she said to the tyrant: It seemeth that thou wilt with me, that which thou wilt do, do quickly and finish my torments: otherwise it is not possible, that I should see that I so much desire and couet. Why desire you to see, said the president? I desire said she to see Christ my Lord, the Sonne of God. Where is this Christ said the Iudge? Dorothy answered that he is God, he is in all places, and in that he is man, he is in heauen at the right hand of his Father, in that happy country where there is neuer any winter, but continuall spring time, there be alwaies floures, lillies, and roses, there be fruites delightfull to see, and delitious to taste, there be fountaines and riuers, with all other recreations, all which the soules of the iust which be in the companie of God do posesse. Thou shalt be partaker of all these things Sapritius, if thou wilt be a Christian. The iudge was afeard that some of the letters would be in loue with this contry which Dorothy commended so much and forsake the sacrifice of their Gods, wherfore he caused her to be taken from the torment, and sent to two sisters which were called the one Christa, and the other Calista. These women had before bene Christians, and for fear of torments they had denied the faith. To these two women Sapritius said; you know what fauour and benefits I haue shewed vnto you for that you haue forsaken your faith, & haue sacrificed vnto the Gods, greater shalbe your reward if you procure this damosell to do also as you haue done. The two sisters proffered themselues to do all that lay in them.

They perswaded Dorothy to do as they had done, and to saue her life; to consider how the Christians were persecuted, and how their liues and goods were taken away, but the Gentiles were in a happie estate. The Saint would not suffer them to speake any further, but tooke occasion from these words to reprehend them sharply of that which they had said. It well apeareth (said she) that you be women, and that you be blind, in that which now you say, and in that which before you haue done. In this you seeme to be women, that for feare of death you haue forsaken the trewe life. And blind you be, in that you haue adored the Idolls, which is vtter darcknes. Therefore if you consider well, you shall find that they be nothing but stocks and stones, and that they represent people that were men very wicked and vicious; you will not say erow, that any can be allowed for a God wherein may be noted vice or wickednes: If you say that the Christians be in euill estate, and the Pagans prosper by the same reason you may conceaue that it goeth well with the Christians because they be not deceiued, and with the Pagans it goeth euill and they erre, becaufe there is another life in the world to come. And he that in this life is content in his owne desires, shall not haue it in the other, but torments euerlasting.

These and many other things did Dorothy speake vnto the two sisters, which

as so effectuall, that she made them to change their opinions, and brought em so farre, that they said: if they hoped to obtaine pardon by Christ Iesus, ey would returne to be Christians, although they should loote their liues. hat? (saith Dorothy.) If he will pardon you? There is not a thing that plea-h him more then to be mercifull, and the greater the sinnes be which he par-oneth, the greater demonstration doth he make of his mercy. When Christa d Calista heard this, they fell downe at the feet of the Saint, and with teares fired that she would pray vnto God for them. She being very glad to haue ade so good gaines fell on her knees, and lifting vp her eyes and handes to auen, said; My God that saiest that thou willest not the death of a sinner, t rather that he should be conuerted and liue, and that there is such ioye in auen for the conuersion of a sinner, I desire thee that thou wouldest vse mer-e toward these thy two creatures, which the diuell hath stollen out of thy cke; bring them backe againe into thy sheephold; remember that thou shed-st thine owne blood for them; haue regard vnto the anxiety and affliction at tormenteth them, and that it is thy handmaiden Dorothy that praieth for em. While she was saying these wordes, there came messengers from the ty-nt to bring them before him.

They went all three together, and when they came before the president, he lled the two sisters aside and said vnto them, what? is Dorothy yet resolued to crifice vnto the Gods. They answered that they were sory for that themselues d done, and confessed that they had thereby put themselues in danger to en-re eternall torments, seeking to shun these torments which are temporall & sse away quickly. When Sapritius vnderstood this, he rent his garments for ry anger, and raged like a Lyon. He comanded them to heat a great furnace, d to bind the hands of the two sisters backwards toward the shoulders & then trow them therein. When the officers would haue cast them into the furnace, e women called vpon God, desiring him to accept their sacrifice which they e made of their liues, and that he would pardon them the sinne that they d committed. So confessing Iesus Christ they were martirised.

Dorothy reioysed much hereat, and the Tyrant fretted & chaffed for anger, d comanded her to be stripped, and hoisted alofte with the pully, and to be awne by the feet more cruelly then at the first. They racked out the members d ioints of the Saint the one from the other, yet she shewed a cheerfull coun-ance. Sapritius demanded why she was so ioyfull being in torment. She ans-red: I reioyse because God hath recouered by my meanes, the soules which deuill by thy meanes had gotten into his power. Therefore I desire thee to erneſt in tormenting me, that I may attaine their companie the sooner. Sa-tius caused them to light certaine torches and to hold them to her sides that y might burne & consume her intrailes; but the more the torments increa-

sed,

sed, the lesse account the Saint made of them that tormented her. The T... caused her to be taken from the racke, and many buffets to be giuen her o... face, because she should not shew so pleasant a cõtenance, but she said; chu... this face of mine hardly that hath made much warre against me. The of... that tormented her were now tired, but she was not tired to endure the ... ments, for still she shewed more content and ioye. The iudge was asham... heare her words, for they displeased him more then his torments did displ... or discontent her. Then being tired, but not satiated with her afflictions, ... pronounced the sentence against her that she should be beheadded. She re... ued the sentence ioyfully, yelding thankes to Iesus Christ that had now c... her to her heauenly mariage.

While they led her to her Martyrdome, she passed neere where a lea... Doctor of the law called Theophilus stood. He hauing heard her say that w... Iesus Christ was, there were alwaies Lillies, Roses, and fruicts, and the S... saying that she went to possesse them, said to her in derison; I pray thee D... mosell, when thou art in the countrie of thy Spouse, send me some of the ... ses, and of the apples that be there. It was now the moneth of Februarie, ... which time neither roses nor apples are to be had, and he making this req... did it onlie to deride her. Yet Dorothie answered him, that he should h... his requeſt. Being come to the place of execution, the Virgin desired t... to suffer her to make a short praier, which they graunted. Hauing finished ... same, there appeared before her a very beautifull yong child that had a b... ket, in the which were three roses, and three goodlie greene apples. The S... said vnto him. Goe to Theophilus, and tell him from me, that I send him ... which he required. Then was Dorothy behedded, and her soule went into ... ioyes of heauen.

In this meane space Theophilus was scoffing and langhing at the promis... the Saint, telling the same vnto the other officers of the president, when b... hold there came before him a beautifull child, that desired to speake a w... with him. Theophilus wondred, not only at the beauty of the child, but ... at his wit, and good maners, that knew in such sort to deliuer his message, ... cheiflie when he said that Dorothy to keepe her word had sent him those ap... and roses, gathered in the Paradise of her Spouse. Theophilus receaued t... present, and the child vanished away, shewing cleerlie that it was an An... of God. Theophilus being amased and astonished, said: trewly Iesus Chri... God, and there is no other God but he. They that were present hearing ... wordes did wonder much, for euery one knew that he was afore time a g... enemie to Christians. The president confounded with this accident, asked ... Doctor what he meant by saying so: and he told him. Then he threate... put him to death if he talked of any such matter, or refused to adore the G...

The

Theophilus affirmed that he was a Christian, and that he would no more worship the Gods made of wood and stone, one the outside of whom, the spiders made their webs, and in the inside the rats made their nests, and that they were dombe and could not helpe them that adored them. Moreouer, he alleadged many reasons against the Idols, so that many gentiles were ready to blaspheme their Gods, and to be made Christians.

Sapritius to preuent that, and seing the constancie of Theophilus, caused him to be tormented vppon the Racke, which hoisted vpp the person alofte from the earth, and made him hold his armes in maner of a Crosse. Theophilus being in this case, said; Now I may truly say, that I am a Christian, since they haue laid me in the maner of the Crosse as my Lord Iesus Christ was. The Iudge commanded them to pul off the flesh of his sides with certaine hookes of Iron, and while the officers pulled of the flesh of his whole body in this sort, that the blood powred downe from euery part in aboundance, the Iudge said vnto him: O miserable Theophilus, haue compassion of thy body. Theophilus answered; Miserable Sapritius haue compassion of thy soule. The Martyr was brought to such extremitie, that it seemed impossible he should haue any blood in his bodie he had shed so much, yet he was as comfortable as if he had inioyed the greatest consolation in the worlde. Wherefore the president caused him to be behedded. The good Theophilus receiued his death, giuing infinite thanckes vnto God for calling him to labour in his vineyard at the eleuenth houre, hoping neuertheleſſe to be rewarded equally with them that had laboured from the morning by the mercie of our Lord God, whose name be praised in all his creatures for euermore. Amen. The Church celebrateth the feast of Saint Dorothy on the 6. of February, which was the day of her Martyrdome, in the yeare of our Lord as Baronius saith, 304. in the raigne of Constantius and Galerius.

The life of S. Romuald Abbot, founder of the order of the Camaldulenſes. Feb. 7. Taken forth of F. Ribadeneira.

AMongst the heades which our Lord hath choſen to conduct the goodly armie of his Church, the glorious Abbot S. Romuald hath bene one. He was at the first a Monke, and disciple of S. Benedict: & since Father and master of sundry religious; & foundre of the order of the Camaldulenſes. The Cardinall Petrus Damianus, wrote the life of this blesſed Father, who liued in the same time, and in the selfe same place, as hereafter followeth. S. Romuald was borne in Rauenna, a most noble cittie of Italie, his Father was na-

med Sergius, of the house & famillie of the Dukes of Rauenna, otherwise called Honesti. Romuald was brought vp in his parents house verie delicatly & tenderly, vntill the age of twentie yeares. His ordinary practise was, to go hunting, & to performe such other like exercises belonging to youth: & even then from the time that he rushed thorough the woddes & the mountaines his hart & his eyes, were alwayes fixed vpon the trees, the fountaines and the fieldes, taking great contentment in this solitude. There he awakned his spirit, considering the quiet & pleasant life, which he might passe in the desert, for that of the pallace went against his heart, with its delightes, dangerous & painful practises; In particular, he was much offended at a great enimitie which fell out betwixt his father Sergius, & another gentleman, his very neere kinsman, about a peece of pasture: which matter went so far, that Sergius resolued to kill his competitor, so to remaine absolut master of that ground. And albeit that Romuald held not for good the determination of his Father, notwithstanding being enforced thorough his threates and compulsions, he assisted in the act so weake & so vnworthy: for Sergius in a defiance, slew his aduersary. And although his sonne Romuald did nothing at all, but only finde him selfe present at the cõbat, yet for this alone he remained so afflicted, that he cõdemned him selfe to vndergoe a great pẽnance (it being God who would call him vnto him by this meanes, and make him so to leaue the deceitfull vanities of the world:) whereupon he withdrew him selfe into a monastery of S. Benedict called Classensis, wherin reposed the body of the glorious martyr S. Apollinaris, who had been Bishop of Rauenna & disciple of the Apostle S. Peter. Romuald remained there fortie dayes, where he was serued by a very vertuous lay brother, and who desired to gayne this knight into religion, by his owne example and deuotion, together with certaine reasons which he tould him, and a remarkeble vision which S. Apollinaris made vnto them, appearing very bright and glorious vnto them both. Romuald remained resolute to forsake the world, and vtterly to forget its vaine hopes: then repleniſhed with an incredible ioye, he prostrated him selfe before an Altar, all bathed in his teares, offering him selfe to our Lord to serue him.

After a certaine time, he went and asked the habit, of the Abbot of the monastery, who feared to giue it vnto him, becauſe of his father Sergius, who was a man mightie, riche, greatly feared, & impatient, & Romuald was his chiefest heire; vntill such time as the Archbishop of Rauẽna named Honestus, his kinsman (who had beene Abbot of the selfe same monastery) assured him concerning this feare, & praied him, that without looking to the respects of the world, but only to the seruice of God, he should receaue Romuald into his religion. Being then thoroughly resolued, he gaue him the habit of S. Ben[illegible] to the great contentment of all the Monkes. Romuald began to profit vp[illegible]

holie religion, & to aduance him ſelfe from day to day, more and more in all
orts of virtu: yea, he became a very looking glaſſe to al the Monkes, notwith-
ſtanding ſome of them which were luke warme and litle obſeruant, could not
ſuffer ſo great a ſanctitie of life, nor ſo great rigour and auſteritie in a youth,
who but the day before, had renounced the pleaſures of the world, and yet
ſhewed himſelfe already ſo zealous of his rule & profeſſion. This ſmote thē,
in a maner, on the face, and offended thē ſo far, that they conſpired his death
the extremity wherto a diſordered ſpirit can arriue, yea euen one that is reli-
gious, whē he redouteth correction, like to a bridle of a ſharp bit) & they had
likewiſe executed their impietie, if almightie God (who hath ſo eſpecialle a
care of thoſe that ſerue him) had not deliuered him from their handes, by an
aduertiſſement which he receaued from one of them; So that the holy youth,
making ſhew of knowing nothing, weighed that this life was not according to
his deſire, & that the company of ſuch religious, did no way further his intē-
tion. Hauing dwelt three yeares within that monaſterie, he went with the li-
cence of his prelat, to find forth an Hermit named Marinus, who dwelt in a
deſert verie neere vnto the cittie of Venice; He found him out, and beſought
him to receaue him vnder his diſcipline & obedience. Marinus who led a life
very rigorous & auſtere, accorded the ſame vnto him. Three dayes in eache
weeke he only eate a morcell of bread, and a handfull of beanes, and dranke
water. On other dayes, he eate a few herbes, or other like foode, and dranke
ſome ſmale quantity of wine, addicting himſelfe continuallie to long and fer-
uent prayer. Romuald found him ſelfe faſt according to his minde, with ſuch
maſter: they two went euery day forth of the hermitage, & ſonge the pſal-
mes, walking in this ſolitude. And for as much as Romuald could not as yet
ſay all the pſaulter by hart, when he miſſed, his maſter gaue him a good blow
vppon the eare with his ſtaffe, to make him to merit, and to exerciſe his pa-
tience. His diſciple ſuffred the ſame, and held his peace, vntil that after ſome
certaine dayes he ſaid humbly vnto Marinus, that, if he thought good, he
ſhould for the time to come ſtricke him on the right eare, for that he loſt his
hearing with the left eare, by reaſon of the blowes he had giuen thereon. Mari-
nus admired this great virtu of patience, and began to reſpect and to behould
Romuald with a more gentle eie.

A litle after, they both went vnto the cittie of Venice, to gayne vnto God
Peter Vrceolus, who had got to himſelfe by indirect meanes, the ſeigniory and
authority of the common welth of Venice, wherof he was Duke. They ſo well
exhorted him to penance & repentance for his ſinne, that they cauſed him to
giue ouer that eſtate, & the world altogether, to retyre himſelf into the ſecure
harbour of religion, taking the habit of S. Benedict: and ſo being accōpanied
with one of his owne ſeruants named Gradenic, and of the holie Abbot Gue-

rinus, they went into the desert to the hermitages of Marinus, & of Romu
where afterwards they died holilie. But Romual, aboue the rest, went alw
encreasing and aduancing him selfe in the way of perfection, and the gra
which our Lord imparted vnto him were so great, that he would they sho
be profitable to others, as well as to himselfe alone, making him the Father
many holy children. Now after he had dwelt three yeares in his monastery,
other three yeares in the desert, he resolued with himselfe to reforme the M
nasteries of his holy Father S. Benedict, which were somewhat declined th
rough human frailty, and by occation of the warres, had lost a great deale
their religious discipline. This cost him many iorneyes, many labours & pe
secutions: but God who moued him thereto, assisted him with his power a
with a grace so aboundant, that he reformed the Monasteries of Venice and
Tuscan in Italie, and many of France, and in sundry yeares that he vnderto
this holy labour for our Lord, he built an hundred new Monasteries, of the o
der of S. Benedict, and besides this, peopled the deserts with hermitages; a
as the glorious Romuald, was to be the guide of others, so began he to giue in
struction by his owne example. His studie was, to reade the liues of Saints
imitating their fastinges, their watchinges, their penances and prayers, in suc
sort that for fifteene yeares together he kept this custome, to fast sixe dayes
a weeke vntill Sonday, which he alwaies continued from the two Lents of t
yeare (which are in the order of S. Benedict, the one that of the Church, the
ther, from S. Martin vntill Christmas.) Foure yeares long, he and Iohn Ca
denic did labour the ground, sowed and gather in the wheate, sustaining the
selues with the labour of their handes (a thing greatly in vse amongst the a
cient Fathers, and all the religious which liued vnder their obedience:) The
fasting, they accompanied with prayer and meditation, and it was held for
grosse a fault to slumber during the time of holy prayer, that S. Romuald su
fered not him to say Masse that fell therin, because of the litle respect where
he stood in the presence of our Lord, whom he was to receaue. Obedience w
his deare virtu, and for that one of his Monkes left his fellow which was gi
him for his companion, he comanded when he died, that he should not be bu
ried in holy ground.

The diuell could not endure, that Iesus Christ was so well serued with so
pure and holy soules, but principally of Romuald, the head and guide of
others. He began therefore to raise against him a most cruell warre, and to
ment him with most terrible tentations, setting before him the delights wh
he had left in the world, the incommodities he now endured, and that pai
ful life, wherein it was impossible for him to perseuer. One while he disco
ded all he did, telling him that the whole was of no manner of meritt: but
how much the more the Saint was torméted, so much the more had he re

nto God, and by his fauour and grace vanquiſhed ſathan. Yet the diuell yeal-d not himſelfe for all this, but perſecuted him the more furiouſly, euen to e beating of his body, and affrighting him by night with noiſes and rum-linges in his celle, appearing vnto him in very horrible and fearfull figures, oubling his imagination with foule and filthy thoughtes: which fierce com-t laſted for fiue whole yeares, throwing him ſelfe vpon his knees vpon the aint, after that he was laied downe to reſt, and weighing vpon him to ouer-helme and ſtifle him. And albeit that theſe encountres with the diuell were ſuall to him, yet he omitted not to prouoke him like a beaſt, ſaying vnto him. enimie, thou haſt beene driuen out of heauen, and dooſt thou come into the eſert? Auant, vile ſerpent, thou haſt already that which is thy due. This made im ſo aſhamed, and ſo ſpited him, that he fled before him, and our Lord com-orted and fortified his worthy ſoldiar; In particular he reioyced him, cauſing ount Oliuer to enter into his order, who in France had bene a man very riche nd powerfull, and who had led a moſt ſtrang life. This Count God called by he meanes of S. Romuald, who ſet before his eyes, in what perill he liued in he world, and that he ought to doe a great deale of penance for his grieuous innes. The words of the Saint had ſo great power ouer the Count, that he con-erted, & made him reſolue to goe render him ſelfe at the mount Caſſin (which s the firſt Monaſterie founded by S. Benedict) there to take the habit, and to giue him ſelfe vnto God for the reſt of his daies. Whereupon S. Romuald gaue im for his companion and conductor Iohn Gradenic, commanding him not o abandon Oliuer during his life; he was likewiſe accompanied in this his en-erpriſe, with Marinus, who had in the beginning bene the Maſter of Romuald, nd of the Abbot Guerinus.

The conuerſion of Sergius the Father of Romuald was no leſſe admirable, ho after the example of his ſonne, hauing taken the habit of religious in a onaſterie of S. Seuerin in Italie (as inconſtant and mutable) was in ſome diſ-ourſe to forſake the ſame. Saint Romuald being aduertiſed hereof, was not anting to a thinge which ſo much concerned the ſeruice of God, & the ob-gation of a good ſonne (who by how much he ought to forget his parents & kinred in that which doth concerne the world, by ſo much more is he bound o helpe them in thinges belonging to heauen and to their ſaluation.) He de-arted therfore from the confines of France, where he was at that preſent, and ent as far as to Rauenna on foote, without ether hoſe or ſhoes, hauing but nlie a ſtaffe in his hand. He ſpake to his Father, and not being able at the firſt o bring him to reaſon, he became ſo iealous of his ſaluation, that he put fet-ers vpon his feete, where he helde him diuers dayes, and by the force of fa-inges, prayers, and of the word of God, he reduced him vnto an exceeding orrow & contrition, for all what ſoeuer had paſſed before. It was eaſie to know,

that this was a coūcel which came frō heauen, for that our Lord cōforted S. gius, with the sweetnes of his diuine spirit, giuing him a few daves after a peaceable death, & of great edificatiō vnto others, the yeare 992. S. Romuald very ioyfull of this happie succes, returned vnto his so deare retreat, there had his new combats, visible and inuisible, against the diuells. One day as he was at Complin, there entred a great troupe of those infernall spirits, which threw him to the ground, and beate him so longe, that all his bones were bruised. But the Saint humbly turned him selfe to Iesus Christ, & said. My deare Iesus, why hast thou forsaken me, and left me in the handes of myne aduersaries? At this sweet name, all that cursed rout fled, and the Saint triumphed ouer them by the grace of our Lord, although his whole life after, he bore the markes in his head. The diuels seeing that he feared them not, and that Romuald always ouercame thē, thy resolued to make warre against him by the handes of men, which often times is more cruell, then that which they make by them selues. There wore certaine Monkes in his Monastery, who to liue a litle more at liberty, then was conuenient for their professiō, desired not to be lightned with so great a light and spirit, as shined in their holie Father. Besides this, it came to passe, that a Marquis called Hugues, sent him a great somme of mony for an almes, and the Saint knowing that there were some Monasteries which endured much, he distributed this mony amongst them, without retayning any for him selfe, as perfect charity is wont to doe. This gaue occasiō to the Monkes to murmur, euen to the outraging of him, and constraining him to depart from thence. But our Lord, who takes vpon him selfe the iniuries donen to those that are his, ordained that it snowed so sorely the night ensuing, that the weight of the snow which fell vpon the Monasterie, caused the roofes to breake a sunder, which fell vpon the culpable, and wounded them very straight. This chastisement which came from heauen, enforced thē to acknowledg their fault, and the innocency of their Abbot. And the principal author of this conspiration, being gone forth of the couēt, as he passed ouer the bridge of the riuer Saphis, he made a false steppe into the water, and drowned himselfe.

After this S. Romuald fell sick, by reason of his continuall and austere penances: his haire grew very fast, & all his body was healed with haire, for that he had retired him selfe into a moist desert, and vnholsome, vntill such time as S. Appollinaris appeared againe vnto him, as he did at the beginning of his conuersion, and commanded him, although it were painfull vnto him, that he should returne to the Monasterie of Classensis where he was enterred, and where Romuald had taken the habitt: wherto the Saint obeyed instantly. The Abbey was as that preset without a head, & it belonged to the Emperour Otho the 3. of that name to prouide for the same, who remitted the matter to the election of the Monkes, who elected Romuald for their Abbot: wherof the Em-

per

eror was moſt glad, & went to viſit the Saint, who was at that time in an her-
itage in the valley named Perco, about ſome foure myles from Rauenna. S.
omuald made him the beſt entertainment that was poſſible for him, giuing
im his poore bed of ſtraw, wherupon he paſſed that night, & vpon the mor-
ow he led him with him to his pallace, diſcouered vnto him his deſire, & that
t was moſt expedient that he ſhould gouerne that Abbay. S. Romuald refu-
ed the ſame at the firſt: afterwards, to obey rather the Emperor of heauen, thē
im of the earth, he accepted the ſame, being already Prieſt, and for the ſpace
f two yeares gouerned that monaſterie, with great watchfulnes & wiſedome:
which yet was not performed, without being hated and perſecuted of ſome of
his Monkes, who could no endure ſuch a virtu & perfection. But S. Romuald,
who was of a nature ſweet & peaceable, ſuffered with ſingular patience, theyr
diſdaines and euill entreatments. In the end, ſeeing that the maners of his
Monkes, could not agree with his owne, he reſolued to leaue thē, & beſought
the Emperor not to take the ſame amiſſe, in whoſe preſence, & of the Archbiſ-
hop of Rauenna, he renounced the title & dignitie ouer this Abbay. The Em-
peror being at Tiuoli, entēding to deſtroy the citty, S. Romuald had ſuch au-
thoritie ouer him, and ouer the inhabitants of the ſame, that he appeaſed the
iuſt diſpleaſure of the Emperor, and handled this affaire ſo paſſing well, that
nothing could be wiſhed better.

Vpon another occaſion, he ſhewed yet a great deale more, his ſingular talēt,
& the zeale he bore vnto our Lord, which was, that the Emperor (by the mea-
nes of a ſeruant of his called Tamne, with whom he treated priuatly of ſundry
thinges, as with his familiar) had geuen his word, and his imperiall faith, to a
Roman Knight named Creſcentia, who was beſeeged by his armie, that he
would ſaue his life if he rendred him ſelfe; who rendring him ſelfe vpon his
faith, he cauſed to be ſlaine, & tooke his wife to ſerue him for a harlot. S. Ro-
muald touched with the zeale of God, and weighing his offences with the
weights of an vpright ballance, by the great authoritie he had with him, he
perſwaded the Emperor and Tamne, that they ſhould come to Confeſſion to
him, to rendre themſelues religious to expiat their periury, homicide, & their
adultery; and de facto Tamne entred into religion. But as concerning the Em-
peror, were it that he could not, or that he would not doe the like, yet ſo it was,
that he went bare foote from Rome to the mount Gargan, which is neere to
Manfredonia in the prouince of Pauillia, to viſit the Church of S. Michaell
the Archangell, & moreouer withdrewe himſelfe for one whole Lent into the
Monaſtery of Claſſenſis, faſtinge, wearing of haire cloth, & lying vpon a hard
paller: a right worthy example for all Princes & Lordes, who ſinne ſo at their
owne eaſe, and haue ſo great difficultie to repent them and to performe a light
penance for their ſinnes.

Manie

Many of the principall fauorits of the Emperor, moued by his good example, & by that of Tamne, craued the habit of Religion of S. Romuald, among which one was Boniface, who was a kinſman of the Emperours, and Buſelin ſonne of the kinge of Sclauonia. Romuald accompanied with theſe new religious, went to the couent of mount Caſſin, to viſit the body of his good father B. S. Benedict: where he fell ſicke, yet was he forthwith healed again, and with all this nobility which were his diſciples, he retired himſelfe to the Monaſterie of Perea, where ſundry others came and gaue themſelues vnto him. He gouerned them and inſtructed them all, by his doctrine and example, & uiding them into ſeuerall hermitages. There he cauſed clearly to be ſeene, that the ſonnes of Princes and of great Lordes, who but a litle before liued free at their owne pleaſure, well eſteemed, and well attended, paſſed then their liues in penance, ſolitude, auſteritie, faſtinges, coldes, nakedneſſes, and trauels. They praied, ſonge Pſalmes, they alwaies did ſome exerciſe: ſome ſpunne, others did weaue, others digged the ground, and ſuſtained their liues with the ſweat of their browes, and with the labour of their handes (albeit they vſed no great expences:) But the feruor of Boniface was remarkable aboue that of the reſt; He did eate but twice a weeke, on the Thurſday, and on the Sonday: and when he found any netles or thornes, he wallowed him ſelfe all naked vpon them, euen to the fleying, and bathing of himſelfe all in blood, which he likewiſe deſired to ſhed for Ieſus Chriſt, by enduring martyrdome for the loue of him, and to be no leſſe heire of the torments of Boniface, then of his name. So that with the benediction of his Abbot, and the permiſſion of the Pope, he went into Ruſſia to preach the ghoſpell, and to dilate the faith of Ieſus Chriſt: where hauing endured infinit trauels, of hunger, thirſt, and wearines, and conuerted many ſoules to the Catholique faith, he gained the crowne of martyrdome which he ſo much deſired, for that a brother of the kinge of that country, thorough rage and furie cauſed him to be kild. Theſe who put him to death with diuers others, bewailing their ſinne, were conuerted to our holy faith, and were baptiſed.

This was the happy end of S. Boniface, diſciple of S. Romuald. Who ſought no leſſe after martyrdome then his diſciple, and with the ſame deſire, paſſed into Hongary, to preach the faith of Ieſus Chriſt, and to giue his life for him. But our Lord (whoſe endes & traces are incomprehenſible) diuerted him from this enterpriſe, ſending him a ſharpe ſicknes, which withheld him for a time, and when he pretended to returne, he was preſently well: after, when he would follow on his iorney and goe forward, he fell ſicke againe; which gaue him to vnderſtand, that it was the will of almighty God that he ſhould returne, becauſe our Lord reſerued him for a long and painfull martyrdome of many trauels and perſecutions. Notwithſtanding he came not backe with his handes empty

for he and his companions hauing beene ſharplie handled (whereof ſome were ſcourged, and others ſould) he left not to bringe alonge with him, ſundrie almans for his diſciples, for whome he builded Monaſteries. Who can reount all the other battailes and victories, which this moſt holie man gayned uer him ſelfe, and ouer his enemies, and which he bore away from the diuels, nd from all the powers of hell, which ſo often did aſſault him, and with ſo manie ſlighres ſought to ouerthrow him? What perſeuerance had he in his faſtinges, and in his prayers? which were ſo extreme, that he remained ſeauen eares encloſed within a caue in perpetuall ſilence: and euen then when he was verie ould and much broken, he did not eate in all the Lent, but one porringer onlie of herbes or pulſe. He had three ſeuerall haires, very rigorous, which e changed from month to month, for feare to engender ouer much vermin. He treated his bodie with ſo great rigour, that it ſeemed not to be fleſh. What ſhall I ſay of other times that he was euilly handled, affronted, and almoſt illed euen by ſome of his owne, which were blinded with the cleare light of his virtues, and who like madde men, banded them ſelues againſt the phiſician which ſought to cure them? Once being in the night time laid in his celle, a Monke tooke him by the throte to ſtrangle him, but God preſerued him miraculouſlie, by the meanes of one of his diſciples named Gilbert. Another time (aged as he was aboue a hundred yeares) he was defamed by a wicked man (who bore the habit of religion) of moſt filthie ſinnes, which were no more belonging to his age, nor to his holines: by occation whereof he was moſt terriblie chaſticed, as if they had been true, vntill that God did comfort him and command him to celebrat, notwithſtanding all the cenſures & ſuſpenſions which they had impoſed vpon him. How was he perſecuted by the diuells? How often did they endeuour to affright him, preſenting them ſelues vnto him in horrible formes, thundring in his celle, raiſing vp of tempeſtes, ſtormes of windes, and enforcing themſelues by all meanes, to deſtroy nd ouerwhelme him? But our Lord cauſed him to triumphe ouer all thoſe nfernall forces, for that he had perfectly ouercome himſelf, by his ſweetnes & is ſufferance: which in concluſion rendred him moſt fearfull to the diuells, who came to affright him, driuing them forth of the bodies and the ſoules f thoſe which they poſeſſed. He had the gift of prophecie and of ſupernatuall light, to vnderſtand the holie Scripture, to write vpon the pſalmes, and o make a meruellous expoſition vpon them, which is yet kept vnto this preent written with his owne hand, in the deſert of Camadulenſes. He was likeiſe miraculouſlie aſſiſted in his neceſſities, and comforted with illuſtrations nd diuines viſitations of our Lord: eſteemed alſo and honored of the Empeors and Princes of the earth, ſo that it ſeemed that all the world was renewed y the exerciſes of his admirable virtues. Sundry new monaſteries were ere-

ded (as we haue ſaid) which were peopled with good religious perſons, and the ancient ones were reformed, and the deſerts inhabited with men more diuine then human, eſpecially the deſert of Camaldulenſes, the which he ſo ded by a celeſtiall viſion.

S. Romuald was of the age of an hundred and two yeares, the yeare of ſaluation 1009. when deſirous to retire him ſelfe into ſome ſolitude, to a vnto the ſeruice of God with greater feruor, for that litle of his life which mained vnto him, he went vnto the mount Apenin which diuideth Italie being come to the top of the mountaine, in a delightfull field and abound with ſpringes, after he had there walked a while, he fel a ſleepe hard by a fo taine, where he had a dreame full of myſterie, and like vnto that of the triarch Iacob; For he ſawe a Ladder, which touched the earth with the end, and with the other heauen, and that his religious which were no more ched with black, but with white habits, aſcended by the ſame vp to God: whom putting his truſt, and knowing by the viſion that ſuch was his will, went and found out the Lord of that land, who was a Count called Mald and asked the ſame of him. The Count hauing had the like dreame, gra the ſame right willingly to him, with a contry houſe which depended the to build a Church and a Cloiſtre for the Monkes. And hence it cometh, this cituation was called Camaldulenſes, that is to ſay, the field of Mal He built hermitages in that place, and changed the black habit which he he wore, into a white. This deſert is the principall & head of his ordre, began the new paradiſe of theſe celeſtiall men, whoſe life is a perpetuall p nance and contemplation: where the great coldes, ſnowes and froſtes (wh with that field being fertile, and trauelled the greateſt part of the yeare) much further to make a pourtrait of the Croſſe of Ieſus Chriſt, wherin co ſiſteth true life. In this houſe (which verily is the houſe of God) it is now hundred yeares that the religious liue in obſeruance, and that our Lord gouerne, conſerue, and ſuſtaine the ſame, and the ſoueraigne Prieſts his Vic haue both honored and confirmed its ſtatutes, granting vnto it many go lie priuiledges: and ſundry great ſecular perſons, eccleſiaſticall, and religio haue embraced this holie inſtitution, and haue become the ſonnes of R muald, and all that which they haue done for the ſeruice of holye Ch (which is not litle) is of right due to ſuch a father and ſuch a maſter. W he had ſetled the affaires of religion in ſo good termes, hauing his ſoule fil with graces and merits, repoſed in peace the 19. of Iune in the euening, in yeare 1027. being ſix ſcore yeares of age. He died in the monaſterie of the ly of Caſtro, which he had erected in the marquiſat of Anconia, there his die was enterred, and ſince in the yeare 1467. to wit, foure hundred and yeares after his death, they were found whole and entire without any co

Son, with a moſt ſweet countenance, white, and venerable, hauinge his bodie couered with a ſhirt of haire vnder his habit. Since he was tranſported into the cittie of Fabian, into the Church of S. Baſil, which is of his ordre, where he is yet to this preſent; and vpon the day of this tranſlation, which was the yeare 1401. the 7. of Febroarie, the Catholicque Church doth celebrate his feaſt, as appeareth by the Bull of our holy Father Clement the 8. wherin he commandeth that a double office be ſaid of him, as of an holy Abbot & Confeſſor, giuen the 9. of Iulie 1595. which Bull containeth a ſummarie of the life of this Saint, in theſe termes.

It ſeemeth that we ought to hould amongſt the principall Saints, the glorious Ancoret Romuald, by reaſon of manie illuſtrious titles of his contrie, of his progenie, of his virtu, of his high contemplation of diuine thinges, and for being founder of the ordre of the Camaldulenſes. The religion and pietie which he bore towards God, was ſuch, that one would not haue ſaid that he conuerſed in this world, being ſo retired from the frequentation and ſight of men, ſo familiar and accuſtomed to communication with the Saints which enioy God, who ſometimes appeared vnto him, euen as if he had liued in heauen, and not in earth. His charitie towards his neighbour was ſo excellent, that he bought the ſalnation of his owne father, with the price of his prayers, by which he drew him to religion, and conducted him to glorie. The force of his example was ſo powerfull, that he cauſed ſundry Kinges, Princes, and remarkable perſons to forſake the court, to come to the deſert, changing delightes and pleaſures, into penance and into poore veſtements. He deliuered diuers perſons, from great corporall and ſpirituall perills: he reſtored health to ſundry ſick with the ſigne of the Croſſe. It was he who reſtabliſhed in their firſt eſtate of great perfection, the life of the holie Hermites, which was alreadie become baſtard in all Italie. He was right humble, and a deſpicer of him ſelfe, ſo that the holy Ghoſt choſe him for his liuing temple, who gouerneth and accompanieth thoſe that are humble. For this cauſe he gaue him the vnderſtanding of the holie Scripture, and the gift of prophecie: and by how much he humbled him ſelfe, by ſo much did God exalt him. Finally he gaue him a longe life in his world, and in heauen eternall glorie. Beſides, the Cardinal Petrus Damianus, Petrus Morigus in the hiſtorie of Religions cap. 2. and Auguſt. Florentin Camaldulenſe in the hiſtorie of his ordre, haue written his life. And laſt of al maſter Iohn of Caſtagnico, religious of the order of S. Benedict, a man much qualified for his great religion, preaching and doctrine.

The life of S. Apollonia Virgin and Martyr. *Febr.* 9.

THe bighe and mightie King Dauid ſaith, that God chaſticeth ſometimes the ſinners, and breaketh their iawebones. The diuel ſeing that, and thincking it a ſhame for him,

procureth the same to the Tyrant; wherefore he persuaded some of his seruants, to pull out the teeth of Saint Apollonia, whose life was written by Dionysius Bishop of Alexandria, and recounted by Eusebius Cæsariensis in his Ecclesiasticall history, in this maner.

AT such time as Decius the Emperour moued the persecutiō against the Church, he sent into Alexandria, a Tyrant that should most cruellie persecute the Christians. There was taken among others, a mayden called Appollonia, whose life was an example of vertue in that cittie. When she was taken, they perswaded her to adore the Idolls. She denying so to do, they first pulled out all her teeth, & for that this was not sufficient to make her yeald, they kindled a great fier, and threatned to throwe her aline into the same, if she would not adore and sacrifice vnto their Idolls. The Saint stood in a studie a while; and on a sodaine escaped out of the handes of them that helde her, and threwe her selfe into the fier, where presentlie she was burned. All that were preset were astonished at it, that the maiden virgin should be more diligent to offer her selfe to death, then the executioners should be to giue it her. This Saint is Aduocate, and called vpon, for the tooth-ake.

You must here vnderstand, that the killing of a mans selfe as Sampson did, and the casting of ones selfe in the fier as this Saint did, speaking absolutelie, is not lawfull, neither maie it be done. For none is Lord of their owne bodie, but with the licence of God, who is Lord of all. Therefore Saint Austen saith; When we read of Sampson that he killed himselfe, and of certaine holie women that did the same to preserue their chastitie, we must entend that they did it, by the particuler instinct of the holy Ghost. So also, this Saint because she had such licence giuen her by God in that space of time that she stood studying, and musing what she ought to doe, did not sinne in casting her selfe into the fier, into which the officers had shortlie after cast her, but did a magnanimous, heroicall, and valerous acte. That it is so, you maie plainlie see, for that the Catholique Church doth honour her as a Saint, & celebrate her martyrdome on the 9. daie of Feb. which was in the yeare of our Lord 252. and in the raigne of Decius, Baronius saith in the 7. of Philip.

The life of S. Valentine Martyr. *Feb.* 14.

THe difference betweene the valiant, and the rashe man, is this. The rashe man vnaduiseth and putteth his life in perill for euerie occasion that offereth it selfe, but the valiant man will not aduenture himselfe, nor put his life in danger, but for matters of importance. As to defend the honor of his God, his owne honor, or for his countrie.

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This being so, the name of valiant agreeth well to the glorious Martyr S. Valentine, for he offred his life, & lost the same for the honor of God. His life gathered out of Beda, Vsuardus, and other authors of Martyrologies, in this maner.

CLaudius the secod that gouerned the Romaine Empire, had in him some good partes, as in being a good Iustice. So had he also diuers euil qualities, and cheiflie for that he was an Idolater, and gaue consent that in his time the Christians might be persecuted. Neuertheleſſe, this was not his owne worke, but was caused by his ministers, Proconsulls, Gouernors, and Viceregents of countries; which in the tyme of the former Emperours did put the Christians to death, and the confiscation of their goodes they did imbecill, and get into their owne handes, to their owne vses. Wherby it came to passe, that they had a desire still to persecute the Christians, although the inuentors and deuisors of the persecution were then dead.

At the time that Claudius remained in Rome (whose gouernment was verie short, & the time that he reigned he spent in diuers warres) there was brought before him certaine Christians, one of which was Valentine the Priest, a man of great holines. When he was brought before the Emperour, he was accused that he was a Christian, and that he was an enemie to the Emperiall crowne. Whereupon the Emperour said vnto him: I prale thee tell me plainlie, wherefore wilt not thou be our friend? Wherefore doest thou keepe companie with them, that by their vaine religion be enemies to our person and to our state? It is told me that thou art a wise and discreete man, this that thou doest, is the deed neither of a discreete, nor well aduised man. Valentine answered. O Cæsar, if thou knewest the guifts of God, and wouldest leaue this vanitie to worship gods of wood and stone, and wouldest confesse one God Father Omnipotent, Creator of heauen and earth, and Iesus Christ his Sonne, with the Holie Ghost, three persons, but one onlie God, not three Gods, without all doubt thy Empire and rule would be more prosperous, fortunate, and endure longer.

A Doctor that was there with the Emperour stepped in and said: Thou saiest Valentine, that thy God created heauen and earth, what thinck you of our gods Iupiter, and Mercurie? Valentine said: I thinck they were men that spent their liues in pleasures, dishonesties, adulteries, and in other vices, not fit for good men, much lesse for gods; Inquire of those that knewe them, read the bookes that the authors of their histories do writte, and you shall see that the wordes that I speake be true. Then spoke the Doctor with a loud voice and said: This man hath blasphemed our gods, and grieuouslie offended our commonwealth; wherfore he is worthie to dye. The Emperour tooke the wordes of Valentine in another sence (but he neuer altered his counten-

ce, nor shewed anie passion) and said vnto him: if Christ whom you worship be God, it is fitt that all we knowe what he was; what life he led, what doctrine he taught; and what end or death he made; To all this Valentine made answere, and yelded a reason why God was made man; In what sorte he conuersed among men; he talked of his life; of his miracles; of his doctrine; and shewed the cause of his voluntarie death; of his resurrection, and of his ascension into heauen. Valentine vttered all this with such a grace, that the Emperour and all that were present tooke an affection to him, and shewed an inclination as though they would be Christians. Which a gouernour called Calphurnius perceiuing, exclaimed with a loud voice: Take heed you Romanes what you do, for Claudius our Emperour hath suffered himselfe to be deceiued with false doctrine. Consider with your selues, if it be lawfull for vs to forsake the worshipping of our gods, which we haue alwaies til this time adored, and now to woship one that was Crucified. The Emperour doubted that this speach would cause some vproare or tumult among the people, wherefore he commanded the same Calphurnius to heare the cause of Valentine, & to determine therof with indifferencie. The gouernour seeing the Emperour to haue an inclination toward Valentin (for that he would not incurre his indignation) comitted the cause to his lieutenant called Asterius, and said vnto him; vse all meanes possible by good wordes and promises to alter this mans mynd, that he maie be brought to adore our gods, and if you cannot bend him by that meanes, proceed against him with all rigour.

Asterius led him to his house, where he had one of his daughters blinde, for whom Valentine made his praier vnto God, and she was perfectly cured. Whereupon Asterius, his wife, and all his familie, were conuerted; and Valentine did baptise them, after he had instructed them (three whole daies) in the Christian faith. This thing could not be so secret, but that it came to the eares of Claudius, who doubting that the senate would renounce their obedience to him if he fauoured the Christians, caused Asterius with all the Christians that were in his house, which were manie (for diuers were assembled thither to heare the heauenly exhortation of Valentine) to be martirised, with diuers sortes of torments. The Martyrdome of Valentine was thus; They beat him with certaine knotted staues, and after they cut off his head. On the 14. of Febr. in the yeare of our Lord 271. the aforenamed Claudius the second being Emperour. The Church celebrateth the feast of S. Valentine, the same daie that he was martired.

The liues of SS. Fauſtinus and Iouita Martyrs.

THe ſoules of the iuſt, be in the hands of God (ſaith Salomon:) as if he would ſaie, God beareth the ſoules of the iuſt in his hand as if it were a noſegaie of flowres; & all the time they be in this world, he changeth them oftetimes from on hand to another. Sometime he ſetteth them cloſe to his face, which is, when he giueth them a taſt of heauen; Sometimes he putteth them vpon his head, and for that it is full of thornes, they remaine wounded; which is, when they are perſecuted. He sheweth them alſo vnto one Angell or another in heauen, and to one Saint or another in earth alſo; He beareth them frō one part of the earth vnto another, that euerie one ſhould ſee and take example by them. Hereof it cometh, that God permitted theſe iuſt men, Fauſtinus, and Iouita, to goe thorough diuers cities, ſuſteining therin diuers perſecutions and torments for the loue of Chriſt, by which the Chriſtians were verie much edified, and the Gentile Idolaters put to ſhame and confuſion. The liues of theſe two Saints gathered out of Ado, Beda, and other authors, and related by Laurence Surius, was in this maner.

FAuſtinus and Iouita were borne in Brixia a citty of Italie. They were brethren not only in blood, but alſo in the many vertues which they vſed euen from their infancies. There was at that time a mā of great holines called Apollonius Biſhop of Brixia, who hauing notice of theſe two brethren, made Fauſtinus that was the elder, Prieſt, and Iouita a Deacon. They exerciſed theſe their offices vertuouſlie to the great profit of ſoules. Fauſtinus hauing ſtudied the ſacred Scripture, preached the word of God to the people with great feruour, and with his wordes conuerted manie people to the faith.

The diuell who enuyed his good worke, laboured to hinder the ſame, to which effect he vſed the helpe of a moſt cruell man called Italicus, who was a deadlie enemie to the Chriſtians, and was gouernour of Toſcanie. He hauing knowledge that the Emperor was going to Brixia, went to meete him on the waie, and being come before him, he ſaid: Inuincible Cæſar, looke well to thy Empire, which is in danger to be loſt. Why ſo ſaid the Emperour? Italicus ſaid: There be two men borne in Brixia, whoſe father is a Senator who wil cauſe it. For theſe preach not only Chriſt, ſaying that he is God, but alſo that he ought to be adored; and almoſt all the cittie followeth their wordes, worſhippeth their God, and deſpiſeth ours. If this euill be not ſtaid, ſoone will the memorie of Iupiter, protector of the Empire, and the Empire it ſelfe periſh, and be extinguiſhed. The Emperour commaunded, that aſwell the two brothers, as all other Chriſtians that could be found, ſhould be appreheuded, and if they refuſed

refuſed to ſacrifiſe to their gods, that they ſhould be put to death.

Italicus hauing obtained this comiſſion, went ſpeedilie to Brixia, & cauſed the two brothers to be taken, who for that they were firme and conſtant in their religion, he durſt not proceed further againſt them, becauſe the Saints were of a great parentage, and for that the greateſt part of the people did highely fauour them: wherefore he put them in priſon, and attended the Emperours comminge. When he came to Brixia, he cauſed them to be brought before him & ſaid: Tell me, do you knowe anie other God that is more illuſtrious or more noble then the Sunne, or that hath anie more cauſe to be worſhipped then he? Iouita anſwered: We worſhip one onlie God Creator of heauen and earth, and who created the ſame Sunne that thou (ô Emperour) adoreſt. To this Sunne he gaue charge to giue light in the daie, as alſo he apointed the Moone and the Starrs to ſhine in the night. The Emperour ſaid: It were better for you to ſubmitt your ſelues to our will, and to adore the gods which we worſhipp, by this meanes you maie retaine the priuiledge of your nobilitie, and poſſeſſe ſtill your richeſſe and heritages which you hold from your anceſters. Whereby doing the contrarie, you ſhall looſe all the thinges abouenamed, and your liues withall. Then ſaid Fauſtinus, of ſmale importance to vs is our nobilitie, and litle anaileth vs our richeſſe, for if we doe as you command vs, we ſhall looſe our ſoules. Doe as you thinck beſt, O Cæſar, for your authoritie extendeth no further but to the outward man, of which we make ſmale account, ſo our interiour man be ſecure.

The Emperor cauſed them to be led before a ſtatue of the Sunne, which was all guilded ouer, and his head was circled with beames of pure gold. Then ſaid he to the Saints: Behold and looke vpon the maieſtie and beautie of this God, and iudge if he be not worthie to be adored? We ſhall ſee that anone, ſaid the Saints, and falling to prayer, they worſhipped and adored the God of heauen. In the time of their praier, the ſtatue of the Sonne became moſt filthie and foule, and the beames of gould, looked as blacke as coales. The Emperour was much terrified to ſee the ſtrange mutation that came to the Idoll, and he commanded the Prieſts and Miniſters of the Idoll, to drawe neere thereto, and to ſee what the matter was, who aſſoone as they touched it, it fell to the ground like duſt. Then ſaid Fauſtinus to the Emperor. O Cæſar, ſee if we haue anie reaſon to worſhip ſuch gods who turne to duſt? The Emperour enkindled with choller and indignation, ſentenced the Saints that they ſhould be caſt among the wild beaſtes to be deuoured. Foure Lyons were let out againſt the Saints, which did them no harme, but lying on the ground before them, licked their feet. Then they let out againſt them certaine Leopards, and laſtlie, certaine fierce Beares, whoſe ſides they ſinged with kindled torches, that being vexed with the fier, they might be more cruell againſt the Saints. But

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It happened otherwise then they expected, for the beares and the other beastes, neuer touching the Saints, turned about, & ranne vpon those that would haue forced them vpon the Saints, and killed diuers.

There was in that place certaine priests of Saturne, who affirmed, that that God had deliuered these two yong men from the wild beastes, pittying, least so dying, they should haue perished in their errour. The Emperour hearinge and beleeuing the same, willed the Saints not to be vnthanckfull to Saturne that had deliuered them from the wild beastes. He caused the statue of Saturne to be brought in, that they might adore the same, and yeald him thancks for this benefit. Although the blessed Martyrs said, that Iesus Christ had deliuered them, and that they yeelded to him infinite thancks; Yet the Priestes of Saturne brought in their Idoll, accompanied with much people, and among the rest there was Italicus who was the cause of their suffringes. Assoone as the priestes and all the people were entered into the Amphitheatre, behould, the Lyons on a sodaine assailed them, and killed the Priests, and Italicus also, and many other of the people that were slow in flying away. The statue of Saturne lay flat on the ground, embrewed with the blood of his ministers. The Saints comanded those wild beastes in the name of Iesus Christ, that they should do no harme to any other person, but to passe quietlie into the fields againe. All the beastes were obedient to their commandment, and went out by the same place where the priests came in, and passing thorough the middest of the cittie, they departed into the open fields without hurting any other person, which caused many to turne to the Christian faith.

The Emperor incensed to crueltie more then before, sent the Saints back to prison, and the next day he caused a great fornace to be made exceeding hott, and them to be cast into it. When the Saints were in the fier, they lifted their hands vnto heauen, & because the flame did them no harme, they songe Himnes and praised God. The Emperor seing that neither the beastes, nor the fier would do them any hurt, cried out in a great rage, and said the blessed Saints were inchanters, and that they did those thinges by art magicke, but many of the people said not so, for they seing so great miracles, were conuerted to the faith, and baptised by Apollonius Bishop of that cittie. Among these, one was Calicerus, much fauoured and very inward with the Emperour. When the Emperour knew that he was Christian, he put him to death. The Emperour perceiuing that the greater part of the people fauoured the two bretheren, and doubting least there might arise some tumult and vproare in the cittie, determined to depart from Brixia, and to lead the Saints to a place where he might torment them without any suspition.

The Emperor departed first, & went vnto Millaine, and gaue order that they should bring the Saints thither. In which iourney they susteined much paine &

trouble. Being come to Millaine, & brought to the Emperors presence, he said vnto them: You miserable caytiues, you see that I haue taken you out of your citty: that whereunto I perswaded you there, I perswade vnto you now also, to witt; that you would forsake this dead God whom you worshipp, and adore our Gods which be immortall. If you will not followe my counsell, prepare your selues to suffer the greatest torments that may be inuented. The blessed martyrs replied: Sacrifice and adoration belongeth only to Iesus Christ, which was dead, and is aliue, and sitteth at the right hand of the Father. As for your Gods which you call immortall, be assured, ô Cæsar, giue vs the greatest torments that you can, we will neuer adore them; for they be not Gods, but diuels of hell, and they cannot reward them that do adore and worship them with any thing, but euerlasting fier and torment. These wordes moued the Emperor to great indignation, wherefore he caused the hands and feet of them both to be bound, and to be laid flat vpon the ground, with their faces vpward, and melted lead to be powred into their mouthes, that it might depriue them of their speach, and also of their liues. The officers were about to execute the Emperors will, but the lead would not enter into the mouth of the Saint, but boiled vpward so furiously, that it fell vpon the executioners, and burned them in diuers parts of their bodies.

The Tyrant was not tyred with this, but caused them to be put vpon the torture, and hoisted them vp alofte. Then he aplied to their sides certaine plates of hott Iron, but the Saints made no shewe of feeling any paine. The Emperor called aloud to bring Towe, Brimstone, and Oyle, in great quantitie, and laid it round about the Engine where the Saints lay, & put fier therto to burne altogether, as if he would haue said. I care not for reseruing any punishment or torments for any other malefactors, so I may destroy this people out of the world. This was the opinion that the Tyrants had of the martyrs, reputing them to be the worst people in the world; but this was no great maruaile, since the enemies of Iesus Christ iudged him to be worse then Barrabas, who was a thiefe, a homicide, a manqueller, and sedicious, when they said with a loude voice, that he was more worthy to liue then Iesus Christ. These great torments which Faustinus and Iouita did suffer, were not sufficient to make them change their cheerefull countenances, but that they songe Himnes, and praised God in the midst of the fier, so that many of the people present, not regarding the Emperor, cryed out aloud. *Great is the God of the Christians*, and many also beleeued in him.

The Emperor remained in great confusion, & not knowing what to do herein, comanded them againe to prison, but for that he had occasion to go shortlie to Rome his will was, that the Martyrs should be led thither also, who in all that voyage, yea, and in Rome also, did suffer much sorrow and affliction. The

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Emperor being at that time much busied in the affaires of the comon wealth, gaue a comission vnto a gouernour called Aurelianus, that he should conuey them backe to Brixia, and if they remained constant in their religion, to put them to death. While these thinges were in doing, Pope Euaristus, who at that time held the seat of S. Peter, had good oportunitie to visit, to comfort, and to encourage them to suffer martyrdome for the loue of Christ Iesus with a willing mind. The two brothers were led backe againe to Brixia, and were receiued in that citty with great ioy by Apollonius their prelate and by many other Christians, who were neuer satisfied nor satiate with embracing them, and kissinge the skars and markes of their woundes, which they had receiued in their bodies. At the last, they were beheadded neere vnto Brixia, a little without the gate as they go to Cremona. Their martyrdome was vpon the 19. of Feb. and the same day the Church celebrateth it. It was in yeare of our Lord 119. and in the raigne of Adrianus, Baronius saith. 122.

The life of S. Simeon Bishop and Martyr. Feb. 18.

When the worthy King Dauid was most feruent in his praier, amonge other thinges that he requested of God, this was one. Lord I beseech thee, that thou wilt not forsake me vntill I be an old man, neither in mine old age. The Prophet would not say, that he should haue care of him till then, and then leaue him, but that then he would helpe him at that time, for then he had as much neede as at anytime before, and mens strenght failing, they haue more neede of assistance from God. The same praier we may thinke S. Simeon that came of the familie of Dauid made, for the which, and for that he was a Christian, he endured many great torments, and lastly death; being of the age of 120 yeares, making all them who were present at his martyrdome, to be astonished and amased, who thought it impossible, that a man of so great yeares, could suffer and support so great a martyrdome as he endured. This was the fauour giuen him by God which he had requested. His life written by Eusebius Cæsariensis, Egesippus, and Vsuardus, was in this manner.

After the death of S. Iames the lesse surnamed the Iust, who was Bishop of Ierusalem (who was throwne headlong from the pinacle of the temple, & thrust thorough with a lance whereof he died, for that he confessed Iesus Christ to be the trewe God) there were assembled together certaine of the disciples of Christ that yet liued, with some prelates and priests, to choose a Bishop in place of Iames. They all named Simeon the sonne of Cleophas, as one worthy to succeede in that dignitie. This man being elected Bishop of Ierusalem by the death of Iames, resided there but a while, not for that he wanted time, for

he liued many yeeres after, but for in that the destruction of Ierusalé which Titus and Vespasian made, the Christians who were there had a reuelation from God to depart from Ierusalem to auoid the danger which was to succeed, they departed all out of the cittie, and deuided themselues into diuers countries. Simeon also trauailing ouer diuers lands, taught still the faith of Christ Iesus, conuerting many soules vnto him, till he was of the age of 120. yeeres.

Traiane, who at that time was Emperour, had made two edicts or proclamations. In the one he comanded that all they that were Christians, & would perseuer in their faith, should be put to death. In the other he ordained, that all they that were of the stock or lignage of Dauid, should be also depriued of their liues. Simeon was taken, aswell for the one, as for the other, and deliuered to one Atticus, who had beene Consull, and was to heare and decide his cause. Traiane had made this second proclamation, for that he heard some Iewes say, that from the blood of Dauid should be borne a King, that should be Lord ouer the whole world. Wherefore to secure his estate he would haue them all put to death. Atticus knowing the entention of Traiane, said: the Emperor may be secure that this man will not take from him the Empire, although he be of the lignage of Dauid, and therefore he shall not die for that; but let vs go to the second, which is: that he is a Christian, from which if he do recant, we will pardon him his life. Vpon this matter he made some demandes, but finding him to be firme, he comanded that some torments should be giuen him, but neither Egisippus, nor Vsuardus declare what the torments were; only they say that the good old man made all the standers by, and the Iudge also amased, and astonished, seing with what courage, and how valiantly he bore and supported them, alwaies praising and lauding Iesus Christ without ende. Atticus moued to indignation thereat said: becausse thou praisest so much thy God crucified, thou shall die the same death that he did, and so he was crucified. The good old man died on the Crosse, & his body remained hanging thereon, but his soule ascended into heauen, to enioy the eternall rewardes which God hath prepared for his elect. God of his mercy make vs partakers of them. Amen. The Church celebrateth the feast of this Saint vpon the 18. of Feb. in the yeare of our Lord 109. or there about. Traiane being Emperor of Rome.

The Chaire of S. Peter in Antioch. Feb. 22.

MAttathias Father to the Machabees drawing neere to his end, and hauing all his sonnes about him, aduised them in what sort they should defend themselues from their enemies, and how the people of God should be encreased. That this thing

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might haue good succeſſe, he ſaid to them: You haue among you for your brother Simeon, he is a man of counſell, obey him, and he shalbe your Father. We may ſay ſittlie, that the Sonne of God Chriſt Ieſus figured in Mattathias, ſaid theſe wordes to the Colledge of the Apoſtles when he would aſcend into heauen, to the ende the Chriſtian people might encreaſe. I haue left among you Simon Peter, who is your brother in the Apoſtlesbippe. He is a man of great counſell, he that will not be ruled by him, shall periſh without remedy. Hearken vnto him and obey him, for he shalbe your Father, he shalbe your Head, and as vnto your Father, and as vnto your head, would I haue you to obey him.

CHriſt Ieſus hauing elected Simon Peter for Head of his Church, and the Apoſtles deuiding among themſelues the Prouinces and kingdomes where they were to preach the Ghoſpell of Chriſt, Antioch fel to the lotte of S. Peter, and thither he went and preached in that cittie. Although there were ſome there that heard him willingly, receaued his doctrine, and were Baptiſed, yet were there others that contradicted him, and alſo gaue knowledge of him to Theophilus Prince of Antioch, who firſt comitted him to priſon as an inuentor of a new Religion. Afterwardes in certaine reaſoninges that he had with him about the faith that he preached, hearinge him ſay that Ieſus Chriſt (whom the ghoſpell confeſſeth to be God, and whom euery Chriſtian muſt of neceſſitie confeſſe ſo to be) was God, which dyed on the Croſſe, he ſaid: This fellowe is a foole, away with him, I will heare no more of his wordes. And for that he was ſo reputed by euery one, in deriſion and ſcorne they cut all his haire about the midle of his head, leauing a circle round about his head in maner of a crowne. This that was then done to S. Peter in skorne, the Eccleſiaſticall people vſe now for an honour, and is called the Tonſure, as ſaith Dioniſius Areopagita, and it ſignifieth three things. Firſt, it ſignifieth the Chaſtitie and Puritie that they ought to haue that beare it, for when they giue the Tonſure, they cut of the haires which gather and hold filth & ſluttiſhnes. The ſecond ſignification, is, that the Eccleſiaſticall perſons ought not to go too neat or fine, ſince they cut the haire which God gaue vnto man for an ornament. The third ſignification is, that they ſhould haue nothing betweene God and them, and that they ſhould do all their workes in God, and for God. The Tonſure is alſo of a Circuler forme without corner; which giueth them to vnderſtand to be true of their worde. For as S. Hierome ſaith, the truth loueth no corners nor double dealing. When Peter ſaw himſelfe handled in this ſorte, he deſired Theophilus to giue him audience once againe, which he granted vnto him. Then ſaid Peter: Thou art ſcandalized becauſe I ſaid the God that I adore died vpon the Croſſe, I told thee before that he was made Man, and being Man, you need not take it for ſuch a marueile that he died, for it is the naturall property of a man to die: ſo that, if he died then on the Croſſe, you muſt vnderſtand

that it was of his owne will, and that with his death he gaue life to all mankinde, makinge attonement betweene them and his eternall Father: And as he said he died, so I certifie thee that he roſe againe, by his owne power and vertue, hauing firſt raiſed to life diuers others that were dead. Then Theophilus replied: Hould your peace, and hearken what I ſay. I am content ſaid the Apoſtle. Thē Theophilus replied. Thou ſaiſt that this thy God doth raiſe ſome from death. If thou in his name wilt raiſe my ſonne which is lately dead, I will beleeue that this which thou ſaiſt & preacheſt is the truth. The Apoſtle was content with his ſpeach, and went vnto the ſepulchre of the yong man, and by the power of the name of Ieſus, raiſed him to life, which was the cauſe that Theophilus, and all the cittie beleeued in Chriſt.

Peter gouerned this Church ſeauen yeeres, vntill that by reuelation from Heauen, and by the eſpeciall comandement of God, he tranſlated his chaire to Rome, where he helde it, 25. yeeres, leauing that place vnto his Succeſſors for euer. The day wherein the Biſhoplike Seate of S. Peter was openly ordained in Antioch, was on the 22. day of Februarie, the Catholique Church hath great reaſon to hold a feaſt hereof, ſince as S. Auguſtin ſaith, it was as the Birth day, the beginning, and Originall of the Church, ſince from that time to this, the faithfull haue a place to reſort vnto, in all their doubtes and difficulties, and be aſſured, that thoſe thinges that be anſwered, or ſpoken out of that Chaire, be moſt certaine, trew, and infallible, if they be of matters of beliefe, or of thinges that be neceſſary toward the atainement of euerlaſting life. Of which God make vs worthy for his infinite mercy. Amen. Of this ſolemnitie writeth Iuo Carnotenſis, in the laſt ſermon: and of the ſtorie of Theophilus related before, S. Clement maketh mention, in his tenth booke of his Recognitions, with ſome authors of our time, who affirme that this Theophilus was the ſame, vnto whom Saint Luke wrote the booke of the Acts of the Apoſtles.

The life of S. Mathias Apoſtle. Feb. 24.

THe falſe treaſon and Sacriledge of Iudas (that euill diſciple of Ieſus Chriſt) being reuciled to that worthy King Dauid, he opened his mouth with a holie zeale, and loaded him with great maledictions; ſpending in the ſame the greateſt part of the Pſalme. Which afterward the Holy Ghoſt by the mouth of S. Peter (when he meant to ſet one in that ſeate, that the perfidious man had leſte voide) aplied vnto him. By which is plainly ſeene, that Dauid ſpoke of Iudas. Theſe wordes be among other of that Pſalme. Let his daies be fewe, and let another man take his Biſhopricke, ſeate and dignitie. This was fulfilled according to the letter. For after this curſed Apoſtata had made thee-

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ed matche, he hanged himſelfe vpon a tree, and ſo died. Alſo the ſecond part was fulfilled, for his Biſhopricke, ſeat, and dignity was giuen to another, which was to the glorious Mathias, whoſe life we now write, taking that which happened (vntill his election) out of S. Luke in the Acts of the Apoſtles: and of his preaching and death, we take out of Clemens Alexandrinus, Euſebius Ceſarienſis, and other authors.

SAint Mathias was an Hebrew, and of the Trybe of Iuda. He was one of the firſt that followed Ieſus Chriſt to heare his doctrine, when he began firſt to preach. He was one of the ſeuenty two Diſciples whom the ſonne of God ſent by two, and two, to preach the Ghoſpell. There is no particuler mention made of him vntill the daies betweene the Aſcenſion of Chriſt into Heauen, and the coming of the Holy Ghoſt. When the Apoſtles were aſſembled together in Ieruſalem, the Apoſtle S. Peter as Head and principall, would exerciſe his office and prouide a ſucceſſor in the place of Iudas the traitor. Whereupon he ſpoke vnto the other diſciples in this ſort. Men and brethren, the Scriptures muſt be fulfilled which the Holy Ghoſte ſpoke by the mouth of Dauid as concerning the deede of traiterous Iudas, who being an Apoſtle reuolted, and was captaine of them that tooke Ieſus Chriſt. He ſolde him, but did not enioy the price that therefore was giuen him, but gaue backe the mony to them that gaue it vnto him, wherewith they bought a Potters field wherin to bury ſtrangers that died in the Cittie. This miſerable man then (as is knowne to euery one) hanged him ſelfe vpon a tree, and burſt in the middeſt, and his bowells fell to the ground. It is neceſſary to be done by him as it is ſaid in the Pſalme, to witt: that his Biſhopricke, ſeate, and dignitie be giuen to another.

Before we proceed any further, it ſhalbe good for vs to be aduiſed of ſome conſiderations, that we may gather out of thoſe things that haue bene ſpoken. One of them ſhalbe, that none truſt too much to him ſelfe, although he ſee him ſelfe fauoured of God. For we ſee that Iudas was an Apoſtle as other were, and ſo fauoured of God, that he did miracles, driue out diuelles, healed the ſicke, and perchaunce he raiſed ſome dead men to life. Yet he fell to this diſpleaſure of God and to this miſery. He that ſtandeth on his feete, let him take heed leſt he fall (ſaith Saint Paule to the Corinthians). Let no man thincke himſelfe ſecure, although as he thincketh he hath led a very vertuous life. The wind doth beate together the branches of the high trees, more then thoſe that be lowe: the diuell maketh greateſt warre againſt thoſe that he ſeeth to be very good, who therefore haue moſt cauſe to feare. You may alſo conſider, that in this place, S. Peter calleth Iudas, the captaine of thoſe that tooke Chriſt. For it is ordinarily ſeene, that he that is once good, if perchaunce he fal to any euil, there is none worſe then he.

You may alſo imagine how the diuell dealt with Iudas, when he perſwaded him

him to ſell Chriſt. He might ſay (as Theophilus noteth) that it was no great ſinne, for at other times the Iewes would haue taken him, and he fled out of their handes, and ſo he would do this time. He will eſcape out of their handes, (ſaid the diuell) and ſo thou ſhalt haue the mony. Thou ſhalt be furniſhed of mony for thy buſines, and although they take him he ſhall come in no danger of his life. The worſt they will do to him is but to baniſh him, and he is ſo mercifull, as he will preſently forgiue thee. This might the diuell ſay to Iudas, before he committed this Treaſon againſt his Maſter; but when he had committed it, then he would change and alter his ſtile, and make his fault ſeeme the moſt grieuous that euer was, and might ſay vnto him. O Traitor, with what face canſt thou looke vpon any man, hauing betrayed thy Maſter in this ſorte? Thou haſt betrayed him that alwaies did good vnto thee, & that would haue died for thee alſo, but for what cauſe didſt thou it? for the getting of a litle mony? I pray thee tell me, didſt thou not gaine more mony then this when thou waſt with him? Had he litle or great ſtore, that which he had he gaue vnto thee, and thou didſt ſpend it as thou wouldeſt. How dareſt thou come among the Apoſtles, or to his afflicted Mother, or to Mary Magdalene, for it is notoriouſly knowne that thou haſt ſolde him, and deliuered him into the hands of his enemies. Go make away or hang thy ſelfe. It is leſſe euill for thee to end this life once, then to abide ſo many reproaches. This might the deuill ſay to him vntill he had brought him to hang himſelfe. This is the cuſtome of the diuell, that to make a man commit ſin, he doth make it eaſie and make it ſeeme litle, but afterward when it is committed, he maketh it ſeeme great and hainous. Iudas deſpaired, and this ſinne was greater then the firſt. God delighteth much in mercy, and he that deſpaireth, it ſeemeth to him that his ſinne is greater then Gods mercy, as the deſperate Cain ſaid. Hereof it cometh, that this ſinne is irremiſſible, and God doth chaſtice it ſo rigorouſly, as it hapened to Iudas whoſe ſinne was vnpardonable, and therefore was puniſhed of God ſo ſeuerelie, that he drenched his ſoule in hell, and his body burſt in ſunder, pouring out his bowells vpon the ground.

Then ſaid Saint Peter: the Seate of this infortunate man is void, and here be perſons worthy of the place. Let vs ſee who deſerueth it, and they ſaide it ſeemeth to the Colledge of the Apoſtles, that the propoſition of S. Peter is very reaſonable, and ſo out of the ſeuentie two Diſciples, they elected two, to wit. Ioſeph that was called Iuſt: and Mathias. The maſter of the Hiſtory ſaith: that Ioſeph that had not the dignity was called Iuſte, and Mathias that obteined it, had not that name, nor any other of authority. Of this he rendreth this reaſon, and ſaith: It was the will of God that ſo it ſhould be, for that it ſhould not be thought, that Ioſeph miſſed of that dignity becauſe he was euill, and to Mathias it was ſufficient that he obteined the ſame. Wherby it was entended that he

he was a iuſte & a holie man. The Apoſtles hauing choſen two diſciples out from the reſt, fell to praier, deſiring God to chooſe that man that was moſt fit for that dignity. In this doing we be taught, that in difficult matters, we muſt haue recourſe to God, & for our partes we muſt do as much as lyeth in vs, & ſo did they. They had recourſe to God, and caſt the Lotts in this ſort. They made the two elected to ſtand in the mideſt, and then falling on their knees, ſpoke vnto God. Thou Lorde, who knoweſt the hartes of all men, ſhew vnto vs which thou chooſeſt of theſe two, that they may ſuccede in the place of Iudas. The praier being made, the lotte fell vpon Mathias.

Saint Dioniſius ſaith, that the lotte was a brightneſſe, that fel vpon Mathias. Saint Auſten ſaith the ſame. Origen alſo is of the ſame opinion, & ſaith, that as the fire that fell frō heauen vpon the ſacrifice of Abel, & vpon the Bul that Elyas ſacrifiſed, was called a lotte, ſo alſo the brightneſſe that fel vpō Mathias is called a lotte. He being by this meanes declared an Apoſtle, was accoūted in the number of the Twelue. We may beleeue, that all they that were preſent, went vnto him, to gratifie and reioyſe with him, for his new dignity, aduiſing him, that if the Office which was giuen to him was great, the obligation and charge that he tooke vpon him was not ſmale, and that he ſhould therefore haue great care, to render a good account thereof, which he failed not to doe. Wherefore after the comminge of the Holie Ghoſt vpon the Colledge of the Apoſtles, and the diuiſion of the prouinces where euerie one ſhoulde preache, being made, manie authors affirme, that Saint Mathias preached in that Prouince that fell to his lotte, and conuerted many people. Yet a doubt it is where he preached, and what death he died. Dorotheus Biſhop of Tyrus, who lyued in the time of Conſtantinus Magnus, in the booke that he made of the liues of the Prophetts and Apoſtles ſaith: That Saint Mathias preached in the inner Ethiopia amōg Barbarians, & that he died there: Nicephorus Caliſtus ſaith, that he preached in Ethiopia, & that he trauailed from one coūtry to another, by the deſertes inhabited only by ſauadge beaſtes, and that at the end he was martiriſed there. Vſuardus, with ſome moderne writers, ſaith: That S. Mathias preached in Paleſtina, & thorough the country of Iudea, to the great proffit of ſoules. For he was very learned, and of vertuous life, and wrought many miracles. Certaine ſtubborne & pertinatious Iewes in their ſecte, ſeeing it, tooke him, & led him to the highe Prieſt, accuſing him that he preached a newe religion, which they tooke to be very erronious. To this accuſation, Mathias anſwered: That the thing that they charged him withall, to witt, that he was a Chriſtian, was not euill or reproachfull, but honorable and good. The highe Prieſt aſſigned him a time to aduiſe himſelfe, whether he would continew the faith of Chriſt, and abandon the ancient Lawe of Moyſes in the which he was brought vp and inſtructed from his childhoode. Mathias anſwered, that he

would alwaies saie and confesse that, which he at this time did confesse, to wit, that he was a Christian, and that he would be alwaies readie to die for the loue of Christ, and of his Ghospel. This answere altered the mind of the high Priest, whereupon he pronounced sentence of death against him. The Iudgment by the order of the highe Priest was, that he should be stoned to death, and then be behedded, and execution ensued thereupon accordingly. For first, he was stoned, and then being not fully dead, was behedded. In processe of time, his body was caried to Rome, and from thence to Augusta, which is the Metropolitane cittie of Treueris in Germanie. S. Helena, Mother of Constantine the Emperour, was she that caused it to be caried thither, as saith the famous Doctor Iohn Ekius, in the life of this glorious Apostle. The Church celebrateth this his feast the 24. of Febr. which was the day of his Martyrdome, the yeare of our Lord. 66. or there aboutes, Nero being Emperour of Rome. In the memory of the reliques of Rome, it is said, that the bodie of S. Mathias is in the Church of S. Marie Major. It may be that part is in Rome, and part was caried to Augusta, yet it is cleere that the heade is in Rome where it is shewed publickly.

MARCH.

The life of S. Lucius Pope and Martyr. *March 4.*
Taken forth of F. Ribadeinera.

AT the banishment which S. Cornelius Pope and martyr endured for our Sauiour Iesus Christ, he was accompanied with S. Lucius who was a Priest and sonne of Porphirie a Roman cittisen, who after the martyrdome of S. Cornelius, succeeded him in the Apostolique seate, in the times of the Emperors Gallus and Volusius, by whom he also was sent into exile, and after by the will of our Lord, restored againe to his seate. S. Cyprian wrote an epistle vnto him to congratulat him for his returne, wherin amongst other thinges, he speaketh these wordes vnto him.

It is not long since (my most deare brother) that I reioyced my selfe by letter with you, when our Lord honored you with the degree of Priest and of Confessor, for the gouernment of his Church; We congratulat you now a new, and your companions also, with all the other bretheren, for that he hath restored you vnto your Church with the same glorie, and to your great praise, to the end that his flock should not be diminished of a Pastor, nor his barke of a Pilot to conduct her, nor his people of a gouernour, and that by the

that he had ordained your exile, not to deprive the Church of her Bishop, but to the end that he should returne more riche of merits and of victories. For the dignitie of Martyrdome was not diminished in the three children, which issued sound and safe forth of the fournace of Babilon: and Daniell wanted not to be perfect, and worthie of great praise, for having been preserued by the living God from the Lyons, to whom he was exposed to be deuoured. Amongst the Confessors of Iesus Christ, the martyrdome which is deferred, doth not diminish the merit of their confession, but it doth witnes the greatnes of the support and protection of almightie God.

The same S. Cyprian, greatly praiseth him in another epistle, together with his predecessor Pope Cornelius, and saith that they were repleniſhed with the Holie Ghost, and were glorious martyrs of our Lord. S. Lucius commanded, that two Priests and three Deacons, should alwayes accompanie a Bishop, to be as witnesses and iudges of his life, to the end that their presence should inuite him to leade a regular life, & that no man should be so bould as to speake anie euill, knowing that he had witnesses to prooue his innocencie. Almightie God to chastice the Gentils, who stranglie persecuted our holy religion, and were neuer satisfied with the blood of Christians, sent in his time a great plague, that lasted for the space of ten whole yeares, which came forth of Ethiopia, and dispersed it selfe thorough all the prouinces of the world. And scarce was there cittie, village, or house, which was not smitten, & that with such rigour, that there died more then halfe of the inhabitants of the earth. *Cyp. epist. 58.*

S. Lucius gaue twice holie orders, wherein he made four Priests, four Deacons, and seauen Bishops. He was crowned with Martyrdome, vnder the Emperors, Gallus and Volusian, albeit the Roman Martyrologe and other authors, affirme that he died in the persecution of Valerian, because from the time that he was Censour, he enacted lawes against the Christians, which those Emperors obserued afterwards, and Valerian himselfe. As S. Lucius was led to his Martyrdome, he recommanded the Church, and his flock to Steuē his Archdeacon, who succeeded him in the papacie. Eusebius saith, that Lucius was but eight monthes Pope, but hauing geuen orders twice, as is related in the booke of the Bishops of Rome, it must necessarily be that he was Pope longer. He dyed the yeare of our Lord 290. and was buried in the Churchyard of Calixtus: and Clement the eight, in the reformed Breuiarie, hath placed the feast of S. Lucius Pope and martyr, vpon the 4. day of March. All the Roman martyrologes, Beda, Vsuardus, and Adon, make mention of him. *In Chron. & in hist. l. 7. cap. 24.*

The life of S. Thomas of Aquine. March. 7.

THE Holie Ghoſt in Eccleſiaſticus, commendeth a high Prieſt called Simon the ſonne of Onyas, and ſpeaketh of him many thinges to his glorie, to wit; that he repaired the Temple, that he reformed the maners of the people of Ieruſalem, and that he conuerted many ſoules to God. He doth liken him to the morning Starre, to the Moone in the full, and to the Sunne it ſelfe, ſaying: As it ſhineth in the World, ſo he ſhone in the Temple of God. There was no Roſe, no Lillie, or other odoriferous thing, nor fruitfull tree, nor veſſell of gold adorned with pearles, vnto which he was not likened. Then he concludeth his commendations and praiſes with theſe ſpeeches. When he would ſacrifice to God vpon the Altar, God accepted and receiued the ſacrifice at his handes cheerefully, and made therof great account, hauing reſpect to the perſon that offered it. Cap. 50.

All this which this booke ſayeth of this Prieſt, may righly and fitly be vnderſtood and applied to the glorious Doctor S. Thomas of Aquine, who ſeemed to be comparable and equall (like a garment cut by the ſame meaſure) to him, for he (euen as the other did) repaired the Temple of God and his Church, and with his doctrine reformed the people, & conuerted many ſoules vnto God. He was the expected morning Starre, and was gladlie receiued by the World, who had neede of ſuch a man. He was the full Moone, for there was no miſsing in him any vertue requiſite in one of perfection. He was the Sunne in the Temple of God, ſhining very bright, and giuing light to the blinde, for we may iuſtlie ſaye, that the man who keepeth nere vnto him and followeth his doctrine, as well in matters of faith, as rules of good life, ſhall walke ſecurely without any daunger of falling into error, as many vnfortunat heretickes doe; who not only will not receiue his doctrine, but alſo doe deſpiſe, ſcoffe, and deride the ſame. And for the floures to which Simon is likened, they do moſt fitlie and conueniently agree vnto S. Thomas, for the odoriferous ſmell of his honeſt and vertuous conuerſation, and purity of life. The fruitfull trees are like to him, for he is one of the holy Doctors, which profit and doe much good in the Church of God with the fruit of his doctrine. In ſuch maner that you ſhall not find any famous confeſſor or preacher in the Church, but you may iuſtlie call him a fruit of this diuine tree. The moſt that is learned in the ſchooles at this day, is learned out of S. Thomas. He was alſo a veſſel alwaies replenished with the pretious liquor of heauenly grace, wherof it enſued, that going to the Altar to offer the ſacrifice of the body and blond of Chriſt which is in the Maſſe (this glorious Saint being ſo deuoute vnto the B. Sacrament, as is ſeene in the office that he made therof) God did receiue him with a cheerefull countenance, and made account of the perſon who was ſo acceptable, and who offered vnto him. Laurence Surius a Carthuſian, collected the life of this glorious Saint out of diuers graue Authors, but eſpecially out of Ioannes Gerſonius in this manner.

Saint

SAint Thomas was borne of a noble houſe and of an honourable linage, as to this day be they of the family of Aquino frō whom he deſcended: his father was called Landolfus, his mother Theodora, & he was borne in the city of Naples. It happened that whē his mother was with child with him, a holy Hermite that liued a ſolitary life in a mountaine of Cāpania (who as his name was Bonus, ſo was he alſo holy in life) came vnto her to a caſtell called Roccaſecca, & ſaid by the ſpirite of prophecy: Be ioyful Lady Theodora, for you ſhall bring forth a ſōne that ſhalbe called Thomas, who ſhalbe renowned in al the world for his life & doctrine, & ſhall take the rule and order of S. Dominick. She hearing theſe wordes, lifting vp her eies to heauen ſayed: *The will of God be done & his name be alwaies bleſſed.* The child being yong, the nurſe did waſhe him in a bathe. The litle infant took vp a paper from the ground which the nurſe would haue taken out of his hand, but the child cried ſo earneſtly that ſhee let it alone & told it to the mother, who hauing a deſire to ſee what was in the paper, took it by force out of the childs hand, & ſhee ſawe there was written in it the Aue Maria: ſhe gaue it him againe to ſtill him, & when he had it he put it into his mouth and ſwallowed it, leaſt they ſhold take it any more from him, giuing hereby occaſiō of great ſpeeche to the cōmon people, & wonder to the learned. Till he was fiue yeares old they vſed if he cryed for any cauſe, to giue him a booke in his hand and he would be quier; and great delight he tooke to toſſe & turne the leafes. Being fiue yeare old, his father ſent him to the monaſtery of S. Benedict in Mount Caſſino, to learne his booke & conuerſation of a Religious mā who tooke a particular charge of him. The litle child asked the Religious man oftentimes, ſaying: *Father tell me, what thing is God?* and whatſoeuer the Religious man anſwered, he kept well in mynd and forgot not.

There were many other litle childrē (ſonnes to mē of great account in Italy) in that monaſtery, & if Thomas ſaw any of them vnruly or vnquier, he would auoid their company; ſo that all the children that kept him company were of very good behauiour. He vſed to ſpeak very litle, which cuſtome he reteined all his life, and neuer was any youthly vaine tricks found in him. He vſually (euen from his infancy) accuſtomed, to retire himſelfe euery day to make his praier, wherin he would cōtinew two whole houres. He ſtaied in Mount Caſſino till he was ten yeere old, at which time his father ſent him to Naples to ſtudy. It was ſtrange to ſee how much he proffited in *Grammer, Retorique, Logique,* and the other liberall arts in very ſmall time. It was bruted thorough the cittie how Thomas ſurmounted his yeares by vertue. On a time a religious mā of S. Dominicks order ſawe him, & it ſeemed to him that frō his face iſſued beames very bright, which cauſed him not a litle to wonder and to giue iudgment of him euen as it proued afterward. He had alwaies a great care to keepe himſelfe out of euill company, but he ſought to be among them that were vertuous &

good, and would conferre with thē, thincking that as he doubted to haue damage by the one, so he hoped to reape good by the other: One day he reasoned a good space with a Dominicā fryer called frier Iohn of S. Iulie, a man of great holines, who considering the vertue & ability of S. Thomas, persuaded him to forsake the world & to enter into religion. Litle needed his perswasion to him that desired the same withal his hart. Being of the age of thirtene yeares making no account of his noble bloude wherof he came, or of the riches, pompe & greatnes of his fathers house, he tooke the habite of the order of S. Dominick, verifying in himselfe that which Dauid saith: *I haue chosen rather to be an abiect in the house of our Lord, then to dwel in the habitation of the wicked*, and to be honored and fauoured of them. Frier *Thomas de Lentino* who at that time was Pryor in Naples & after was patriarch of Ierusalem, gaue him the habite. This thing being spred and spoken of among the Nobilitie of Naples, euery one wōdering considering what a yong man of rare qualitie, and great hope had done. Some praised and commended him, and followed his example, aswell men as women of the like age, and entred into diuers religious orders: others dispraised and discommended him, for that rashlie and so yong, he had settled his determination, blamyng the Pryor and all the couent for giuing him the habite.

His mother also although, she was a vertuous woman, being transported by motherly affection, seemed to be much displeased therat. For which cause accompanied as was fitting for her estate, she went to Naples vnto the couent of the Dominicans, and requested to speake & see her sonne. The friers doubting that the prayers & teares of the mother (which she shed aboundantly) might alter the mind of the youth, would not suffer her to speak with him; yet she told them, that she ment not to draw him from his resolution, for shee knew before he was borne, that he should be a religious man, by that the Heremite had fore-tould, and that she would encourage him to be firme and constant in his good purpose. For all this the friers would not permitt her to see him. Then they sent him to Rome & from thence to Parys. The mother followed after to Rome thincking to find him there, but perceiuing that Thomas was gone from thence also, she grew in choller, & out of patience. Thomas had two brothers, one was called Landolfus, & the other Arnoldus, both serued in the cāpe of the Emperor Frederick the second, in place of credit. To these the mother wrote & desired thē to make meanes that Thomas should not depart out of Italy to goe into Fraunce. The two brothers perceiuing how things stood, were much moued, and certified the Emperor therof: who gaue them authority to set watch in all places where they thought their brother might passe. They with such diligence, that shortly after they tooke him, & conducted him to his mother, who much reioyced to see him. The religious men of S. Dominicks order were no lesse greiued, that a yong man of such expectation was taken from them

h em. The mother laboured as much as lay in her to perſwade Thomas to re-
in quiſhe his religious habite which alway he wore: but ſtil he was more firme,
& conſtant to reteine it: wherefore ſhe cauſed him to be locked vp in a caſtel,
nd ſett men to keepe him, vntill he yeelded to accompliſh her deſire.

In this meane while the Father Dominicans complained to Pope Innocent
he fourth, of the violence done to them. The Pope weyghing & conſidering
he reaſons the Fryers had alleaged, wrote to the Emperor hereof. When
he Emperor vnderſtood the Popes minde, he impriſoned them that had de-
eined Thomas, though within fewe daies he ſett them at liberty againe. The
rothers of the Saint went vnto him, and endeuoured to perſwade him to be
bedient vnto his mother, but for that he continued firme and conſtant, they
auſed their two ſiſters to come alſo, to ſee if by their reaſons and perſwaſiõs
ey could draw him to alter his mynde.

By talking with them it followed, that he remayned not only firme and con-
ant in his purpoſe, but one of his ſiſters ſtripping her ſelfe out of her rich and
oſtlie attire, put on more courſe and ſimpler array, & went preſently to lead
religious life in a monaſterie; neither could her mother or brethren, with-
old or ſtay her by anye meanes. For this cauſe the two brethren encreaſed
eir indignation againſt Thomas, and coming into the roome where he was
pt, they reuiled him with many oprobrious wordes; they tooke his fryers
ed and tore it into many pieces, leauing him naked, they thincking that for
ame-faſtnes he would haue chaunged his mynd. The Saint ſupportinge ech
ing with patience, aſſoone as his brethrẽ were gone, tooke the rent pieces of
s habite, & tacking thẽ together in the beſt maner he could, couered his bo-
e againe, & tooke the wrongs his brethren offered him, as pearles to ſet in his
owne of patience. His brethren deuiſed euery day how they might make
homas alter his mynd; among other they found out this diabolical deuiſe.

They had notice of a beautifull, but a moſt lewed curtiſan, who had a fine
ng, and led a wicked life in a place thereby. To her they went, and with large
ers mooued her to goe vnto Thomas, and with her amorous talke & wan-
n ſpeaches to bring him to lewdnes. The naughtie woman promiſed to doe
much as ſhe might; and being neatly and brauely arrayed, went to the place
ere the yong man lay, and with a falſe and fained ſmilinge, talked ſo as ſhe
ought was for the purpoſe, and ſoe as the deuill inſtructed her, to make the
int to fal into mortall ſinne & to offend God. When Thomas ſawe himſelfe
daungerouſly aſſaulted, he lifted vp his hart & eyes vnto heauen, & deſired
riſt & his B. Mother to help him to make reſiſtaunce. His prayer was ſhort,
t yet it gaue him courage, ſo that taking a brand out of the fyre, he rãne to-
rd the harlot therwith, who fled away with more feare, then ſhe entred with
pudency. The holy Saint bolted the dore, and with the ſame brand made a

Croſſe

Croſſe on the wall, and falling on his knees before the ſame, with teares deſi[re] of God to graunt him the gifte of perpetuall chaſtitie.

While he praied thus he fell a ſleepe, wherin appeered two Angells, which told him that God had heard his praier, and graunted his requeſt. Moreouer they ſaid vnto him. Know that God hath ſent vs to gird thee with this girdle of chaſtity, ſo that it ſhalbe with thee continually, and there ſhall be no meanes to take it from thee. With that the Angells girded him ſo hard, that it cauſed him to cry out alowd, and the keepers ranne to ſee what the matter was, but the Saint would neuer vtter it till a litle before his death, at which time he told it to Frier Reginald. It is ſaid of him, that frō that day he eſchued the cōpanie of women aſmuch as he could, yea he would flye from them, as one would from a ſerpent, vnles it were for ſome ſpeciall and important buſines.

He continued two whole yeares locked vp in this ſort, in which ſpace Frye Iohn of Sainte Iulien, who perſwaded him to be a religious man, viſited him now and then, and ſecretly brought him the religious habite vnder his owne, and then putting it off, gaue it to Thomas. He alſo comforted and encouraged him to perſeuer, for that at the end he ſhould be ſett at large to followe his owne mynd. Laſtly, his mother fearing to incurre the indignation of God, apointed that he ſhould be let downe by a ladder from a windowe (her ſelfe faining to be ignoraunt of the deuiſe) where ſome of the Fryers ſtaied for him, who with ſpeed led him to Naples, and from thence to Rome, and after a few daies they ſent him to Parys, and laſtlie, he ſtaied at Colloine in Germanie where Albertus Magnus lyued the only famous man in that time, for humane learning and alſo for diuinity, whome he and diuers others had for their maſter. The ſeculars much wondered at Thomas, for that he ſpoke very litle; and for that he was groſſe and full of fleſhe, they called him the dombe Oxe. His maſter was of another oppinion, for hearing him once diſpute (which he did more vpon obedience then of his owne mynd) he wondered at his ſharpeneſſe of witt, and ſaid to his other ſchollers: you call Thomas a dombe Oxe, you be deceaued, for I tell you one day he will bellow ſo loud in his teaching, that all the world ſhall heare it. He was thereafter highly eſteemed & regarded, both of his maſter and of the other his fellowe ſchollers, yet did he eſteeme himſelfe ſtill as the meaneſt.

Hauing heard ſo much of Theology as was ſufficient, he returned to Parys by the appointmēt of Albertus Magnus, and there he tooke the degree of maiſter and read publickly the Maſter of Sentences, & that very learnedly. He vſed in his reading a particuler methode, and alleaged ſuch liuely reaſons to cōfirme his ſpeeches, that euery one iudged that his vnderſtāding was illuminated by the eſpeciall guift of God. After he had expounded the maſter of Sētences, the great ſchoole of Parys hauing vnderſtanding of his ſufficiency, ability, & [per]

penes of witt, tooke order with the Prior of the conuent that Thomas ſhould be made Doctor. When he vnderſtood it, he refuſed, ſaying: He was not worthy, and that he was too yong, being not yet 30. yeares old. Studying heron in an euening he fell a ſleepe with his eyes ful of teares, and there appeared to him an old man, who asked him, why he was ſo full of ſorrowe, and made ſuch lamentations? Thomas anſwered; they would giue me a degree in ſchoole, of which I am vnworthy. The old man ſaid: Doubt not to receiue it, for God is well pleaſed that thou ſhouldeſt accept it, and obey thy ſuperiour: for a ſigne that it is ſo, when thou art to receiue the degree of Doctor, take for thy Theme or text, the verſe of Dauid that ſaith: *Rigans montes de ſuperioribus ſuis*: giuing him to vnderſtand hereby, that the moſt and principall part of his knowledge, was infuſed from aboue.

It happened that once he came at the feaſt of the Natiuitie of our Lord to a village neere Rome called Mollara, where Cardinall Richardo his eſpeciall freind lay. There came thither two Iewes, which were men of the greateſt account of thoſe that dwelt at Rome, and were well learned in their ſecte. The Cardinall ſet them and S. Thomas to diſpute together, and they fell hard to it. The Iewes ſaid: That Chriſt was not yet come. But the Saint proued effectually by the authority of the Prophets, that the Meſſias was come, and that they were deceaued in that they thought he ſhould come with power and maieſtie. For the Prophets ſpeake of two ſeuerall cominges, and that the laſt, when he ſhall come to iudge both the quicke & the dead ſhalbe with maieſty. In the firſt he came in lowely ſort, for he came to die. The Iewes were deceiued (ſaid he) thincking he ſhould come but once, and that with power & maieſty. Laſtly, he ſo conuinced them with his reaſons, and authorities, that they required time, in which if they could not find better and other reaſons, they would turne to the faith of Chriſt Ieſus. S. Thomas continued all that night in praier, & in the morning the two Iewes came to be made Chriſtians without any further diſputations. Hereby you may perceiue, that the praier of the holy man did aſmuch auaile, as his reaſons, allegations, and arguments.

It was a ſtraunge thing to ſee him at his praiers, for often times he was as in a traunce, & ſometimes the teares fell from his eyes. You ſhould haue ſeene no motion in him at al, more then in a ſtatue of marble. He ſaid maſſe euery day in moſt deuout ſort, and not content therewith, ordinarily he heard another. He was moſt temperate in the gouernment of his body; he was neuer idle; when he ceaſed from writing, he fell to reading; when he left reading to his ſchollers, he beſtowed his time in ſtudying the leſſons that he ſhould after read; and all the time he could ſpare there-from, he ſpent in praier, in which accuſtomably he deſired God to illuminate his vnderſtanding, that he might conceiue the truth, as well in that he read, as in that which he wrote. If he were inforced

ſometimes to keepe company, or to talke with any, he alwaies endeuored to ſpeake of ſome matter whereof that perſon might take profit and good.

It was his vſe alwaies when he ſhould preach, reade, or writte, firſt to kneele on the ground to make his prayer vnto God, and many times with teares, requeſting his aſſiſtaunce, for he knew that all knowledge, and euery good and perfect guift, came from aboue from the Father of light: By this good preparation it came, that that which before he vnderſtood, he vnderſtood more perfectly and exactly. This cauſed and moued him to ſay vnto frier Reginald his companion, that he had not gotten all his knowledge ſo much with his labour (although it was very great) as by prayer. His diſciples ſhould do right well to imitate him therein, as following him otherwiſe, and ſo ſhould their ſtudies come to a good end. Not as they doe (as S. Leo the Pope ſaith) who truſting on their witte, haue no recourſe to God, in confeſſing their frailtie, and ſo the knowledge and ſcience which to them ſhould be a light, turneth to darkeneſſe, and many times maketh them to runne headlong into errors. S. Thomas did ordinarily preach in all places where he came, to the great profit and good of the people that heard him.

On a time being at Naples, and minding to preach in the Church of S. Peter, as he was going vp into the pulpit, a woman that had the bloudy flux tooke hold of his habite, and forthwith ſhe was perfectly healed. He vſed often to read the booke of Ioannes Caſſianus of the Collations of the Fathers, which he did by the example of his Father S. Dominike, who vſed the ſame. S. Thomas did this for that his vnderſtanding ſhould not be tired with the continual ſpeculation of high things, but that repoſing in their examples and cleare doctrine (wherof that booke is full) he might be more apt and fit to ſpecular, more deep and difficult ſtudies. He was one time for certeine daies very much affliction in minde, for that he could not atteine to the ſence of a place of Iſay the Prophet, hauing begunne to write theron: for which cauſe he faſted and praied. One night frier Reginald perceiued him to talke in his cel with ſome other perſon, yet he knew well that he was alone: and ſtanding at the dore to liſten, he perceiued that one told him what he ſhould write, and expounded vnto him Iſay, as if he had read it out of a booke. Frier Reginald longing to know who it was that talked with Thomas, fell the next day at his feet, and deſired him for the loue of God, to declare vnto him who the man was that talked with him the laſt night in his cell. Thomas was at his wordes much aſtoniſhed, but ſeing he was charged ſo deepely, he made Frier Reginald to ſweare, that whileſt he liued he ſhould not diſcouer it, and then told him that he deſired God in his prayers many daies, that he would thorough the interceſſion of the Apoſtles S. Peter and S. Paul giue him grace that he might atteine to the perfect vnderſtanding of the Prophet Iſay, and that our Lord had graunted his requeſt, and

ſent them, that he might conceiue by their ſpeach aſmuch as he deſired. So that we may alſo ſay, that the old man which did commaund him to accept and receiue the degree of Doctor, was the Apoſtle Peter, who as head of the Church, had a deſire to haue it defended by the learning of ſo great a man.

The ſame Frier Regniald had one time a grieuous feuer, wherfore the bleſſed Doctor viſited him, and exhorted him to penance, and then he laid on his head ſome reliks of S. Agnes, which he carried alwaies about with him (for vnto that Saint he was very deuout) & bad him to beare deuotion vnto that Saint, which the ſickeman performing, he felt himſelfe whole on the inſtant. S. Thomas hauing compoſed the office of the B. Sacrament by the comaundement of Pope Vrban. 4. and being at Naples on his knees before the Crucifixe in prayer, the Crucifixe ſpoke to him and ſaied: *Thomas, thou haſte written well of me*, what reward requireſt thou? Thomas anſwered: *No other reward but thy ſelfe, ô Lord.* He was much affectionat to the doctrine of S. Auguſtine, and endeuored alwaies to imitate him; & vnto him happened ſome things, that before had happened to S. Aug. One of them was this. Being one day at the table of S. Lewis King of France, & another time with a Cardinall Legat of Toſcana, he gaue a great rappe on the table with his hand, ſaying: *I haue concluded againſt ſuch heretikes*, and forthwith willed them to take notes and to write that which God had reuealed to him. When this happened, the Prior of his couent ſatt by him, who ſeing what he did, and hearing what he ſaid, tooke him by his habite and ſaid to him: Father, remember you are at the Kinges table, and not at the table in our couent. The Saint was aſhamed therof and craued pardon ſaying: he knew not that he was in that place. This thing cauſed the king much to wonder, to ſee the holy man ſo buſied in his ſtudy.

Many times things happened to him when he was rapt in ſpirit or in an extaſie, that will hardly be beleeued, but yet they be moſt certaine by the teſtimony taken of them. One was, they cauteriſed one of his leggs, and for that he was in a traunce, he felt it not, nor made ſhew or ſigne to feele it. Another time, holding a candle in his hand, he fell into a deep ſtudie and was in a trance, all which time the candell burning, burned his hand and he neuer felt it.

Among all his other vertues he was moſt hũble, which euidently was ſhowed in that which hapened to him at his being in Bolognia. He walking in the cloiſter of his couent in profound meditation of his ſtudies. It hapened that a frier that was a ſtraunger deſirous to goe out for ſome occaſion of buſines, requeſted the Prior to let one goe in his companie. He badde him take the frier with whom he firſt mett in the couent: he meeting by happe with S. Thomas, badde him goe with him, for ſo the Prior had commaunded. The B. man anſwered not a woord, but bowing his head went with the Father, who tired him by walking vp and downe the towne as his buſines lay, and ſometimes for that he

walked not fast, he said to him, I haue indeed a lasy companion, considering the many businesses I haue to dispatch. The holy man answered not, but followed him as fast as he could. Some of the towne-men that knewe him, thought that such a man as he was, did not know what the Father with whom he went was, & coming nere to him said: Father, haue respect to your compañó that goeth with you. When the Father perceiued who he was, he was much ashamed, and craued pardon for his litle discretion. S. Thomas being asked why he did not bid the frier seeke and take another, he answered: for that the good estate of a Religious man, consisteth altogether in obedience, and for that I vnderstood my Superior and Prelate comanded so, I thought I should not doe well if I did otherwise.

This S. was very compassionat to them that did comitte (though it were) a great fault, and did humble themselues and craue pardon. He was a great enemie to worldly dignities and honors; which was well seene when he refused the Arch bishoprike of Naples which Pope Clement the 4. offered vnto him. He was very deuout vnto the relikes of Saints, and ordinarily he wore about his necke some litle bones of S. Agnes (as is said before.) When he remained in Paris, he delighted much to visite the Church of S. Denise, for the loue of the B. bodies and holy relikes which were there in great nomber. On a time his companion that walked with him said. O how riche a cittie is this? The B. man replied. I esteeme more the homelies of S. Iohn Chrisostome vpon the gospell of S. Mathew, then all the cittie of Paris. He had an admirable memorie, so that he endited to three or foure writers at once, sufficiently and inough for them to do, although they intreated of seuerall matters.

This holy Doctor is called the Angelicall Doctor for three respects. First for the ingeniousnes wherewith he handled his questions. Secondly, for that he wrote of the Angells, like an Angell. Thirdly, for that he was a Virgin; for that which an Angell is in heauen, a Virgin is in earth.

Concerning the stature of his body, he was talle and straite, his countenance of the colloure of wheate, a great head he had some-what bald, he was full of flesh and strong. That yeare he died, he had in Naples a vision of one of his sisters which was dead; who desired him to pray and say Masse for her wherein shee stood in need, being in the paines of Purgatorie. He asked of his two brethren that were also dead, and shee said, that one was gone to heauen, and the other was yet in Purgatory. That same yeare frier Iohn Copa a Neopolitan and another with him, saw S. Thomas in his Cell hauing a shining starre ouer his head, which remained so a good space, and then vanished away.

There was celebrated a general counsel at Lyons in France by the apointm̃ of Pope Gregory 10. in the yeare of our Lord 1274. The Pope appointed this holy Doctor to be present, wherfore he tooke his iourney thither-ward. And

being

being lodged in the houſe of a lady his coſin, he fell ſicke; but neuertheles he contin ewed in his iourney, & being arriued at the couent of Ciſtercien monkes in a place called *Foſſanoua*, pe ceiuing his death was nigh, he ſaid to frier Reginald his cõpanion. This is the place of my perpetuall repoſe. Thoſe religious men tended and ſerued him with great charity. In the time of his ſickenes he expounded the booke of *Cantica Canticorum*, at the entreaty of thoſe religious men, and that was the laſt worke he wrote. His happie paſſage out of this life being at hand, he requeſted the B. Sacrament to be giuen him, which being brought, he roſe out of his bed, and kneeled on the bare ground, and very reuerently adored it, and receaued it with incredible deuotion. Then he requeſted the extreme Vnction, and helped himſelfe, and anſwered the prieſt. About midnight on the 7. day of Marche, Rodolfus being Emperor as Trithemius ſaith in the yeare of our Lord 1274. Saint Thomas being 50. yeares old lifting vp his hands vnto heauen, recommended his ſoule to God, and with all paſſed out of this mortall life. The ſame day, the funerall offices were celebrated for him, thither being aſſembled many religious men of his order, and of the order of Saint Francis, from all places neere adioyning. Thither came alſo the ladie his coſin, whoſe name was Franciſca (in whoſe caſtell he fell ſicke) with many other perſons and people of good account. In the preſence of them all, Frier Reginald companion of the holy Sainct ſaid, affirming it with a ſolemne othe: That he had liued long in the companie of Frier Thomas, and that a little before he died, he had heard his generall confeſſion of all his life, and that he was dead pure and cleane as a child of fiue yeares old, and that he thought & iudged, that in all his life he had not committed one mortall ſinne.

At ſuch time as they buried the body of S. Thomas, came thither a Frier of that couent that was called Ioannes Ferentius who was blind of both his eyes. That good Father was le ide to the beere; then laid he his face vpon the face of the Saint and recommended himſelfe to God, and recouered thus his perfect ſight. At the ſame time Frier Paulus Aquilinus ſaw this viſion in Naples. It ſeemed to him that he ſaw S. Thomas reading in a chaire to many diſciples, and that S. Paul went to liſten and harken, wherupon he aroſe from his chaire to go and meet him, but S. Paul ſaid vnto him. Goe on with your lecture, which the Sainct̃e did, and S. Paul liſtened vnto him. When he had made an end, he asked of the Apoſtle, if he had explained his epiſtle well, and as he ought. The Apoſtle anſwered. Yea as far forth as is lawfull for a mortal man. Then ſaid S. Paul, I came now to bring thee to a place where thou ſhalt haue more light & clere knowledge then thou haſt had here, and taking him by the hand lead him away with him. When Frier Paulus Aquilinus ſaw that, he cried out a loud, which cauſed many of the Friers to riſe vp out of their beds and enquired of him the cauſe of his great noiſe, and he anſwered: Run brethren, ſee where they lead

away Frier Thomas. Afterward he told them his vision, and noting the day when this happened, they found it to be the same day that S. Thomas passed out of this life.

The body of the Saint was enrered in the same Monastery where he died: Seauen months after, the prior fearing that this prerious treasure should be taken from him, would haue translated it to another chapple: but the Saint apeered to the Prior in his sleepe, & threatned him grieuously if he did not cary it back to this first place. The Prior was enforced to obey, & although that translation was done very secretly, yet the returning of it to the first place, was publique: for many people assembled thither, when they vnderstood how it was. When the coffin in which the body of the B. man lay was opened, it was found as whole, as it was the day it was first put in, and sent forth a fragant smell, which delighted all them that were present: for which cause they song the masse, not for the dead, but a Masse that is vsed for a confessor not a Bishop. Seuen yeares after this, the body of the Saint was put in a sepulcher of marble, and it was still found whole as at the first, except the little finger of the right hand which was missing, and also they felt a most sweete smell as before. The same happened againe fourten yeares after, when the sepulcher was opened at the request of Theodora his sister, who desired to haue one of his hands to keepe for a relique among other, in a chapple in her house.

In the time of Pope Vrban 5. the body of S. Thomas was translated to Tolosa. At which time they began to treate of his Canonization, which was performed by Pope Iohn 22. in the yeare of our Lord. 1323. on the 18: day of Iuly. They sought for some miracles to writte in the Bull as the vse was, & the Pope said: Although there be no other miracles of this Saint found, it seemeth he hath as many as be the questions in Theologie of which he hath treated, and declared. Yet many were found (and those approued) done by that glorious Saint, which may be redde in that same Bulle.

Many yeares after Pope Pius 5. (who was a frier of the same order, and a man most holy) made *à motu proprio*, dated the 18. day of Aprill 1567. where he saith: Considering the great good that ariseth in all the Catholique Church by the doctrine of this glorious Doctor, it is wonderfull how it defendeth it selfe from the heretikes who make continuall warre against it. And although that Pope Iohn 22. hath put him in the catalogue of Saints, & commaunded that his feast be celebrated on the seuenth day of March, yet we will that hereafter his feast be solemnised in all the Catholique Church in the same manner as Pope Boniface 8. comaunderh the feast of the foure Doctors, Gregory Ambrose, Augustine, and Hierome, to be kept, so that he also be reputed and holden for the fift Doctor of the same Church. He also graunteth. a. 100. daies of pardon to all them that do visite the Church, Chapple or Altar of this Saint; and that they

they ſhall obteine them as they doe viſite them during the daies of the feaſt, beginning at the firſt *Veſpera* or Euenſong.

In this *Motuproprio*, is mention made how S. Thomas being at Naples in the monaſtery of S. Dominike, the Crucifixe ſpake to him, and approued his doctrine, which maketh that miracle to be certaine and authentical. Whatſoeuer honor is done to this bleſſed Doctor, is but ſuch as he deſerued, for that he trauelled ſo much in the vineyard of our Lord, and therfore al ſuch as do comend themſelues to him, are ſo well holpen and aided. Let vs then recomend vs vnto him, that he will obteine for vs of our Lord ſufficient knowledge to bring vs vnto ſaluation, and laſtly that we may enioy his glory in the kingdome of heauen. Amen.

The life of SS. Perpetua and Felicitas Martyrs. March. 7.

PErpetuall happines and eternall felicitie, Ieſus Chriſt promiſeth to them who ſuffer perſecution and afflictions for his loue. This ſentence is verefied in all the martyrs, all ſuffered perſecution and affliction, and to them all God kept his promiſe, for they were all made happy. In this nomber we may put two holy martyred women, the one called Perpetua, and the other Felicitas, who had not their names without Gods prouidence, yea, their names were ſuch, to the end they might put themſelues in minde of their dutie, and alſo remember the promiſe of God at the time they ſuffered torments, and afflictions for his loue. S. Auguſtin writeth of theſe Saints in diuers places of his workes. Beda Vſuardus and other authors make mention of them alſo, who ſay that their life and martyrdome was in this ſort. Mat. 5

IN a cittie of Mauritanea (which is a Prouince of Africa) called Tuburba, being nere to the riuer Bagrada (Valerian and Gallien being Emperors of Rome, as moſt authors ſay (although Beda and Vſuardus ſay that Seuerus was then Emperor) there arriued a Proconſull from Rome, with commiſſion to apprehend all the Chriſtians he ſhould find in that citie, and to put them to cruell death, if they would not denie the faith of Ieſus Chriſt. Many were taken, and among other two bleſſed Matrones, one called Perpetua, and the other Felicitas. Both of them had husbands, which (as it ſhould ſeeme) were Pagan Idolaters. Perpetua had a little child that ſucked. The Proconſull put her in priſon with ſome other Chriſtians of her kinred, whoſe names were Satyrus, Saturnius, Reuocatus, and Secundiolus.

Whileſt that S. Perpetua remained in priſon, it is ſaid, ſhee ſaw in her ſleepe a reuelation which was this. Shee ſeemed to ſee a ladder of gold which reached vp to heauen, the ſides whereof were full of ſharpe ſwordes, and the points of them were ſo nere together, that a little child could hardely paſſe ſecure with-

away Frier Thomas. Afterward he told them his viſion, and noting the day when this happened, they found it to be the ſame day that S. Thomas paſſed out of this life.

The body of the Saint was entered in the ſame Monaſtery where he died: Seuen months after, the prior fearing that this pretious treaſure ſhould be taken from him, would haue tranſlated it to another chapple: but the Saint apeered to the Prior in his ſleepe, & threatned him grieuouſly if he did not cary it back to this firſt place. The Prior was enforced to obey, & although that tranſlation was done very ſecretly, yet the returning of it to the firſt place, was publique: for many people aſſembled thither, when they vnderſtood how it was. When the coffin in which the body of the B. man lay was opened, it was found as whole, as it was the day it was firſt put in, and ſent forth a fragant ſmell, which delighted all them that were preſent: for which cauſe they ſong the maſſe, not for the dead, but a Maſſe that is vſed for a confeſſor not a Biſhop. Seuen yeares after this, the body of the Saint was put in a ſepulcher of marble, and it was ſtill found whole as at the firſt, except the little finger of the right hand which was miſſing, and alſo they felt a moſt ſweete ſmell as before. The ſame happened againe fourten yeares after, when the ſepulcher was opened at the requeſt of Theodora his ſiſter, who deſired to haue one of his hands to keepe for a relique among other, in a chapple in her houſe.

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Whileſt that S. Perpetua remained in priſon, it is ſaid, ſhee ſaw in her ſleepe a reuelation which was this. Shee ſeemed to ſee a ladder of gold which reached vp to heauen, the ſides whereof were full of ſharpe ſwordes, and the points of them were ſo nere together, that a little child could hardely paſſe ſecure with-

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out prickinge. At the foot of the ladder lay a dreadfull dragon, who hindred any to ſtep vpon it. Then ſhee ſaw Satyrus (who was one of the foure priſoners) ſtep on the ladder, and called the other to follow him, exhorting them not to be afeard of the dragon. The Saint recounted this dreame to the other priſoners, who praiſed God, for that it pleaſed him to bring them to the kingdome of heauen by the way of martyrdome. They were then brought before the Iudge, who counſelled them to forſake their religion, & to adore the Idolles, but for that they all perſeuered conſtant in their holy profeſſion, the Iudge returned into priſon S. Felicitas, hauing ſome compaſſion on her, for that ſhee was great with child.

The Father & husband of S. Perpetua came before the Iudge, and with teares & lamentable entreaties, endeuored to draw her from her reſolution, and more to moue her, they ſhowed vnto her her litle child; but ſhee not regarding it, & making ſmall reconing of the teares and praiers of her father and husband, ſaid to them: Depart from me you miniſters of iniquity, by no meanes ſhall you draw me from the worſhip of God to adore Idolles. The iudge hearing theſe words, was moued with indignation, and cauſed her and the other holy Saints to be beaten, and remitted into priſon. There all of them tooke pitie, not of themſelues but of Felicita, who was gone eight monethes with child, & therfore they all praied for her, that ſhee might not be partaker of the tortures they were to endure. Alrhough her full time was not yet come, yet was ſhee deliuered of a ſonne, with extreme and intollerable paine in her trauelle, whileſt ſhee was in the paines and trauells of childbirth, the keepers of the priſon ſaid to her. If you cannot endure this paine, how will you endure the Lyons to teare and pull you in pieces? ſhe aunſwered: Thoſe paines will not be ſo grieuous to me, for that I ſhall ſuffer them for the loue of Ieſus Chriſt my Lord.

Certaine daies after, the Proconſull cauſed the foure Chriſtians, and the two holy women, to be ledde thorough the citty naked, in ignominious ſort. But the Saints ſupported the ſame very patiently for the loue of Ieſus Chriſt, who for our ſake hong naked on the Croſſe. Then came the birth-day of one of the Emperors, for which cauſe the Proconſull to kepe it more feſtiuall, commaunded that the ſixe Chriſtians ſhould on that day be throwne to the Lyons in the Amphitheatre, in the ſight of all the people. They went all with ioye to this martyrdome, but eſpecially the two holy women. As they went they ſong a verſe of Dauid that ſaid: *All the Gods of the Gentiles, are deuills, but the true God made heauen and earth.* The iudge comanded that they ſhould for that ſinging haue their mouthes buffetted, but they did lift vp their voice and praiſe our Lord the more. Laſtly, they were put in the Amphitheater with their armes pinioned. Satyrus and Perpetua were torne in pieces by the Lyons, Reuocatus and S. Felicita were killed by Leopards. Saturnius and Secundiolus, remained

mained vntouched; but the Proconsul afterward caused Saturnius and Secundiolus, to be beheaded in the prison. So they arriued all at one marke whereto they aimed, to wit, the eternall happines, though by diuers meanes. God conduct vs to their company for his mercy sake. Amen. The Church doth make commemoration of these two holy women, on the day of their martyrdome, which was on the 7. of March in the yeare of our Lord 210. the aboue-named Valerian and Galien being Emperors: It was in the yeare of our Lord 205. in the 11. yeare of Seuerus the Emperor, as Bar: saith. Annall. tom. 2.

The life and martyrdome of the 40. Martyrs. March. 9.

GOd lamenteth and complaineth by the Prophet Micheas, saying: that he is like to him that goeth to gather the grape after the vintage. Whereby he meaneth, that few do serue him and are saued. Euery yeare God maketh his vintage, and so doth the deuill. The vintage of God ordinarily is small, but that of the deuill is very great. The soules goe to hell by thousands, the way is alwaies full, but to heauen goeth now one, then another, and although the way be narrow, yet the presse is not so great, that they thrust or crowd one another, for few passe that way. Which although it be so, yet sometimes good store of company goeth that way, yea sometimes our Lord findeth a cluster of grapes somewhat thicke for his vintage, as it fell out in this present feast, wherein were brought in at once 40. Martyrs, who shed their blood, and in their bodies endured excessiue torments, whose soules die flie vnto heauen. Saint Basile wrote in brief their Martyrdome, but Simeon Metaphrastes wrote it more at large. By the collection of that which these two wrote, we gather that their life and martyrdome was in this manner.

IN the time of the Emperor Lucinius, there was raised a cruell persecution against the Christians. They were searched for in euery place, and if they would not deny the faith of Christ, they were put to most cruell death. In this persecution the deuill had a notable minister, who was a gouernour of a countrey, a most cruell man, and was called Agricolaus. This man had intelligence that in the Emperors army there was a company of 40. souldiers in the Prouince of Cappadocia, men of great vallure, as they had proued in all the seruice wherein they had bene employed, and that being Christians, they confessed that Iesus Christ was the true God. The hoste was at that time in Sebastea citie of Armenia the lesse. Whereupon the gouernour caused them all to be brought thither. When they were come before him, he spake mildely to them and said.

I vnderstand of the great frendshippe that is among you, by which meanes you haue done worthy acts in the Emperors seruice, I wish and desire that your

frendſhippe be continued, and that you would obey the comandements of the Emperor. He commanderh you either to ſacrifice to our Gods, or elſe to be put to death. I thinke it not fit that men ſo worthy to liue, ſhould be put to death in the ſtoure of their age. Take mine aduiſe, for thereby you ſhall not only conſerue your liues, but alſo obtaine high & great preferment of the Emperor. Conſider therfore well what you will doe. The valiant champions of Chriſt anſwered herevnto in this maner: If we fighting for the earthly Emperor haue obteined victories & haue done worthy acts (as thou ſayeſt we haue) it is ſurely more fitte and conuenient for vs, to fight, make warre, and to doe high enterpriſes and memorable acts for the Emperor of heauen. In this maner will we fight, and are ready prepared to ſupport and endure all torments that thou canſt doe to vs, or lay vpon vs. And although thou profereſt vnto vs riches and rewards, know thou, that all thinges are of noe value, nor comparable to that which we ſhall looſe, if we ſhall doe that which thou willeſt vs. The gouernor ſaid to them: Goe toe, aduiſe you well what you will doe, for to morrow you ſhall come before me againe, and herewith he cauſed them to be led backe to priſon, where the Saints remained finginge himnes, and praying God to ayde them in the conflicte, which they hoped would be ere long.

The next day they were brought againe before the iudge, who perſwaded them to adore the Idolles, but they ſcoffed and derided them, to incite him the rather to begin the torments. The gouernour had a great deſire therto, but he ſtaied for more ſecuritie, till the coming of the captaine vnder whoſe ſtandard they ſerued in the field, and then they two would ioyne in giuing iudgement. This was the cauſe why he returned thē backe to priſon without putting them to the torture, in which place they remained ſeuen daies, after which time the captaine came. The iudge and the captaine (being on the bench together) cauſed them to be ſent for, to receiue their iudgment: which when they vnderſtood, they ſomewhat quailed, and began to feare. Which Cyrion one of them perceiuing, with a cheerefull countenance, and courageous hart, ſaid to them:

My brethren, remember that at ſuch time as we were in the battraile, abandoned of all the Emperors hoſte, and that we 40. were encloſed with an infinite companie of enemies, neuertheles, we making our prayers vnto God, were deliuered from death, and daunger, and ſlewe many of our enemies, and put the other to flight. At this time we haue but three aduerſaries, to wit: the gouernor, the captaine, and the deuill, and ſhall we that be 40. doubt to ouercome them? God forbid. If we haue obteined victory againſt many, ſhall we not haue it alſo againſt a few? Let vs call to God for his helpe and aſſiſtance, and make our prayers to him, for that is an armour moſt fitt for this and the like battailes. At theſe wordes they all tooke courage, and falling on their knees, they ſaid a Pſalme of Dauid (which they were wont alwaies to ſay when they

they entred into any battalle or conflict, wherin was daunger and perill) which beginneth thus. *Deus in nomine tuo saluum me fac, & in virtute tua libera me*: and being animated herewith, they departed from the prison, and presented themselues before the tyrant.

The captaine spoke first and said: Is this the thanks and recompence you make vnto your Emperor, for the grace, fauors, and wages, that he hath bestowed on you, more liberally then to any other souldiers in his armie? will you despise and contemne his edicts so obstinately? I aduise you to chaunge your mindes, if you will not of him be seuerely chasticed, as you haue of him bene heretofore bountifully rewarded? Adore the Gods or els put off your souldiers weed, and prepare your selues to endure sharpe and cruell torments. To these wordes answered Candidus one of the 40. souldiers: Take from vs both the souldiers weeds, and our life also, for we esteeme it a smaller losse then to loose Iesus Christ. The Captaine comaunded that euery one of them should be beaten on the mouth with stones, and for that the ministers were not forward inough therein (as he thought) he reuiled them, and gaue them manie opprobrious wordes. A straunge thing happened which was this. The officers being a good space busied in striking the mouthes of the holy Martyrs, there appeared no signe of hurt in any of them, but the mouthes of the executioners were all blouddy, and some of them spitt out their teeth; which sight caused the seruants of Christ to reioyce, and the tyrants to be ashamed, and confounded, but especially the Captaine, who being vexed therwith (thinking it had bene done by enchauntment and art magicke) tooke a stone and threw it at one of the Martyrs, but the stone did not hurt him at whom it was throwne, but hitte the gouernor on the mouth, and hurt him so sore, that he and the Captaine were therewith much astonished, and incensed like Lyons to more cruelty against the B. Martyrs. And for that they might haue time to consult together, and determine what cruell torments to giue them, they sent them backe vnto the prison, where the Saints spent the night in praising God; who to show that he heard and gaue eare, spoke vnto them in this sort, so that all heard the voice. In your beginning you haue bene valorous and valiant, but he that perseuereth to the end, that man shall be saued. This voice although on the one side it did comfort them very much, yet on the other side it put them in some feare, doubting lest any of them should shrincke, and euery one feared and doubted his owne fall.

The next day they tooke them out of prison, to execute the sentence on them, which the two wicked Iudges had set downe betweene themselues, which was; That the season being cold, and there being neere to the walles of Sebaste a great lake, they should be all throwne naked therinto. They appointed that neere vnto it should be a bathe of warme water, so that if any of them

did denie the faith of Iesus Christ, they might of themselues passe into it, and be refreshed. S. Basile aggraueteth this torment saying; that only they which haue bene ready to die by cold, can thincke or imagine what a terrible torment this is. But the glorious Martyrs, although they knew that the torment whereunto they were iudged was very greiuous, yet such, and so great was their desire they had to suffer for the loue of Christ, that they staied not till the officers did strippe them, but vnclothed themselues. Euery one hasted to strippe themselues, euery one stroue to be the first, that he might haue a little more merit then his companion. When they were all vnclothed, they entred into the water vp to the throte. The wind blew so cold, that the water was ready to congeale into Ice, and the sunne was almost sett. A man cannot imagine, and lesse write, how greiuous this torment was vnto the holy Martyrs. When the Saints entred the water, guided all by the same spirit, they lifted vp their voice vnto God and said: Lord we be. 40. grant that 40. may be crowned.

S. Basile noteth this, for that God heard, and receiued their praier. The same holy man saieth: that when the cold began to torment them, they said: It is a grieuous thing to endure the cold, but it wilbe a sweete thing to enioy Paradise; Now the frost afflicteth vs, but then then the ioy in heauen wil recreat vs, we shall gaine euerlastinge life, by enduring paines one only night. The Tyrants had sett sett watch that none of them should depart out of the water, and enter into the bath, except they denied Christ. Some part of the night being passed, all the watchemen were a sleepe, except the chiefest, who lifting vp his eyes to heauen saw a great brightnes, and in it 39. Angells descend, euerie one with a crowne; At this he marueiled, and cheifly for that the Angells were 39. and they in the lake were 40. But he was soone resolued of this doubt, for one of them bearing the colde impatiently which afflicted him, departed out of the lake to enter into the bath, which was a griefand corasiue to the other, and their hartes were herewith congealed as it were with Ice, euen as their bodies were. Euery one also doubted lest the like or the same, might happen to themselues; wherefore they praied vnto God for succour that he would aide them, and not permit them for the auoyding of this lake, to damne their soules in the lake of hell.

God of his mercy and grace comforted them by two meanes. The one was, they saw the fugitiue and Apostata as he entred the bath, to die on a sodeine most miserablie, for the heat of it did driue the cold to the inner parts, so that it ouercame the naturall heat. The other was; that one of the keepers which watched there also, seeinge the cause why there discended from heauen 39. Angells with so many crownes, strippinge himselfe out of his clothes and looking to the other watchmen, bad them to keepe him and the others, for he was now become a Christian, and hauing said so, he entred the lake. Saint

Basile

Basile saith: This happened as it befell vnto Iudas, for when he fell, and one of the number of the Apostles wanted, Saint Matthias succeeded him; and it happened also as it befell to S. Paul, who at the first persecuted the Christians, and after was one of them. So this man that persecuted the Martyrs & threatned to kill them if they departed out of the lake, afterward entred in amongst them, as one of their companie. This encouraged the Martyrs very much, & they continued all that night constantlie in that torment. On the next morning by the commaundement of the Iudge, they were taken out of the water halfe dead, and desirous to dispatch them, he caused all their leggs to be broken, as Metaphrastes affirmeth. Amongst these Martyrs there was one Melito, more yong and of more strength then the other, for neither the coldnes of the water, nor breaking of his leggs tooke his life away. This yong man had a mother that was there present. It happened that the two Iudges, to preuent that the Christians which liued vnknowne in that land, should not come by night, and conuey away their bodies, and keepe them reuerently as reliques, commaunded to lay their bodies vpon carts, and carry them to a certaine field, & there to consume them to ashes. All the bodies were laid vpon carts except that of the yong man who was yet aliue. The mother seing that they left him behind, and did not carry him with them to be burned, laid him on her shoulders saying: My sonne finish thy race and course with thy companions, do not sever thy selfe from so worthy a quier of Saints, for in the sight of God thou art not inferiour to them. Whilest the mother carryed him thus, he yealded vp his soule to God. This did not trouble the woman at all, but ioyfull she laid him in one of the carts among the other, and with them he was consumed to ashes. The bones which remained after the fire, were cast into a riuer, that the Christians might not come to the sight of them. But litle auaileth the diligence of man, when God in his prouidence disposeth otherwise. After three daies the Saints appeared to the Bishop of the cittie called Peter, and shewed him the place where he should find their reliques. Thither went the Bishop by night, and being come vnto the place, he saw the bones of the Saints glister and shine in the water like the starres in the skie, and tooke them vp with great reuerence, and carryed them to a place conuenient. The Church celebrateth the feast of these Blessed Martyrs on the 9 of March. Their Martyrdome was Anno Domini 316. Licinius being Emperor. Nicephorus lib. 14. cap. 10. writeth of these Saints.

The life of S. Gregory the great.

IEsus Christ saith in S. Mathew; he that worketh and teacheth, he that hath done and deedes, he that doth what he saieth, shalbe great in the kingdome of heauen. Agreable to this, the name of Great fitteth or serueth aptly to the blessed Pope S. Gregory Doctor of the Church, for that he taught and also wrought; for that which by mouth he taught, he effected and performed in worke. So that as with great reason he hath the name of great in the Church militant, so is he likewise great in the Church triumphant, having therin a high and eminent place; The life of this Saint was written by Damasus, and by Iohn a Deacon of Rome, by Venerable Beda, and others in this manner.

SAint Gregory was borne in Rome, and was the sonne of Gordianus a senator, of the lignage of Pope Felix the third of that name. He was in blood noble, and in patrimonie very rich. S. Gregory was vertuous of life from his childhood, & was much addicted to pietie, so that it was then hoped, he would prooue such a man, as indeed he did. He gaue himselfe to the studie both of humanitie and diuinitie, in which he profited greatly. He was very much affected to a religious life, and was a Monke of the order of S. Benedict, and the first that by Papall authority approoued that order. He was very liberall to the poore, and had so great a loue to build monasteries, that he founded six in Sicile at his owne cost. Also he conuerted the house of his Father into a monasterie, and therein he made an hospitall to lodge poore people, that came to Rome on pilgrimage from other countries. These good deedes, the example of his vertuous life, with his great wisedome and discretion, made him so acceptable, and beloued in Rome, that there happened not any matter of importance or waight, but therein they vsed him, and had his aduise. Euery man commended that which he approoued, and disallowed that which he disliked. Pope Benedict made him deacon. In that time none were ordered, but those that were renowned for their vertue, and whose conuersation was approoued.

Venerable Bede relateth, that S. Gregory seing certaine children slaues sold to a marchant of Rome, who were very beautifull, he demanding of what country they were, it was told him that they were Angles (that is Englishmen) and sonnes vnto Gentiles, S. Gregory said: surely the name fitteth them, for they seeme to be Angels. It is a pittifull case that the soules of them to whom God hath giuen such beautifull bodies should be damned, being Idollaters. Whereupon he went to Pope Benedict, and desired him to send some learned and vertuous men, to preach the faith in England. And for that none was found

e himselfe (who also was most readie to accept thereof) he was designed for his worke, and set forward on his iourney. But forthwith the people of Rome ame with one consent to the Pope, desiring him not to depriue the cittie of man so necessary, and needfull vnto them, whereupon he was recalled. Shortie after Pope Benedict died, & Pelagius the second succeeded him. At that time he elected Pope was constrained to demaund the approbation & confirmation f the Emperor of Constantinople, for so the Emperor would haue it, more by ason of his power and authoritie, then any right thereunto. Italy then susteiing great afflictions, by the cruell inuasions, and warres of the Longobards. Pope Pelagius tooke no care to send any Legare vnto the Emperour Tiberius or his confirmation. But afterward, fearing violece would be offred vnto him, e sent thither S. Gregorie to mitigate his indignation, who trauailed so therin with Tiberius, that he accepted the excuses made in the behalfe of the Pope. S. Gregory staid certaine yeates in Constantinople, and there he wrote that diuine exposition vpon Iob, at the instance of Leander Archbishop of Ciuill, who was his great friende, and betweene whom to and froe passed many letters. In Constantinople he had a great conflict with Eutichius Patriarch of that cittie, who had written a booke in which were many errours, whereof S. Gregory did so conuince him in the presence of the Emperour, that he made him to reuoke all those false opinions that he had written. Then died Tiberius, & to him succeeded Mauritius his sonne in lawe, with whom S. Gregorie held rie & friend-shipp, and was God-Father at Baptisme to one of his sonnes. Then he returned to Pope Pelagius (being besieged in Rome by the Longobards) who sent for him to come home.

S. Gregory departed from Constantinople, and with him Smaragdus whom he Emperor Mauritius sent into Italy with the title of Exark or Viceroy, who ad in his company a puissant armie wherewith to deliuer the Pope and the ittie of Rome from the siege, and withall to gouerne some countries and cities which the Emperour had in Italie. This aide relieued the Romanes in ome sort, for Smaragdus ioyned battaile with the Longobards and ouerthrew hem, so that they were content to make accord and peace. Gregory was receiued at Rome, with great ioy, aswel of the Pope, as of all the people of Rome, as e deserued by his deeds & helpe, whereof the Christian comon welth in geneal, & euery particular mā by himself were partaker. Although by the coming f Gregorie that warre in the countrie ceased, yet not long after came another fflictiō frō heauen, & that was a great pestilence, that at the beginning depriued Pope Pelagius of his life. The multitude was so great that died afterward, hat the liuing were not able to bury the dead. The miserable Romans could ot tell which way to look for help or for aduise, but only after Gregory, who n these grieuous afflictions was not discouraged, nor daunted, but by fasting,

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almesdeedes, and prayers, which he did, and which he perswaded other men to do in like sort, he endeuoured to pacifie the indignation of God. On the other part, his care was of the common good, going himselfe in person to prouide necessary things for euery mans need. Some he visited, some he encouraged, and cheared vp, some he comforted, and helped euery one as their need was.

He caused all the people to be assembled vpon one day, which was vpon the 29. of August, in the Church of S. Sabina, and going into the Pulpit, he made to them a sermon, and said to them among other thinges. It shalbe now reason my louing bretheren, that we feare Gods scourge, since at this present time his hand is so heauy against vs. You see how God in his anger striketh the people, and how many die on the sodeine. The infirmitie cometh not before the death, but cometh and killeth before they be sicke, he that is stricken with this euill, dieth before he hath time to lament his sinnes. Thincke you how the sinner may appeare before the angry Iudge, hauing not now time to weepe and lament for his misdeeds committed. They that dwell together in one house, doe not die one by one (as commonly they doe) but they all fall to the ground and die at once. The houses stand emptie and voide, the fathers see the sonnes die, and the heires die before them, whose land they thought to haue enherited. Therfore my brethren let vs returne to lamentation & sighing for our sinnes, whilst we haue time, the sooner will the Iudge incline his eare to the prayer, when he that prayeth correcteth his fault, and amendeth his life. God threatneth vs, he holdeth ouer our head the sword of his chasticement. Let vs be perseuerant, and continew in teares, and weeping, for it is the will of God (who is pitifull and mercifull) that with our praiers, as it were by violence, we should take and pull the sword out of his hand. Therefore my brethren, let vs all this present day confesse our offences, and to morrow let vs make a procession with Litanies, to the Church of the Mother of God. And since we haue all sinned, let vs altogether lament and weepe for our faults and misdeedes, for our vile Iudge seing vs to chastise our owne offences, will recall and reuoke the sentence giuen against vs.

Euery one tooke great comfort at the wordes of Gregory, and the next day they went in procession, and in one houres space, in which the procession hasted, there died 80. persons. The procession was ordered in this maner. The fathers were assembled in the Church of S. Iohn Baptist. The seculers in S. Marcellus. The moncks in S. Iohn and Paul. The Nonnes in S. Cosmus and Damianus, the marryed women in S. Stephens. The poore men and children in S. Cecilies; When they were all assembled, they went in procession to a Church of our Ladie which was large and great, and able to hold them all. This solemne processiō was made many times, till that it pleased God to pacifie his wrath, & the sodeine death began to cease. Sixe monethes were passed since Pope Pela-

gius was dead, and in all this ſpace there had bene no ſpeach of chooſing a ſucceſſor for euery one looked hourely for death.

At the end of that time, the clergy and people of Rome elected Gregory for their Biſhop, and Vniuerſall Paſtor with one conſent, and without the gainſaying of any one. His thought was from it, and he would not accept the charge vpō him. But they ſent one to the Emperor Mauritius for his approbation. And although Gregory had required him to ſay, that he would not giue his approbation; yet he knowing Gregory aforetime, and for that the election was good, he confirmed the ſame. Some authors, and Nauclerus by name ſay: that when Gregory vnderſtood he was elected, he chaunged his habite, and fled ſecretly into a certeine mountaine, and that the people going to ſeeke him, ſaw a bright piller like to fire deſcended from heauen, ouer the place where he lay hidden: by which meanes finding him, they led him to Rome in manner of violence. After that he was conſecrated and the peſtilence not wholly ceaſed, he commanded the proceſſions to be continued, and cauſed them to beare before them a moſt goodly image of the glorious Virgin Marie, which was by report painted by S. Luke, & is at this time kept in the Church of Santa Maria Maior. Authors of good credit doe write, that viſiblie before this Image, they might ſee the thick and corrupted ayre to flie, and diſperſe, and that there were Angells that ſong: *Regina cœli lætare. Alleluya.* They ſay alſo, that Pope Gregory ſaw an Angell aboue the caſtell, that put vp a bloudy ſword into his ſheath, for which reaſon it was afterward called: The Caſtell of S. Angelo, where before that time, it was called Moles Adriani. Theſe thinges, be ſtraunge and marueilous, but God vſeth to doe greater things for the loue of his ſeruants.

Rome being deliuered of this ſcourge, the B. Biſhop began to rule & gouerne the Church in ſuch ſort, that he left vnto his ſucceſſors many examples of holie life and doctrine. Euery day he inuited ſome pilgrime vnto his owne table; and one day it happened that he receiued Ieſus Chriſt into his houſe in a pilgrimes weed. He had a rolle of all the poore men in the citie, and gaue vnto euery one of them vittailes to eate, and other things alſo for their ſuſtenance. He deſtroyed many hereſies in all countries by his incomparable learning, & by his great diligence. As that of the Donatiſts in Africa, of the Manichees in Cicilia, and of the Arrians in Spaine, conuerting Recaredus King of that prouince, by his wholeſome admonitions. He ſent preachers into England, who conuerted all the people of that Iſle to the Chriſtian faith, in ſuch ſort that Beda calleth him, the Apoſtle of the Engliſhmen. He oppoſed himſelfe againſt the Patriarke of Conſtantinople, who pretended not to be ſubiect to the Church of Rome, and brought him to ſubmit himſelfe, and to acknowledge the Biſhop of Rome to be his ſuperior.

Gregory had ſomewhat to doe with the Emperor Mauritius; for that he had

made a law, that no ſouldier or Monke, ſhould be made Prieſt, except he were lame, or otherwiſe vnfit, or vnable for the warre. Againſt this law, Gregory wrote ſharpely to the Emperor, in ſuch ſort, that he did abrogate the lawe, but yet he remayned diſpleaſed againſt the Pope. The Emperor was moued to further indignation, for that Smaragdus the Emperors Captaine not being friendly with the Pope, wrote both to the Emperor and to others alſo, many ſlaunders of Gregorie; accuſing him of many defectes, and exceſſes of his duetie (from which he was moſt cleare) ſaying: he had put to death Malcus a Biſhop (who had bene accuſed to him of ſome faults) without hearing what he could ſay, to cleare himſelfe. That he had pulled downe and defaced many ſumptuous buildings in Rome, which famous men had left to conſerue their names in eternal memory. Which they ſaid the Pope had done, that the Pilgrimes that came to Rome ſhould not trouble their mindes, in gaſing on thoſe prophane Antiquities. To this Gregory made anſwere: that the barbarous nations that had taken and waſted Rome, had done that ſpoile, and not he. For the death of the Biſhop, he wrote to a fauorit of the Emperors called Sabianus in this manner. I deſire you that you will on my behalfe tell Ceſar thus much. That if it had bene my office and duetie to kill men, and if I would haue medled to haue managed warres, it might haue bene that the Longobards ſhould not at this day haue had a king in Italy, and if they had one, I ſuppoſe I ſhould haue been able, and of ſtrength, to haue deſtroyed and vtterly confounded him. But for that I feare God, I make a ſcruple, and feare to put any one to death. The Biſhop Malcus neuer was priſoner, for the ſame day that he was conuicted of his fault, and iudged for the ſame, he died ſodeinly. He that ſaith I killed him, ſaith not the truth, for he that killed him was God. To him I referre the imputation of this ſlaunder, which is impoſed on me, and wherewith I am wrongfully charged. Theſe excuſes, nor yet the life which the Pope ledd (although it was moſt holie) were ſufficient to cauſe the Emperor to relent, but that he would ſtill be at variance and diſcord with Gregorie, vntill he left perſecuting him, by reaſon of a miracle which happened, which was this.

One day the high ſtreete of Conſtantinople was full of people, and at midday appeared therin a man in the habite of a monke, with a naked ſword in his hand, who ſaid with a loud voice. With this ſword ſhall Mauritius, and his wife, and children be ſlaine ſhortlie: and hauing ſaid thus, he vaniſhed away a ſodeine. The Emperor perceiued that he was thus threatned, for that he had perſecuted Gregory, and therfore he ſorrowed for that offence, and did penance, deſiring God to forgiue him. Neuertheles, there roſe and rebelled against him one Phocas in Chalcedon, and beheaded him. Here ended not the trouble of S. Gregory, for Agilulfus King of the Longobards made warre againſt him, and beſeiged him in Rome, and in that yeares ſpace (ſo long the ſiege endured

the cittie abode much afflictiō, which to the good Biſhop was as grieuous. The wife of this king was called Theolinda, who bore a great affection vnto S. Gregory, for which cauſe he dedicated the bookes of his dialogues vnto her. This good Queene not only perſwaded the king her husband, to end the warre, but alſo obteined of him to receiue the Catholique faith, and to be made a Chriſtian, for vntill that time he was an Idolater.

By this meanes S. Gregory had ſome reſt and quietnes, and alſo time to exerciſe himſelfe in good works, as writing many profitable bookes, reforming the eccleſiaſticall ſtate, and amplifying the worſhip of God. For he appointed the manner to ſay Maſſe, and encreaſed the ceremonies, and put them in ſuch order as they be at this day. You haue to vnderſtand, that in the primitiue church the Apoſtles & other Prelates their Succeſſors ordeined, that in the ſacrifice of the Maſſe, before the conſecration of the bleſſed body of Ieſus Chriſt, they ſhould ſay ſome praiers, and read ſome leſſons of the old and new Teſtament. The Biſhops of Rome afterward enlightned by the holy Ghoſt, reduced it to that order which is in vſe at this day. Pope Celeſtinus ordeined the Introite, and the *Gloria in excelſis*. Our Pope Gregory ordeined to ſay the *Kyrie eleiſon* nine times, and the praier. Gelaſius ordeined the Epiſtle, and the Goſpell; Damaſus the Creede, to be ſaid on ſundaies and ſome feſtiuall daies. Alexander put in the Canon this clauſe, *Qui pridie quam paterentur*. Sixtus ordeined the Sanctus. Innocentius the Pax. Leo the Orate Fratres, and theſe wordes in the Canon: *Sanctum ſacrificium & immaculatam Hoſtiam*. Pope Gregory, in the ſame Canon ordeined the particle which ſaith: *dieſque noſtros in tua pace diſponas*; And ſo from this time is kept the order which is nowe obſerued, except in the Church of Millaine, in which is vſed the office of S. Ambroſe; and in Cōſtantinople that of S. Iohn Chriſoſtome. And in Spaine, and chiefly in Tolledo, the office of S. Iſidorus; which be all different in ſome ſmale ceremonies from the Gregorian office. S. Gregory hauing compoſed the office in this ſort, he laboured alſo to ſett the Eccleſiaſticall perſons in order; wherfore in ſome Councells that were holden in his time, and in many particular *Proprios motus* he ordeined, that in one prouince there ſhould be but one Metropolitane. He appointed that a prieſt accuſed for any offence, might cleare himſelfe by his owne oath. He forbad ſecular women to enter into the monaſteries of moncks, or Nonnes. He appointed that the Litanies called the greater, ſhould be celebrated in the church between Eaſter, and Whitſontide, and on S. Marks day. He ordained the proceſſions, the benediction of the Palme, and Oliues, on the ſonday next before Eaſter, & the benediction of the Cādles vpon candlemas day. He compoſed the benediction of the Paſchall candle, although before that time the newe fier was hallowed, and bleſſed. He alſo ordeined the benediction of the aſhes, on the firſt day of Lent, and the waſhing of the feete on manday thurſday. He was the firſt Pope

that wrote in the beginning of the Bulles of the Bishop of Rome, these words of humilitie: Seruant of the seruants of God.

In this and such other good works the good Bishop was exercised, wherfore he deserued to see the vniuersall Church in peace, in the most worthy & most goodly sort that it had bene to that day. For in all the whole knowne world Christ was worshipped, and Idollatry was so put to flight, that you could not know where to find it. But shortly after his death, was discouered the wicked Mahomet, who hath done great harme vnto Christianity. After that S. Gregorie had sene that which he so much desired, to wit: vniuersall peace in all the Church, it pleased our Lord to call him away, to bestowe on him the reward that his goods works deserued. And so he departed this life by sickenes on the 12. of March in the yeare of our Lord 605. Phocas being Emperour (and on the same day the Church doth celebrate his feast) after he had bene Pope 13. yeares and a halfe. At two times he made 62. Bishops, 39. priests, and 5. deacons. His death was bewailed of all the Romanes, and of all Christendome so much, as his holy and vertuous life deserued. His body was buried with many teares in the church of S. Peter, and the Church accounteth him in the number of the holy Doctors and Confessors. He is one of the foure Doctors whom the Church holdeth as of greatest authority among the other Ecclesiasticall Doctors. He deserued the name and title of Great, for his heroicall vertues, and for the worthy workes that he wrote. Peter his Deacon affirmeth, that he saw many times the Holy Ghost sitte on the head of S. Gregory in forme of a doue, whiles he wrote. His doctrine hath this particular and especiall grace, that it declareth the affections that be in men, in such sorte, that he which considereth and marketh it well, when he readeth his workes (as Saint Thomas of Aquine noteth) it shall seeme that it speaketh to him. God giue vs grace that reading his doctrine, and making vse and profit of it, we may gaine and get the glorie of God together with him. Amen.

The life of S. Ioseph, spouse to the Virgin Mary. *March.* 19.

THe glorious S. Bernard saith, that Ioseph the sonne of Iacob the Patriarke, was a perfect patterne of Ioseph the spouse of the mother of God, and they two had the same name not without misterie. The one was holie, and so was the other; the one most honest, and the other most chaste. The one was sold and sent into Egypt, by the envie of his bretbren, the other to fly the furie and enuy of Herod, who lay in wayt to kill Iesus Christ, fled into Egypt, taking Iesus with him. The one to obserue fidelitie to his Lord would not consent nor satisfie the vnlawfull desire of his Ladie; the other for reuerence of the Mother of God, neuer companied with her carnally, albeit she was his spouse. To our

giuen the knowledge and vnderſtanding of the dreames of Pharao, and to the other was re-
ueiled and diſcloſed in his ſleepe celeſtiall miſteries, and ineffable ſecrets. The one laid vp the
wheat in Egypt, not for himſelfe, but for other people, the other had in keeping the bread that
came from heauen, for the benefit and good of the whole World. The life of this B. Patriarke
gathered out of diuers Authors, was in this manner.

IOſeph was of the royall tribe of Iuda, of the houſe of Dauid, and borne in Bethleem. He had two Fathers, the one naturall, the other Legal, which was Hely. Iohn Gerſon affirmeth, that he was ſanctified in the wombe of his mother, as S. Iohn Baptiſt and Hieremias was. He was a virgin, as S. Hierome ſaith againſt Eluidius. S. Auguſtine in his booke, *de natura & gratia* ſaith: he ſinned not mortally at any time. He was the true ſpouſe of the virgin (according to S. Thomas) and of her much beloued, for the ſpouſe is bound to loue the bridegrome. He was the dry-nurſe and chief ſeruant of the ſonne of God and with his labour gouerned and maintained the mother and the ſonne, who maintained and gouerned the whole world. He was alwaies in the companie of the glorious virgin, and the ſonne of God. He was partaker of all his trauels, and was a moſt faithfull preſeruer of her chaſtitie and virginitie. He was the firſt man that ſawe and worſhipped the ſonne of God after he was borne, & deſerued to heare the Angels who made ioy in heauen. He was preſent at the ioy of the Shepheards that night our Sauiour was borne, and was conuerſant with the mother, and with the ſonne of God a long time, dwelling in one houſe with them, eating at the ſame table, and of the ſame meate, and drinking of the ſame cuppe. He helde in his armes the ſonne of God, and that not one or two daies, but many yeares, to embrace, kiſſe, and ſerue him. It is alſo preſumed, that he reioyced him with ſongs and other pleaſaunces, wherewith little infants are delighted, ſo that the good old man ſhewed himſelfe like a child, to make the ſonne of God merrie. The father eternall honoured S. Ioſeph more then other of his time, ſith he elected him to be the dry nurſe of his holy ſonne, and permitted that the virgin mother, ſhould call him the father of his ſonne. The ſonne did alſo honour him, for that he eſpecially elected him for his companion, and ſeruant in his youth, and almoſt in all his life. It was no ſmall honour that Ioſeph ſometimes comaunded, and that Ieſus Chriſt obeyed him. The holy Ghoſt honored him alſo, ſince he would, that Ioſeph ſhould be ſpouſe alſo to the B. Virgin being the eſpouſe of his maieſtie. When Ioſeph affianced the virgin, he was fourty yeares ould, as ſome Doctors hold, by the teſtimony of Iſay who ſaith: The bridegrome ſhall reioyce with the ſpouſe, and a yong man ſhal dwell with a virgin. And it is a thing very like to be ſo: for one of the cauſes wherfore the virgin was eſpouſed was, that the bridegrome might attend and ſerue the ſonne and the mother alſo, and with his labour maintaine

them, which thinge he could not haue done if he had bene very ould. And although that ordinarily or vsually, Ioseph is painted an ould man, that is done for the chastitie of the virgin, and also in signification that he was wise or prudent, and temperate, for so be ould men that be vertuous, for the great experience they haue in affaires. Iesus Christ is also painted in the shape of a Lambe, to represent vnto vs his perfect innocencie, with which he was sacrificed, and that without resistaunce. Thus much would S. Luke signifie of S. Ioseph, in calling him *Vir*, that is, a man: for he is called a man, that is prudent, and discreete, not very yong, nor very old, but from about 40. to 50. yeares.

I haue said this holy patriarch was a virgin, but it is a matter disputed amog the holy Doctors. For all the greeke Doctors, and some of the Latine hold, that he had sonnes by another woman, and that they were those that in the gospell are called the brethren of Christ. Although that word will not compell one necessarily to say, that those were the carnall brethren by father and mother, for that it was a custome amongest the hebrewes to call their neere kinsmen brethren, as we reade in Genesis of Abraham and Lot, who called one another brother, and yet they were vncle, and nephew, one to the other. In the gospell also they be called brothers of Iesus Christ, who indeed were his cosins: Hereof it is that S. Ierome, S. Augustine, Rupertus Tinitiensis, Hugo de sancto victore, venerable Beda, and many other Authors say: that S. Ioseph was a virgin, which thing is very conuenient and fitte, for we see that when the B. virgin (which was well in yeares at that time) stood at the foote of the holy Crosse, her blessed sonne recomended her to S. Iohn Euangelist. The holy Doctors say that he did recomend her vnto him at that time before any other, for that he was most beloued, and also for that he was a virgin. If this be so, it shalbe more conuenient and fitte, that when the B. Virgin was in a more flourishing age, shee should be recomended to a virgin, as S. Ioseph was. Some say and namelie Germanus Archbishop of Constantinople, that the virgin Marie being of marigeable yeares, and remaining in the company of manie other damosels, with whom shee was brought vp in the temple of Ierusalem, it fell out, that many were taken out to be maryed, but the blessed virgin said, that shee might not marrie, for that shee had offered her selfe to God, and made a vow to keepe her virginitie. This thing was straunge, for in those daies, there could not be found a damoisel but shee desired to be married, and to haue children, and this they did for that they knewe, that there should be borne into the world a great Prophet, a Messias, and vniuersall Redeemer of all mankind. Wherefore euery one pretended to haue parte in that, and although that they might not be mother of him, yet euery one desired that he might be of her linage. This was the cause that Anna who was after mother to Samuell, shewed her selfe to be agreeued in the temple, so that Hely the

Cap. 13.

Ioan. ca. 19.

Luc. ca 1, v. 35

priest

prieſt thought her to be dronken, and that proceeded of nothing els but of the great deſire ſhee had to haue children. When Iephte would ſacrifice his owne daughter, ſhee asked time wherin to bewaile her virginitie, which proceeded of that, ſhe was depriued of that hope. The deceite that Thamar vſed to her father in ſawe, when ſhee fained her ſelfe to be a harlot, that ſhee might vſe carnall companie with him, proceeded of no other. The virgin hauing then ſaid, that ſhe had vowed vnto God to keepe her virginity, it ſeemed vnto them all a ſtraung thing, and not heard of before that time. And therfore the prieſts and Doctors were aſſembled togerher to conſult hereof, & to take aduiſe what to doe in this caſe. It is ſaid, one of them had a reuelation from God, that his will was, that ſhee ſhould be affianced in this ſort: That all the yong men that were of the line of Dauid (as the virgin alſo was) which were to take wiues, ſhould meet on a day in the Temple, and that euery one ſhould beare in his hand a rod, and that he whoſe rod did budde, ſhould take Marie for his ſpouſe. So they did, and the rod of Ioſeph budded, and ſo he eſpouſed the virgin. This I haue ſaid as ſome Authors doe affirme it, and it is alſo painted in many places, which although it be a ſmall proofe, yet ſome it is, that it is true.

But were it thus, and in this manner or noe, I do neither affirme nor denie, but this that I now ſay, is moſt certaine, which is. That Ioſeph hauing eſpouſed the virgin, and it happening her to be with child, and knowing that it was not by him (for that they had both of them made a vow of chaſtitie at their eſpouſalles) was much aſtoniſhed, and amaſed. He was iuſt and would not defame her, but determined to put her away ſecretlie. Of this there be two opinions. S. Ierome, S. Iohn Chriſoſtome, S. Bernarde, Origin, and many others ſay: that Ioſeph neither imagined nor thought any euil of the virgin, but would leaue her, reputing and iudging himſelfe vnworthy to haue her for his ſpouſe. As S. Peter and the Centurion who ſaid to Chriſt, deſiring him to depart from them, for they were not worthy of his preſence. S. Auguſtine and S. Ambroſe are of another opinion, & ſay: that although Ioſeph eſteemed the virgin Mary to be a moſt holy woman, and that he had no cauſe to imagine any euill of her, yet ſeing her great with child, and being aſſured that he kept her no company, he was troubled, & doubtfull what to thinke on either ſide, he held and reputed her for holie, and he ſawe her great with childe: therefore he knewe not what to iudge, but he inclined to that opinion, that there was no euill in her, and that ſhe hauing kept it cloſe, ſhewed a care to preſerue the honor of God, and her owne credit. But to ſee his ſpouſe to be deliuered of a child in his houſe, and not hauing kept her companie in any ſort, would be to him a great blemiſhe in his good name, but if he ſhould thinke any euill of the virgin, and ſhould diuulge, and publiſh it, and ſhould accuſe her of adultery, he being a iuſt man, he thought he ſhould doe his ſpouſe a grieuous iniurie by this imputation, *Matth. 1. cap. 1.*

tation, since shee liued a verruous life, and of whom he could not once thinke any euill. To ease and disburden himselfe of these troubles, he thought to send her back to her fathers house, by some deuised excuse or other, and himselfe to depart out of the country as a banished man. It were no reason we should omitte to consider what a griefe it was to the glorious virgin, to see her spouse so melancholie, and disquiet in minde. She loued him dearely, and shee would haue vsed some wordes to haue deliuered him from this troubled and disquiet thought, but it was not fitte she should open the mistery, wherefore shee held her peace, and lefte the care thereof vnto God. God would not hould Ioseph any longer in suspence or doubt, but to disburden him of this grief and sorow, sent an Angell to him, who spoke to him in his sleepe and said: Ioseph sonne of Dauid feare not, all things be well, if thy spouse be with child, it is not by man, but by the holy Ghost, for this is the damosell of which Isay speaketh, who being a virgin shall bring forth the Sauiour. She shal bring forth a sonne, and thou shalt call his name Iesus, for he shall saue his people. When Ioseph heard these words, he remained very well satisfied in his doubt.

Math. Cap. 1. Cap. 7. v. 14.

S. Bernard saith: that God permitted Ioseph to doubt, for that no doubt should remaine to vs, of the puritie of the glorious virgin. And as the doubt of S. Thomas the Apostle in the article of the resurrection, causeth that none haue cause to doubt hereafter: so of the doubt of S. Ioseph it cometh to passe (although there be difference betweene these two doubts) that none can any more once thinke, or haue any scruple of the puritie of the virgin, and of the conception of her sonne, which was by the holy Ghost and not by man. Ioseph herein shewed himselfe to be indeede a person aduised, of credit, and of good vnderstanding, for where shall you now find a man in the world, that should haue a such matter fall out in his house, and would not crie out, exclaime, and complaine to his friends and kinsmen, yea and would not bring the matter to be publikely heard in courte of Iustice? But S. Ioseph handling the matter in that sort, shewed himselfe to be a man of iudgement and discretion. And if men of iudgement and credit be honoured therefore, great honour and estimation ought we to giue to this blessed patriarke.

Ioan. 24.

Sometimes it happeneth a person hath great estimation in regard of the party with whom he marrieth. If a damosell of meane estate should by her vertue, and good parts come to be a Queene, shee should be highly regarded and esteemed: so also if a priuate man tooke a Queene to wife, notwithstanding he be of base and meane calling, yet is he worthy of estimation. So happened it to Saint Ioseph, who by meanes of his wife rose to great honour, for he became true spouse of the true Queene of the Angels. A man vseth to be so much reputed, and esteemed, as men see him fauoured, and to hold familiarity with the king. In this respect likewise, the accompt of this saint is very great, for that he

vvas

was so fauoured of the king of heauen, for he conuersed & conferred with him as familiarly as if he had bene his sonne. Moreouer, some person is likewise of high accompt for that he comaundeth, and hath men of reckoning at his commandement, for which respect and cause, the authority of S. Ioseph is well perceiued, for that he comaunded not the sunne as Iosue did, but the sonne that created the sunne, to wit: Iesus Christ our Lord God, & our Lady. S. Hierome saith: that to expresse sufficiently the praises of S. Paula, it was needfull to him to haue a 100. toungs. With more reason we may say, that to shew the praises of S. Ioseph as he deserueth, it should be needfull to ioyne in one, many tonges of men and also of Angels, and yet all together, are scarse sufficient to expresse and declare all his merits and deserts.

Some haue said that he was yet aliue when Iesus Christ died. But it is very certaine that he departed out of this life, at the beginning of the preaching of Christ our Lord, for if he had bene aliue, the Euangelist would in on place or other, haue made mention of him, euen as they name oftentimes the B. virgin. S. Ioseph then passed out of this life at the yeares of 69. and the 29. yeare after the birth of Christ Iesus, who was present at his passage, and comaunded the Angells to carry his blessed soule into the bosome of Abraham, where he made true report to all the holy fathers, which were there, saying vnto them, that after few daies they should be deliuered from out that place. S. Bernard saith: that on the day of the resurrection of our Lord among the other which rose with him. S. Ioseph was one, and that on Ascension day, with our Lord he ascended into heauen in body and in soule also, to enioy the eternall felicitie. To which God of his great mercy bringe vs. Amen. The Catholike Church celebrateth the feast of S. Ioseph on the 19. of March.

The life of S. Benedicte Abbot. *March.* 21.

GOd speaking in the booke of Deuteronomy with his people, said vnto them: If thou shalt harken to the voice of thy God, and hearinge it shalt obserue all that which he comaundeth thee, thou shalt be blessed in the citie, blessed in the field, blessed in the fruit of thy bodie, and blessed in the fruite of thy ground. This agreeth very fitly to S. Benedict, who hauing heard the voice of God and his precepts and commaundements, and obserued them, God gaue to him his benediction, and he was blessed in the citie, for he shewed many good and vertuous examples in it, and conuerted many soules. He was blessed in the field, for that he was the first founder of the monasteries in the Wildernes, and occasion that many serued God and did saue their soules. Blessed was the fruite of his bodie, by which you may vnderstand his disciples: and by the same, blessed was the fruit of his ground: by which we may vnderstand the multitude of soules which by the meanes of his

disciples, were conuerted to God and were saued. But the benediction of God staied not here, for he would he should be blessed, in that he would haue him to be named Benedict. The life of this glorious Saint, was written by S. Gregory the great, in the second booke of his Dialogues, in this maner.

SAint Benedict was borne in Nursia a citty in Italy amõg the Sabines, a people that dwelt not farre from Rome. He was of a noble familie. Being yet very yong, his father sent him to Rome to be instructed in the liberall arts, and therin he spent some time. Afterward considering the daungers of the world, and that many of his fellowe disciples, ran headlong into diuers heinous and greuous offences, for that they did abandon themselues, to follow their youthfull pleasures, he fearing the like might happen to himselfe, iudged it better to giue himselfe ouer wholly to the seruice of God without so much learning, and to be saued, then with more learning to offend God, and to be condemned to hell fire. Vpon this supposition, her forsooke his studie, and neglected the tender cherishinges of his father and mother and all his friends, determining to put himselfe wholly into the seruice of God. To effect this, he tooke his iourney toward a desert which was four miles from Rome called Sublacum. In this place was great store of water, & many little brooks running from diuers places made a great lake, at the place where they mette all together. Before that Benedict came to this place, he mette with a Religious man called Romanus who liued a monasticall life. This good father reasoning with Benedict, vnderstood his vertuous desire and dessigne. And seing him yong in yeares and of a fine complection, made great account of him, and praised him for his intention, and promised to aide him therein. He also kept him companie, vntill that guided by God, they came to a caue among certaine craggy cliffs of a mountaine, vnto which one could not passe but with great difficulty.

This place Benedict chose for his habitation, & there he remained. Romanus promised to visit and to helpe him the best he could with sustenance, and so he departed, leauing him all alone, but well accompanied with the grace and loue of God, and with a desire to serue him. Benedict entring into the Caue, fell on his knees, lifted vp his hands toward heauen, giuing God thãks for that he had deliuered him from the world and the snares thereof. In this place (said he) O my Lord God will I liue with thee alone, being my selfe alone. Now neither father, nor mother, nor honours, nor riches, nor any other thing in the world shal hinder me from thinking on thee, to speake with thee, and loue thee only. Helpe me my Lord, for I am entred into this darke caue and desert, putting my confidence in thee, and beleeuing certeinly that thou wilt aide me, and defend me, from all thinges that may molest and annoye me. The new heremite was not satisfied with giuing thanks to God for this good be-

receiued (as it seemed to him) for being conducted by God to this place, but he continued three whole yeares, taming his flesh, with fasting and austeritie.

His meat was such as Romanus sometimes brought him, for he liued in a Cel not farre from that place, vnder the obedience and rule of a good and holy Abbot called Deodatus, and as often as he could get time, were it neuer so litle, he would bring some ouerplus of his parte, which was some litle piece of bread and giue it vnto Benedict. He called him a farre off with the sound of a litle bell, for it was somewhat difficult to goe vnto the caue: & whē Benedict heard the bell, he went forth, and tooke the benediction that Romanus brought vnto him. Then staied they a while together talking howe thinges went, and of the fauours that God had shewed to him, and of his conflictes with the deuils, and of his other continuall exercises. Benedict yelded to him accoūt of euery thing and Romanus encouraged, & comforted him, praying him not to be tired, but to proceed in his good purpose, although it litle needed to exhort him therto, since it was all his intent. God would not leaue his seruant Benedict only vnder the care of Romanus (although he took as great care of him as was possible for a man to doe) yet oftentimes he could not performe his desire and intent toward Benedict, being hindered by some busines that the Abbot enioyned him.

It happened that in a village not farre off, dwelt a priest of holy life, who (it being then neere Easter) made better and extraordinary preparation for good cheare then he vsed to doe. To this priest God spoke: Thou takest paine, that thy meat may be delicate and curious, and my seruant is like to die for hunger in the desert. The blessed man staied not to heare more, but with speed taking the meat he had dressed, went out on his way, to find the seruant of God. He vsed therein such diligence, passing ouer mountaines, trauersing valleyes, and searching caues, and dennes, and broken places, that lastly on Easter day in the morning, he found the place where S. Benedict was. When they met and had saluted each other, they fell to praier awhile, and then satte downe and talked together of ghostly matters. Then the priest said to Benedict: This is Easter day, it is meete that thou eate some of the meat that I haue brought thee, and giue some refreshing and comfort to thy afflicted body. The blessed man answered. Certes it is Easter to me, since I doe deserue to see thee, but otherwise I know not what day it is. Then replied the priest, know that to day is the day of the Resurrection of our Lord Iesus Christ, it is not lawful for thee to fast, and because thou maist haue somewhat to eate, God hath sent me vnto thee. Benedict receued the meat that the priest had brought, and giuing him great thankes for it, the priest returned to his Church. On that day the blessed man was well releyued.

Not many daies after, some shepheards by chaunce passing by, and seing the blessed man a farre off among the trees, they thought he had bene some sauage

beast, for that he was couered with skinnes; but by vewing his face, they perceiued it was a man, and drawing neere they spoke vnto him, and were much comforted with his holy words. Thereupon did they giue notice of him to the places there about, and begging some vittailes, they brought it ordinarily to him; who in recompense therof and to require them, gaue them good and holesome exhortations, in such sort, that many left and forsooke their sinfull, and wicked course of life, and liued a godlie and vertuous life. Benedict was one day alone, and the tempter came to him in the likenes of a black bird, flying round about him, and sometime close vnto his face, so that the blessed man might haue taken her, yet he would not, but made the signe of the Crosse, wherat the bird flew away, but left to the blessed Man such a terrible temptation of carnallitie, that he neuer had the like.

The deuill brought to his mind a woman that he had seene in Rome, and he perceiued himselfe to burne in the concupiscence of her, which made him to wauer in his minde, so that he thought to forsake the desert and goe to find her. But God ayding him he remembred himselfe, and stripping himselfe naked, he threw himselfe so on the bushes and thornes, and tombled his body theron, till it was so pricked & torne, that the bloud ranne aboundantly from euery part therof, and the temptation was turned into grief and paine. This medecine did him great good, for he had not the like temptation during all his life, as he would tell to his disciples afterward. Now the fame of the blessed man spread farre abroad, and many traueiled to him, and hearing his wordes, and withall marking the austeritie of his life, were much astonished therat, and many were confounded to see their owne liues, and tooke occasion to amend and correct them.

The Religious men of a Couent came once to him, and desired him to be their Prelate or Superior. He knowing that they liued loosely, said vnto them, that he was too austere and sharpe, and that they could not support and beare him, therefore he willed them to speake no more therof. The more the blessed man refused, the more they did importunate him, so that in maner they inforced him to yeld his consent. Hauing begun to gouerne them, he sharpely reproued those that deserued reprehension, and rigorously chastised those that deserued to be chastised, so that they all hated him, and daring not to bid him depart from thence, for that the countrey people knewe their euill behauiour, they resolued on this peruerse and diabolicall deuise, that is to say, to giue him poison. Putting it in practise, they inuenimed the wine that the blessed man should drinke. The holy man, first made the signe of the Crosse vpon the wine, as his vse was, and the vessell miraculously broke in sunder, and the poisoned wine was all spilt; Then the blessed man found out their iniquitie, and rising vp, with a mild and quiet countenance said vnto them. My brethren, God for-

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giue you this ſinne you haue committed. Did not I tel you that your behauiour and mine would not agree? Seeke you another Prelat conformable vnto your deſire, for I doe not meane to exerciſe this office any more among you. And hauing ſaid ſo, he departed away from them.

One asked S. Gregory if S. Benedict did well to leaue theſe Religious men, or if he were bound to continue in the gouernment of thē to bring them to goodnes, he anſwered; If there be no hope of amendement, as he ſawe none in them, it is no ſinne to leaue them. For (ſaith he) if in one congregation or aſſembly, there be any that doe helpe and ayde the Prelate to diſcharge his duetie, he is bound to gouerne them, & not to forſake them, although it be very much paine and traueile to him, but if he haue not any ayde or helpe, but all doe hinder him, he may without ſinne leaue that charge, for that there is no hope of profit and gaine.

Benedict returned to his caue, to which place many people reſorted from diuers parts vnto him, with intent to be his diſciples, ſo that by their aide he in ſmall time built twelue monaſteries: and in them all he put a conuenient number of religious men, vnder the charge of a man of approued life, who ſhould gouerne them in his abſence. He himſelfe wēt from one monaſtery to another, viſiting and exhorting them, & prouiding for them al things neceſſary. Some noblemen of Rome ſent their yong children to be brought vp in his monaſteries, where they might learne Chriſtian behauiour. Maurus and Placidus that were after his diſciples, and great holy men, were two of them.

S. Benedict viſiting one of the monaſteries perceiued, that when the other religious men had ended their office and kneeled in the Quier to make their mentall praier, there was one that alwaies went forth. He was rebuked for it by his ſuperior, and S. Benedict alſo reproued him. He amended his fault, but only for two daies: the bleſſed man deſired that this monke might pray with the others, wherfore when he went out of the Quier, he on his knees deſired God for him, and he ſaw an ougly black boye, take him by the habite and pull him out. The bleſſed man cauſed (by the meanes of his praier) the Abbot and the other Religious men to ſee it, then he gaue that Monke certeine blowes with a wand. The deuill driuen away by that chaſticement (as if the blowes had bene giuen to him) ceaſed to tempt him any more, and he continued after that time as earneſt at his prayers as any other.

It is a vſuall and ordinary thing, that a man that is good, hath alwaies one or other to perſecute him. Hereof it cometh that S. Benedict who was very good, was perſecuted by one, and this man was a Prieſt called Florentius who ſpake much euill of him, and perſwaded thoſe that went vnto him all that he might, to goe to him no more. Whither goe you (ſaid he) you vaine people, light headed, and full of curioſitie, what more hath this monke in him, then

they that be of our countrey? he is a ſinner as other men be, I pray God there be not hidden in him ſome great miſchief, for many hypocrits there be in the world that faine holy life, that they may be ſooner beleued in their errors. Take heed that this man be not one of them, and with ſuch wordes he laboured to diminiſh the credit of the bleſſed man: but to ſmall purpoſe was the diligence he vſed in this bad matter, for God furthered the proceedings of the bleſſed man, and cauſed them to encreaſe daily. And yet the prieſt obſtinately ceaſed not to perſecute him, & ſeing that his words preuailed not, he tooke another courſe as bad, and fayning to ſend him almes, ſent him a loafe of bread enuenimed. The bleſſed man knowing well the malice and euill intent of Florentius, & what was in the bread, threw it to a crow, which was ſo familiar with him, as it would come and take thinges at his handes, and he bad him take it. The crow made ſhew as if he were a feard, and crooked as he came toward him, as if he would haue ſaid: This bread is empoiſoned. Then the bleſſed man ſaid vnto him: Take it and feare not, for I would not haue thee to eate it, but onlie to carrie it to ſome place where no creature elſe may eate it. Then the crow tooke it and carryed it away, and within a while returned, and the bleſſed man gaue him ſomewhat to eate, as his cuſtome was. The malice and wickednes of the deuiliſh man ſtaied not, but he gott certeine common harlotts and ſent them in the garden belonging to the Moncks, and there they ſtripped themſelues naked, and ſo daunced and ſhewed many laſciuious and wanton tricks, to entice and allure them to ſinne. When S. Benedict ſawe this, he thought that Florentius did it to driue him out of the countrey. Wherefore he reſolued to depart, and with other religious men to build a monaſtery in an other place. When Florentius vnderſtood of his departure, he made great ioy, and whilſt he made a feaſt in his houſe for ioy therof, behold on a ſodeine he fell downe and died. Maurus diſciple to S. Benedict heard therof, & ſent forthwith a meſſenger to him & ſaid: Father you may now returne right well, for he that perſecuted you is dead. The bleſſed man made great grief and ſorow for the death of his enimie, for that he had loſt a great meanes of more merit, as alſo for that his diſciple reioyced at the death of him, for which he reproued him very ſharplie, and enioyned him penance for the ſame.

At his returne to the Monaſtery, S. Benedict being there, vnderſtood that in Monte Caſſine, there were yet ſome remnaunts of Paganiſme, as a temple dedicated to Apollo, to which the paynimes went to make ſacrifice. The bleſſed man moued with the zeale of Gods glory, determined to goe thither, with ſome of his religious men. Being come to it, firſt he threw the Idoll to the ground, broke the Altar in pieces, & ſet fier on the trees that were round about the Temple, in which the Pagans adored the deuills, who gaue them Oracles and anſwers. Then he conuerted the ſame temple into a Church, in the honour

of S. Martin, and made there alſo an oratory in the honor of S. Iohn Baptiſt.

In that place made he his ſtay and reſidence, and called thither to him many of his religious men, and made in that place the chiefeſt monaſtery. He was ſo affable and gratious in his ſpeeches (with them that came to worſhip Apollo) & in his preachings, and exhortations, that they who came thither Idolaters, went backe Chriſtians. The deuill being much grieued that this his auncient habitation was taken from him, appeared viſibly to the bleſſed man in a fantaſticall forme and cryed out: Ah Benedict, Benedict. And for that the bleſſed man vouchſafed not to anſwere to ſuch wordes, but turned away his face, the foule fyend cried out louder, Maledict, not Benedict, what haſt thou to doe with me, wherfore doeſt thou perſecute me? But looke for it, I will alſo perſecute thy monckes. At that time ſome were working in the monaſtery which was a building a new, and made a walle; the bleſſed man ſaw the diuell among them, wherfore with a loud voice he ſaid to the labourers. Take heed my brethren, the deuill is among you: but the wicked fiend (God permitting it for the more glory of his Saint) ouerthrew the wall which fell on a child ſent thither to learne, and killed him outright. All the Monckes were very ſorowfull. But the bleſſed man cauſed them to beare the dead body (which was all bruiſed and cruſhed to pieces) into his Cell. Benedict locked himſelfe vp together with the dead body in the Cell, and fell to prayer, and continued ſo long therein, that when he opened the dore, the child was aliue by his hande. This miracle was ſpred thorough all the countrey about, and after a few daies the ſonne of a poore labourer died, the Father brought him in his armes to the monaſterie of Saint Benedict, that he might raiſe him from death.

It happened at that time the bleſſed man was not in the monaſtery, wherfore the labourer left the dead child at the gate, and went to ſeeke him, and hauing found him out, he cryed with a loud voice. Benedict, render to me my ſonne, reſtore my ſonne to me, ô Benedict. The bleſſed man ſaid to him, when did I at any time take away thy ſonne, that thou askeſt him of me in this manner. I doe not ſay (ſaid the laborer) that thou haſt taken him away, but I ſay he is dead, & I beſeech thee to raiſe him to life. Benedict, when he heard it, did grieue much therat, for he was very humble. When he came where the child lay, he fel on his knees & ſaid: Lord haue not reſpect to my ſinnes, but to the faith of this man; I requeſt thee ro reſtore this child to life, and ſo ſhall thy name be glorified, in me thy ſeruant. The bleſſed Father was not yet ariſen from prayer, when the child was reuiued, and ſtood vpon his feet, to the incredible ioy of his Father.

Another time S. Benedict ſent Placidus his diſciple (who was afterward martyred) with a veſſell to fetch water out of the riuer. When he would haue taken water vp, he fell into the riuer. The Bleſſed Father ſaw it, but not with his corporall eyes, for he was in his Cell: but he ſaw it by reuelation. He commaun-

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ded Maurus another of his disciples to goe and pull placidus out of the water. Maurus went, and before he came, the water had borne Placidus a good way into the riuer. Maurus intending to deliuer Placidus, and stepping in, walked vpon the water and did not sinke, and coming to Placidus took hold of him, and drew him out. Maurus, assoone as he came to drie land, perceiued he had gone vpon the water and not wett his feet. Then grewe a kind of variance betweene S. Benedict and Maurus, by reason of this miracle, for the B. man said that it was to be attributed to the ready and sincere obedience of Maurus, and Maurus said noe, and ascribed it to the holines of his master.

S. Benedict had also the spirit of prophecy, which was plainely seene when Totila King of the Gothes, not beleeuing the things which were spoken of S. Benedict, would proue the same, that he might make a iest & scoffe of him. For which purpose he caused one of his seruants to be appareilled in his royall and princely robes, and sent him with a great traine of attendants to visite the blessed man, and bad them say he was the king. When S. Benedict saw him, he did not any reuerence to him; but said: Giue backe thy royall robes to Totyla, and be content with thine estate. All they which came to deceiue him by this craftie sleight, were amased therat. Then came the king himselfe, and S. Benedict reproued him for some cruelties he had done, and told him he should die within ten yeares. And so it came to passe.

On a time a louing friend of his sent to him two flaggons of wine for a present. The messenger that was sent, hid on flaggon by the way, and brought him the other. The blessed man accepted it very kindely, and said to the messenger Sonne, take heed thou drinke not of the other flaggon, for there is some euill thing gotten into it. The messenger was much ashamed, and going to the flaggon which he had hidden, to see what was within it, sawe a foule ouglie serpent come out of it.

One of his Moncks asked leaue oftentimes to goe out of the Monastery for some triffling busines, and the blessed man gaue him leaue, but with an euil will and one time among other, the Monke would needes go out in maner by force. Assoone as he was out of the Monastery, a draggon mette him, who compelled him to returne, and to cry and call for helpe. This good came of it, that he would neuer after goe out without good cause.

A noble mans sonne of Rome was made Monke, & one euening S. Benedict, being at supper, that yong Monke held a candle in his hand, and gaue light. Whilest he stood in that sort he had a tentation of pride, & he said to himselfe: Who is he vnto whom I giue light? and who am I that I should hold his candell? he ought rather to hold the candell to me, then I to him, for he is not of so noble bloud as I am. The thoughts of the Monke were reueiled vnto the seruant of God, wherfore he said vnto him. My sonne, make the signe of the Crosse

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vpon thy hart, and giue no place vnto that thy thought. But if thou thinkeſt it fit, ſitt thee downe to ſupper, and I will hold the candell to giue thee light. The Moncke by theſe wordes perceiued, that the bleſſed man had penetrated his thoughts, and was much aſhamed, and withall made free from that tentation.

S. Benedict had a ſiſter called Scholaſtica, who had vowed her ſelfe to the ſeruice of God as her brother had, and was cloſed in a couent of religious women: S. Benedict vſed to goe and viſite her once euery yeare, and ſhee went out of her monaſtery to a houſe thereby, where they ſawe and comforted one another S. Benedict went once thither, and all the day they remained together. When euening came, the bleſſed man would haue returned to his monaſtery, but his ſiſter entreated him to ſtay, that they might talke of the glory of the bleſſed ſoules, and other ſpirituall matters. S. Benedict would not yeld ſo much vnto her by any meanes, wherefore ſhe bowinge downe her head, and laying her hand before her face, made her praiers vnto God, with teares. When Scholaſtica began to pray, the sky was cleare, and when ſhe had ended, there fell a mighty raine, with ſuch thunder, and lightening, as though the end of the world had bene come. S. Benedict vnderſtood the cauſe and ſaid. Siſter: God forgiue you, what haue you done? Scholaſtica anſwered. I entreated you, and you would not graunt my requeſt, I haue prayed to our Lord and he hath heard my praier. All that night the two holy Saints remained together ſpending the time in holy exerciſes, and in the morning Saint Scholaſtica returned vnto the Monaſterie, and Saint Benedict went vnto his conuent of Monckes. Three daies after, he ſawe the ſoule of his ſiſter which aſcended vnto heauen in the likenes of a doue, whereupon he ſent for her body and buried it in the Monaſterie.

Another time, he ſawe the ſoule of S. German Biſhop of Capua, boarne by the Angells into heauen, in a globe of fire. Which he told vnto his Monckes, and they noting the daye, found that the bleſſed Biſhop died at that houre. The paſſage of this bleſſed man out of this world drawing neere (whereof he gaue knowledge to many of his religious men.) Sixe daies before, he cauſed his graue to be made, and ſodeinly he had a mortall feuer, which increaſing, he was carried into the oratorie where he receaued the B. Sacrament, in which place being holden by his diſciples, and lifting vp his handes to heauen, he yelded vp his ſoule to almighty God. On the ſame day two of his diſciples ſawe a pathe very bright, adorned with rich hangings, which reached from the earth to heauen, and a man all glorious coming neere thereto ſaid to them. This is the way by which the ſeruant of God S. Benedict went into heauen. One of them that ſawe this viſion was S. Maurus, who was in his iourney toward Fraunce, to build a Monaſtery of his order.

The death of this glorious Saint (as writeth Trithemius) was in the yeare of

our Lord 542. on the 21. day of March, which was on Easter eue. He was when he died 92. yeares old, though Marianus Scotus (as the same Trithemius) saith he was 90. yeares old. He was buried in the Monastery of Monte Cassino in the chapple of S. Iohn Baptist, & in that place was also buryed the body of S. Scholastica his sister. Afterward in the time of the Emperor Cõstans (as Hugo Floriacensis saith) certaine barbarians ouer-running Italy, destroied the monasterie Monte Cassino, and the body of S. Benedict was translated by certaine religious men of his order, to the monasterie of Floriacum.

This translation is celebrated on the 11. day of Iune. The body of S. Scholastica was also translated to the monastery of Cenomannum. Likewise Trithemius saith, that vntill his time had bene. 18. Popes of the order of S. Benedict. 200. Cardinalls. 1600. Archbishops. 4000. Bishops. 15700. Abbots, famous for their life and doctrine, besides them of whom he had not knowledge. He saith also, that 20. seuerall orders serue God vnder the rule of S. Benedict. If they that be the meanes that one soule is gained to God, are highly rewarded, how great shalbe the glory of him that is occasion and meanes, that so many soules be saued? Wherfore we may say that the glorious Father S. Benedict is highelie rewarded of God. Let vs pray to this holy Saint, that by his intercession, and merits, we also may haue part in the kingdome of heauen.

The feast of the Annunciation of the B. Virgin Mary. March. 25.

WE may read in the sacred scripture, a notable figure of the high misterie of the Incarnation of the Sonne of God, the which intended by the maiestie of God in this day of the Annunciation, was this. Moyses kept the sheepe of his father in Law called Iethro, in certeine hilles and mounteines, and one day following his flocke in the most solitary, and hidden place thereof, he saw a thing which much amased him, which was: A bushe burned, but so that it consumed not. The fire was kindled within it, but it remained greene, and without any harme, or hurt. Moyses said to himselfe; I will draw neere to see this merueilous thing, how the greene bush burneth, and is not consumed. Moyses after this resolution had not yet mooued his foote, when God spoke vnto him and said: Stay still Moyses, passe not one step forward. And wherfore Lord (said he?) For that (answered God) first thou must doe reuerence to the place where thou art, for it is holie ground. Pull off thy shoes from thy feete, and then thou maiest come nere vnto it. Exo. 3.

This bushe representeth the misterie of the Incarnation, in which is the tree and the fire, and the fire did not hurt to the bushe; the bushe is the humanitie, and the fire is the diuinitie. These two thinges being in one Suppositum *or person, the diuinitie doth not hurt the humanitie at all. Moyses that saw this misterie a farre off, went forward to see somewhat neerer, God bad him to doe reuerence vnto the earth, which signifieth the Chri-*

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stians, who perceiuing this misterie to be spoken to the fathers of the old Testament, and in the new Testament drawing neere to see it, and to doo it reuerence. God said: they should first do reuerēce to the earth. This earth signifieth the glorious virgin, who is the blessed earth, which brought forth the pretious fruit, which is the Sonne of God, who would, that reuerence should be done to her vpon this day of the Annunciation of the Virgin, in which God was made man. We will declare some considerations of this misterie; And this shalbe the first.

THe holy Doctors do diligently search the reason and occasion of this merueilous worke, that God was made man. The occasion was the sinne of the first man, and the great offence that he committed against God, wherof he ought to make full satisfaction to God, and likewise ought to render to God asmuch as was taken from him. It was therfore fitte and conuenient that God should be made man, to satisfie for it. And for that the offence was infinite on the behalfe of the offended, which was God, it behoued that the satisfaction should be infinite, which was not possible, if he that satisfied was not God. And God satisfying, by meanes that being made man he satisfied vnto God, there was restored vnto God asmuch as was take from him. Vnto him was done asmuch seruice, as vnto him was done displeasure and offence. So that the offence made against God, was the occasion that God was made man. We need not to search for any reason of this worke, but only the bounty of God (for this thinge falleth not vnder the compasse of merite) but only for that he who was God, being willing to doe good vnto men, was made man, and therfore cannot any man, nor all mankind together, merite it at all. God delayed to doe this worke certaine. 100. of yeares afrer the world had need that it should be so done. And the reason was, that they might see more plainely the misery of man, and might desire the more earnestlie the remedie, and might make more estimation of it when they once obteined it.

It may also be said, that it being fitte that God should be made man, and be borne of a woman, there had not bene a woman in the worlde, that should haue those parts and qualities, which she was to haue, that was to be the mother of God. With the smallest thing we doe for his loue, God is contented, for be the seruice neuer so litle, it pleaseth him, for one cuppe of colde water he promiseth to giue heauen in recompence, & yet for all that in chusing his mother, he was hard to be pleased. Many famous worthy and holy women were in the world, and with none of them was God pleased to chuse them for his mother, for euery one was defectiue in one thing or other, and therefore not worthy this dignity. There was but one only that had no defect, or spotte, and was repleni shed with all vertues and graces, that she which should be the mother of God could or should haue, which was the glorious Virgin Mary. This glorious and good woman, shewed her merite and worth, in the answere that

ſhe gaue to the Angell Gabriell, who was the meſſenger of the bride-groome, whom God ſent vnto her, that ſhee would conſent to be his mother. After this, ſhee reaſoned long with the Angell, who ſaluted her withall, and propounded his embaſſage which he brought on Gods behalfe, and declared the maner to be holde in this worthy miſtery, which ſhould not be wrought by the worke of man, but by the Holy Ghoſt. The moſt B. Virgin accepted the ambaſſage, and giuing conſent to the pleaſure of God, ſaid with deuout obedience and humble words: *Behold the handmaid of our Lord, be it done to me, according to thy word.* Very great vertue declared the bleſſed Virgin in theſe wordes, and ſpecially in humility, reſting contented with the wordes that were ſaid.

It ſeemeth the virgin ſhould haue ſhewed more humility in refuſall then in accepting, as S. Iohn Baptiſt did when Chriſt came to be baptiſed of him, which he would not doe vntill he was expreſſely comaunded. S. Peter alſo would not ſuffer our Sauiour to waſh his feet, refuſing it for humility, but at the end our Sauiour commanded, and alſo threatned him, if he did not ſuffer him to waſh his feet. Moyſes alſo in humility, refuſed to take on him the charge of Captaine generall of the people of Iſraell: but for all this, the virgin ſhewed greater humility in receiuing, then in refuſing. And the reaſon is this; when the Angell ſaid to her, that God had elected her for his mother, ſhee ſaid; ſhee would be his hand-maid. The name of mother ſignifieth the moſt eminent place in a Lords houſe, but to be a hand-maid inferreth the moſt vile, abiect, & meaneſt place that is. In deed it was an humility of the virgin in the higheſt degree, that at the time ſhe vnderſtood ſhee was elected mother of God, ſhe rather made choiſe of the place of an hand-maid. The falle of thoſe Angells who followed Lucifer, came not from any other cauſe, but by ſeing ſome in a more eminent place then the reſt, for that euery one hath ſome thing more excellēt thē other. The Angells be different in kind as the holy Doctors ſay, and eſpecially Saint Thomas, and therfore Lucifer was puffed in pride, deſirous to be ſeen in higher dignitie then the other, and thereby vnto him redounded all his damage. Conſidering then that the B. Virgin perceiued herſelfe to be choſen to be the mother of God, and did not only waxe proud therof, but alſo called herſelfe the hand-maid of our Lord, great aſſuredly was her humility.

Alſo ſhe ſhewed the vertue of magnanimity in accepting to be the mother of
Iſai. 53. God. For the Prophets wrote that the Meſſias Ieſus Chriſt ought to ſuffer and endure many trauailes, and death alſo at the end, which was not hidden from the virgin, & knowing that vnto her ſhould fall a great part of the ſorrowes, in that ſhe was to be preſent at euery thing, ſhe ſhewed magnanimitie in accepting to be the mother of God, with this waight and charge. She ſhewed he ſelfe magnanimous, for that hauing giuen her conſent to be the mother of God, ſhe likewiſe gaue the moſt pure bloud of her bowels, wherewith to

make

make a liuery for the ſonne of God to clothe himſelfe. And for that Chriſt ſhould pay our debt by meanes of his bloud, which he tooke of the B. virgin: ſo in ſome ſort it ſeemeth, that ſhee alſo helped forward in this merueilous high worke, that God wrought in our redemption, for his bloud being the price, he tooke the ſame from the B. virgin Mary. She ſhewed alſo great modeſty, when ſhe asked of the Angel, by what meanes that ſhould be done, which he ſaid was to be done, for that ſhee knew not any man. And although ſhee knew not the maner, yet ſhe knew that this conception ſhould not be ordinary, as others be, by the meanes of men and women, and being aſſured by the prophecy of Eſay, that ſhe which ought, or ſhould be the mother of God, ſhould be a virgin, therfore ſhe added theſe words: *for that I know no man.* *Iſai. 7.*

Some Doctors ſay, that her mind was ſo ſettled in the obſeruation of the vow of chaſtitie, that if it had bene of neceſſity to breake it, if ſhee would be the mother of God, and if it had bene put to her choiſe, and not comaunded vnto her, although no dignity could haue bene greater to any creature, yet would ſhe haue refuſed it, to haue continued a virgin. Many other vertues are diſcouered in the virgin in this point: for as a damoſell vſeth to put about her necke the moſt richeſt iewells which ſhe hath: ſo in being a virgin (the necke or principall part of the Church) God hath placed many iewels of his rare vertues, wherewith her ſoule was adorned, and by which ſhe merited, that God ſhould elect her for the mother of God, in ſuch ſort, that ſhe might excell in dignity all the citiſens of heauen, Angels, and Saints with the title of the mother of God, ſince in her was no want of any thing that ſhould be found in her, which ſhould be the mother of God, nor had in her any thing vnworthy or indecent for her, that ſhould haue God vnto her ſonne.

Aſſone then as the virgin gaue her conſent, the three diuine perſons, created a ſoule, and framed and faſhioned a body, of the moſt pure bloud of Mary, and the Word did vnite himſelfe to that nature, in vnion of perſon. Moreouer, all the three perſons adorned that B. ſoule, with the blisfull viſion, with knowledge infuſed, and with guifts and incomparable grace. So that that may be ſpoken of him which the Euangeliſt S. Iohn ſaid: *We haue ſeene his glory, as the glory of the only begotten ſonne of the Father,* to wit: God could make a better heauen, a better earth, a better world, and better men, but he knew not how to make a better worke, and more perfect then this, to wit, to make God, man. Here he ſtretched his armes with all his ſtrength, as the ſame virgin ſaid: *He did mightie thinges in his arme.* Herebv is fitted the parable of the woman, that lighted a candel to find her grote. This is the worke of the Incarnatiõ in which God being abiected and abaſed, is figured by the woman who lighted the candell, for Chriſt did traueill, & toile himſelfe, as much as was poſſible, to finde the loſt grotte, that is to ſay man, which was loſte. *Ioan. 1.* *Luc. 1.*

Gen. 15. God ſaid to Abraham, that he would viſite his poſteritie in the fourth generation, and deliuer them from the captiuitie wherein they were. This we may aptly ſay to all mankind. For there are foure manner of generations; The firſt was without man, and without woman, which was Adam. The ſecond was, without woman, and this was Eua. The third was, of Man and woman, as of Abell and of other men. The fourth yet wanted, that was of woman without man, and of this fourth manner God was made man, being borne of Mary the Virgin without man, and in that generation God viſited his people. God would not diſplay this thing plainely, and at one time vnto mankinde, but gaue them notice and knowledge thereof, it being a high and merueilous worke. God began to doe this euer ſince Adam, to whom (whileſt he remayned in Paradiſe terreſtriall) he diſcouered in his ſleepe part of this miſtery. In the death of Abel it was ſignified that God made man, ſhould die by the procurement of the Hebrewes, for Chriſt being borne amongſt them, they were as his brethren. When Noe ſhas ſhutte within the Arke, it was ſhewed vnto him, that the Sonne of God ſhould be incloſed within the wombe of the Virgin Mary. This miſterie was not altogether hidden from Abraham, but was ſhewed vnto him in great part, when he went to ſacrifice his ſonne Iſaac. He was told it in expreſſe wordes, when it was ſaid to him: *That God ſhould be incarnate in a woman of his lignage.* It was ſhowed in part to Iſaac, when he eſpouſed Rebecca, to Iacob when he wreſtled with the Angell, and when he ſaw the ladder that reached from earth vnto heauen. Iob had alſo in part notice therof, although he liued vnder the law of nature. Sampſon perceiued it in part, when he tooke to him a wife a yong woman, a ſtraunger, refuſing the daughters of his owne land, which was a figure of the ſonne of God, who left the Angelicall nature in his owne land, that is to ſay, in heauen, and deſcended vnto the earthly world, to take a woman ſtraunger, that is to ſay: Mans nature vpon him.

Gen. 1. Gen. 3. Gen. 7. Gen. 23. Gen. 24. Iob. 3. Iudic. 14.

The Prophets alſo had notice of this miſtery. To Moiſes, to Elias, to Eſaias, to Dauid, to Ieremias, to Daniell, to Ezechiell, and to the other Prophets, God euery day more clearly did diſcouer this miſtery, that afterward it ſhould not ſeeme ſo incredible, and fearefull to the world. After this ſecret was diſplaied and laid open, it cannot be expreſſed how deſirous mankind was, to enioy this grace and fauour, and therfore ſaid the ſpouſe in the Canticles: *I deſire the kiſſes of thy mouth.* As if ſhee had ſaid: Come Lord and my ſpouſe, vnite thee to me, that I may be one with thee. The Patriarkes and Prophets helpe the matter forward, with their voice and crie vnto God, that he would haſten his coming, they being like vnto a barke, in the which be many fruits lapped in ſtraw, which they carry from one countrey to another, and they that conduct and conuey the fruit, do not ſee it, but only feele the ſmell, and giue it then to him which tooke no paine in tranſporting therof. So the Saints of the

Exech. 11. Cant. 5.

old

old testament conueyed the pretious fruit of the Incarnation of the sonne of God, and felt only the odour therof, and gaue it to them that tooke no paines in the transportation, which are them of the new testament. The auncient Fathers conueyed this fruit vnder their rites and ceremonies, which all ceased and were cast aside, as the straw is cast away, when the barke is come into the hauen, and the fruit is enioyed, by them who tooke no paine in conducting it.

The bunch of grapes that the spies of the children of Israell carryed from the land of promise (as the scripture saith) was borne by two strong yong men, vpon a long staffe or pole. He that went before could not see the grape, but he that was behind, might both see and eate of it. So the fathers of the old testament, did not see the bunch of grapes, which was the sonne of God made man, but they which went behind (being they of the new testament) saw and tasted it, for which cause to this purpose, Christ saith to the Apostles, and the other Christians. Other men are troubled, and you shall enioy the fruit. But you must vnderstand that this grape hath not only the ripe grape, but also the sowre grape, and it is necessary to eate both the one and the other. They will only haue of the ripe grape, that will enioy and take part of the sweetnes of the trauells of Iesus Christ, and of the profit, and good that therof redoundeth vnto men: and they leaue vneaten the soure grape, that will not doe penance for their sinnes, in suffering any thing for their owne offences. To such as these be God will powre in their eyes (in another world) the bitter and soure grapes, that they may remaine blinde, and not see him in heauen, and shall cause their sight to be darkenes, and confusion in hell. Let not vs doe soe, but if the sweetnes of the trauells and sorrowes of Iesus Christ, by which he hath satisfied for vs, and opened heauen vnto vs, please vs, lett vs also be content to taste of the soure grape, and to suffer any thing for his loue. We shall shew by this meanes, a recognition and acknowledgement of the benefitt receiued, and it will reioyce him that he is made man for loue of vs, and we shall enioy the fruit of his Annunciation, and Incarnation, with his diuine grace. Of the which he make vs worthy for his mercies sake. Amen.

Nū. 13.

Ioan. 4.

APRILL

APRILL.

The life of S. Frauncis of Paula. Aprill. 2.

IT is read in many places of the ſacred ſcripture, that the children of Iſrael were often-times in diuers and ſundry perilles, from which God deliuered them by the meanes of
Cap. 6. ſome valiant Captaines, as Moſes, that deliuered them from King Pharao, and Ioſua, that deliuered them from the Amalekits; And it is a thing very worthy to be remembred written in the booke of Iudges, that one time amongſt the reſt, the Madianites had brought the children of Iſrael to great extremity, and being in euident perill, they reſorted vnto God for helpe, and praied him that he would giue them a valiant Captaine that should guide and defend them from their enimies. For which cauſe God ſpake vnto Gedeon, and commanded him to take vpon him that charge, and to goe in battaile againſt the enimies of his people. Gedeon excuſed himſelfe, ſaying: Why Lord haſt thou choſen me to vndertake a matter of ſuch waight and importance? Thou ſeeſt that I am the leaſt of the houſe of my Father, and that my family is the leaſt in Iſrael. Yet it pleaſed God that he should take that charge, and hauing taken it vpon him, he behaued himſelfe valiantly therin, and diſtreſſed the Madianits.

This figure is very fit and agreable to the bleſſed S. Frauncis of Paula, a Friere Minime, and an Inſtitutor of the order of the Minimes. In diuers times God prouided ſome captaines to be in his Church, when many of his enimies did perſecute the ſame, and thoſe were in particular the other founders of religious orders. S. Dominicke was made captaine by God in his Church, againſt the hereticks that were members of the deuill, and he failed not to make great warre againſt them, by the meanes of the ſacred order of the Friers preachers, which he ordeined; God choſe out another famous captaine, and that was S. Frauncis of Aſiſium, and comitted vnto him the enterpriſe againſt couetouſnes. This valiant captaine behaued himſelfe ſo, that he brought the world to a hard eſtate, and alſo obteined perfect victory againſt it, for he loued pouerty very much, and commaunded his Frier Minors that they ſhould likewiſe loue, and preach the ſame.

Then aroſe againſt the Church another terrible enemy (to wit) the King of the Madianits, as you would ſay, he that iudgeth. This ſignifieth the voice of pride, which would iudge all men, and would not be iudged of any, nor make accompt of any man. Yet himſelfe would be eſteemed and honored of all men. Againſt this fierce enimy, Chriſt found a captaine of great valour, to wit, S. Frauncis of Paula, who was an other Gedeon and ſaid: Why Lord is it thy pleaſure that I (who am the leaſt in thine houſe) ſhould enter into the field againſt one of thy greateſt enemies? Thou knoweſt that I am the leaſt among the religious men,

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and that my religion is the leaſt among all other: I will haue it ſoe (ſaid God) for thou being the leaſt in thine owne eyes, and for that thy religion hath the name of Minimes, I will that thou be a captaine againſt pride, and the vaine preſumption of the World. Such an one (indeed) was this glorious Saint, who (as a newe Gedeon) threw vnto the grounde, and vterly diſcomforted the ſtrong enimy, ſo contrary vnto Chriſtian humility. His life is taken out of the Bull of Pope Leo the tenth of bleſſed memorie, in his Canonization, and out of the proceſſe of the life of the Saint.

Among the people called Brutij and Lucani, in the Prouince of Calabria (parcell of the kingdome of Naples) there is a place that is called Paula, diſtant a daies iourney or there abouts, from the citty of Coſenza, which is the Metropolitan citty of that Prouince. In this place S. Frauncis was borne, ſurnamed Paula of the contry. His Father was called Iames Martollila deſcended from Coſenza; His Mother was called Vienna of Fuſcaldo, a caſtle diſtant fowre miles from Paula; They were both ioyned in lawfull matrimonie, and liued therin like deuout Chriſtians. They had no children, and vowed to the Seraphicall Father S. Frauncis, that if they had a ſonne, to call him by his name, and that he ſhould be brought vp one yeare in S. Marco with a couent of his order. By their interceſſions, they obteined this deſired ſonne, and bringing him vp in the feare of God, they lead him to the ſaid Monaſterie of S. Marco, which was twelue miles diſtant from Paula.

The litle yong child ſtaid there the ſpace of a yeare, and before he made any profeſſion, he called his parents, and praied them that for deuotion ſake, they would accompanie him to Saint Frauncis of Aſſiſium, and to our Lady of Angells. His parents granted his deuout deſire. When they had done this, they returned together to their owne country, where the deuout Frauncis (after he had ſtaied certeine yeeres in an hermitage to doo penance) inſpired by God, determined to build a Church by a riuer, a mile diſtãt from Paula, in the which he and his brother might ſerue God; And being ſoe determined, he digged the earth himſelfe to laie the foundation, and gathered all things neceſſarie for the ſame, very earneſtly. Which being ſeene by many perſons of the country, they reſorted to him, with intention to helpe him in ſo good and Chriſtian a worke.

Hauing now begonne the ſame, on a ſuddaine they ſaw a frier of the order of S. Frauncis that reprooued him, for that to ſoe great a Lord, he had begonne a Church ſo litle, and therfore appointed him to make it greater. Bleſſed Frauncis anſwering him, ſaid: that his ability was not ſufficient to finiſh ſo great a worke for that he was poore. The Saint replied: Truſt vpon God, for he will aide thee. And with this worde he vaniſhed away. Whereupon it was iuſtly thought that this was S. Frauncis of Aſſiſium. For on the next day came a no-

ble man of the howſe of Tarſia from Cofenza, & gaue vnto him a great quantity of gold and ſiluer, for the building of the ſaid Church. The bleſſed young man hauing giuen thanks vnto God, for this bounty coming in ſo good time, endeuoured with all diligence to continew the worke begonne, himſelfe ſeruing, and helping the workmen, with his owne labour, carying either ſtone, or lime, or wood, or any other thing, as neede was: But for all that he forgot not to edifie himſelfe with faſting, diſciplines, praiers & other mortifications.

He was of a very affable nature. There was neuer man that ſpake with him, but reſted ſatisfied with his ſweete wordes, and much edified by his profound humility, great vertue, and goodnes. He was moſt chaſte, for hee was borne, liued, and died a virgin; He faſted euery day eating rawe herbes and ſometimes pulſe, and dranke water; and ſometimes he remained two or three daies without meat or drinke, for the meat that was brought him was found whole as at the firſt. And at one time eſpecially (when Otronto was taken by the Turkes) he ſtaied eight daies in his cell, and was neuer ſeene to goe out; and it was iudged that he eate nothing all that time. At his coming forth he ſaid: beof good comfort, for God will not permit thoſe doggs to ſtay long in the citty. It appeared that all this time he was at his praiers. Within fowre daies after, they heard of the death of the great Turke, and the citty was deliuered.

Whileſt he was an hermite he ſlept on the ground in a litle caue, that would skant hold one man, with a ſtone vnder his head, and this was in Calabria. In France he ſlept vpon faggots, and other bed he would neuer haue as long as he liued. He went in very poore apparell; He neuer had other but one coate, which he kept ſoe neat, and ſo faire, that neuer could he finde in it any ſpot, or filth. He was modeſt in his ſpeach, prudent in his conuerſation, and moſt patient in ſupporting of iniuries, ſo that he was neuer moued to any indignation, although he was reuiled neuer ſo grieuouſly. Hauing ſought with all diligence, to make all the Chriſtian vertues familiar to him, at the laſt he choſe Charity, as Queene and mother of all the reſt. With which he was ſo kindled and inflamed, that he neuer ſpake word which was not accompanied with Charity. He would often ſay, for Charity doo this, for Charity doo not this. Herof it came that he did ſo many miracles by fire: and God made good demonſtration how much his ſeruant was conioyned with himſelfe in this heauenly vertue, that he would marke him with the armes of Charity, holding Charity for his cheef badge, as is plainly ſeene.

He went continually barefoote, vpon the ſnow, the ice, the ſcorching duſt, the craggy mountaines, and wooddy places, not being once hurt. In like ſort on the hotte burning coales, vpon which he walked oftentimes with his bare feete, and neuer hurt him, and many times he would holdfaſt in his hand burning coales without hurt. And (which is more to be maruailed at) if he walked

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in the durt, and mire with his bare feete, they were neuer made foule. All that ſawe him wondered at his anſtere life, and the more for that he was alwaies in one ſtay. In his infancy, childhood, youth, mans eſtate, old and decrepit age, he neuer changed his manner of liuing, but held continually the ſame order, in laboring, watching, faſtinges, abſtinences, and other auſterities, with which he chaſtiſed his body ſeuerely, and although he was very ſharpe to his owne body, yet did he puniſh the defects of others more mildely. He had skant finiſhed the Church, but certaine perſons deſirous to ſerue God, and to imitate his life, came into his company, and tooke him for their father and maiſter, which cauſed the bleſſed man to make a rule and order of liuing, that euery one of his diſciples ſhould obſerue (for he was a great friend to humility) and deſired and comaunded, that all his diſciples ſhould be humble, and ſhould call themſelues Minimes. His rule is principally founded vpon the ten commaundements of God, and vpon obedience to the Biſhoppe of Rome.

Moreouer, he comaunded fowre eſſentiall vowes (to wit) obedience, pouertie, chaſtity, and quadrageſimall life, that is. That his diſciples ſhould neuer eate butter, cheeſe, eggs, nor milke, in all their life, except in caſe of infirmity, with a diſpenſation of the phiſicion: and it ſhould not be eaten at that time neither, but a good way off from the houſe. He alſo ordeined, that if any women would take the habite, ſuch women ſhould be called ſiſters of the Mimimes. He compiled the rule of the bretheren and ſiſters in ten chapters, with ten other chapters called correctory. In which he ſet downe the penáce for tranſgreſſors. He made alſo particular rules for them of the third order, which conteined ſeauen chapters, which ſaid rules and correctories, were diligently, and oftentimes examined by diuers Biſhops of Rome, as Sixtus the 4. Innocentius the 8. Alexander the 6. Iulius the 2. and by mature aduiſe, they approoued and confirmed the ſame for good, holy, and Catholique, and conformable to a religious and monaſticall life, and graunted many priuiledges, graces, and fauours to them. And eſpecially Iulius 2. of happy memory, vnto whom the bleſſed Father coming into Fraunce, forerold that he ſhould be Pope.

The bleſſed Frauncis conſidering then what he had commaunded (to wirt) that his brethren ſhould be called Minimes. That he might conforme his life to that which he had commaunded by worde, although he was head, and of them all holden for greateſt, yet to giue them all good example, in reputing of himſelfe to be the leaſt amongſt them all, in doing the moſt baſe and moſt abiect offices of the congregation, he ſerued at the table when the brethren did eate; He ſwepte the Church, dreſſed the Aulters, and waſhed with his owne handes the apparell and clothes of the other brethren, yea and for the nouices alſo. And for that he did ſo humble himſelfe, God did exalt and aduance him with diuers admirable works, and wonderfull miracles, which it pleaſed him to

ſhewe by the hand of his ſeruaunt, by caſting out of deuilles, giuing ſight to the blinde, clenſing the lepers, making the lame to goe, reſtoring the deaff to their hearing, ſpeach to the dumbe, in raiſing the dead, foreſeeing (by the ſpirite of prophefie) thinges to come, and healing ſundry like infirmities.

The fame of this bleſſed and (indeed) apoſtolicall man, being ſpread ouer diuers partes, came at laſt to the eares of the Pope, who (at that time) was Paulus the 2. a Venetian of the family of Barbus. Who for that he would be informed of the truth of this thing, ſent one of his chamberlaines to Pirrhus Archbiſhop of Coſenza, that he ſhould take due information, and certify him of the truth thereof. The Archbiſhop conſidering that none could performe it with more fidelity and diligence, then the chamberlaine himſelfe, in accompliſhment of the Popes commaundement, gaue him charge to take the aforenamed information, and ſent in his companie Don Carlo one of his family. They being come to the place where Saint Francis was, the ſaid chamberlaine would haue kiſſed his hand (being induced there vnto with the countenance of the Saint.) who would not conſent thereunto, but praied him to hold out his hand rather that he might kiſſe it, affirming that it was more conuenient, ſince he had bene thirty and three yeeres a prieſt. The chamberlaine hearing that, and knowing it to be true, wondered thereat, and was much aſtoniſhed, and iudged the bleſſed man to be the true ſeruaunt of God. And for that he would be the more fully informed of all his life, they retired themſelues into a litle cell, and there perceiuing the rigor of Auſterity of his rule, he tould him that it was vnſupportable, & difficult to obſerue, but of them that were of a ſtrong and luſty complexion. Bleſſed Frauncis hearing it drew neere, and came vnto the fire, and tooke the burning coales in his bare handes, and ſaid; Vnto them that ſerue God with a perfect hart, al things created do obay. When the chamberlaine ſawe him, he fell at his feet to kiſſe them. But the holy man refuſing it, he kiſſed his habite, and then taking his leaue, returned vnto the Pope, and told him what he had ſeene and heard.

The fame of his holines being ſpread through all Chriſtendome, it came to the notice of Lewis the eleauenth of that name, the moſt Chriſtian king. Who being deſirous to ſee in his time ſuch a holy Saint, wrote vnto him to come to him into Fraunce: The ſeruaunt of God not eſteeming of worldly fauours, made no accompt of going thither. Whereupon the king (incenſed with a great deſire to ſee him) wrote vnto the Popes holines Sixtus the 4. who ſucceeded Paulus the 2. requeſting him to appoint bleſſed Frauncis, by the vertue of holy obedience, to paſſe into Fraunce for his conſolation, which was ſo done, & this aſwell to receiue health of his infirmity, as alſo that he might haue a ſucceſſor for his Realme, which at that time he had not. Surely he was not defrauded of his deſire, for he had his health reſtored, and alſo his kingdome had a ſucceſſor

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which was Francis the firſt, borne by the interceſſion of this holy man. The holie man hearing the Popes commandement, with all expedition, humility and reuerence, went to viſite the ſaid king, who receiued him alſo with great honor, and knowing his holy and Angelicall life, had him in greater reuerence then before he had: cauſing a pallace to be appointed for him, and his friers which came in his company, & cauſed alſo a Church to be aſſigned vnto him, which was neere thereunto, not farre from the citty of Towers.

There the bleſſed Frauncis ſtaid a while, and that Pallace was afterwardes a Monaſtery of his order, with the other which he founded in Fraunce, Spaine & Germany (which is a thing incredible, that a man vnlettered & of an vnknowen languadge ſhould make his religion to encreaſe ſo ſoone among ſtrange nations) beſide thoſe whom he had before founded in Calabria, to wit, in Paula Paterno, Spezzamo, Coalianum and in Milazzo in Cecilia, and in diuers other places. Aſſuredly no man can expreſſe the fauors, graces, wonderous workes, and admirable miracles, which almighty God wrought by the merits of this his ſeruaunt, to the benefit of thoſe that were deuoted vnto him. He healed Iames of Tarſia Baron of Belmont, of an incurable fiſtula. He helped Marcellus of Cordilla cittizen of Coſenza, and Guy de Pantaza of Paterno of the leproſie, & other leapers alſo. He gaue ſight vnto Iulia Catalance of Paula who had bene blind from her birth, and other blind men alſo. He made alſo a dumb man from his birth to ſpeake, with ſaying vnto him Ieſus three times, and reſtored many other dumb men vnto their ſpeach. He went into a burning ouen, readie to fall downe, and hauing holpen the daunger, came out and had not one haire of his garment burned. He raiſed to life, one three daies dead in the ſnowy hilles, and reſtored many other vnto life. He comaunded ſtones, and walles to ſtay as they tumbled downe, that they might not hurt his Monaſtery, and they obeied him. He and his companion paſſed vpon his cloke the ſtraite of Meſſina, when he went to viſite his friers. He tooke oftentimes the fire in his handes, aſwell in the preſence of the chamberlaine, as of a prieſt which was of the contry beyond the mountaines, and of a Franciſcan frier called Antonius Scozzetra who depraued him. Oh! the marueilouſnes of God in his Saints. He made eyes & mouth vnto a monſter, borne in Coſentia, which they ſhewed vnto him as a monſtrous thing.

You may ſay moreouer, theſe and many other miracles did our Lord, by the hand of his moſt faithfull ſeruaunt, who for that he was borne on the fridaye, and hauing alwaies highly reuerenced that day, for that the Sauiour of the world died theron, did alſo recommend it very much vnto his deuout followers, was alſo priuiledged to paſſe out of this life on good friday, at the ninth houre, when our Sauiour gaue vpp the Ghoſt, and therfore when the day of his death approached, he was warned hereof. One day before his paſſage, which

was on holy Thursday, he heard the Masse of the conuent in his Church at Towers, and did communicat by the hand of a priest of his order, shedding teares, and being before deuoutly confessed. Then went he alone, leaning on a staffe which he vsually carried in his hand. On the next day which was good-friday, he caused all his brethren to be assembled, and comforted them, & bid them continue in vnity and loue one vnto another, and gaue vnto them many holy instructions. Then he willed the passion out of S. Iohn (which was the gospell for that day) to be read, and when they came to that place that speaketh of the crucifying of Christ, he repeated oftentimes these wordes (into thy handes, ô Lord, I commend my spirit) and so he yelded vp his blessed soule into the hande of God. This was on the second day of Aprill, in the yeare of our Lord 1507, at the ninth howre, being 91. yeares old on good friday.

His corpes remained eleauen daies aboue the ground, for it was not possible to haue it buried for the great number of the people, who resorted thether to doo him reuerence from sundry partes, & to receiue many fauours of God by his merites, and many distressed people were cured of sundry infirmities, and yet was there not any euill smell or any signe thereof. Yea rather they felt a most pleasant odour, which recreated them all. He was afterward canonized by Pope Leo the tenth, on the first day of May 1519. The rules of the said holie man were confirmed by Pope Sixtus the fourth, in the yeere 1473. And then of new reconfirmed by Pope Iulius the second, Leo 10. Adrianus and Clement 7. and by other Popes, as plainly appeareth by the booke of priuiledges of those friers. Pope Pius 5. of blessed memory, there being only but foure orders of begging or mendicant friers, by *Motu proprio*, would haue the religion of S. Fraucis to be the fifte. And Sixtus 5. commaunded all the Catholiques vnder precept, that the feast of this glorious Saint should be a double feast, solemnely celebrated through all Christendome. This great seruaunt of God being then so honored in earth, who canne doubt but he is farre more glorious in heauen? And if (being clothed with flesh) he did such good to men deuout vnto him, who will not beliene but that he will graunt them helpe, being made blessed in heauen? Let vs thē recommend our selues deuoutly vnto him, that he may beseech our Lord to grant vs in this world perpetuall grace, and in the other world eternall glory. So be it.

The life of S. Leo Pope. Aprill. 11.

SAlomon saith that three thinges pleased and delighted him, to see them goe. The Lyon strong among the other beasts, who hath feare of none, and is feared of all the rest. The Cocke girded in his loynes, and the Ramme. These three haue a stately and gaily pace,

pace, therefore it is a pleasant thing to behold them. By these three beastes we may vnderstand (as it seemeth Saint Ierome vnderstandeth it) the prelate, who shalbe delightfull to him that shall see him walke, when he shall imitate these three beasts. First, he ought to be a Lion, who feareth no other beast. Euen so the prelate must not feare them that liue like beasts, but he ought to reprehend and chastice them in such sort as he may, vntill he see that they amend themselues. He ought to be a Cock girded in the loines, for that he must preach, and doe the same which he preacheth vnto others. If he aduise others to be chast, and honest, so must he also be, and this signifieth the being girded in his loines. He is to be a Ramme also, who goeth before all the other, and guideth the flocke, for that the prelate in all good things must goe before his subiects, to the end they may may follow, and imitate him.

All these thinges agree very well to the glorious Pope Leo, and to him doe very rightlie correspond the properties of these three beasts. He was a Lyon by name, and also in deed, opposing himselfe to all them that made warre against him, and entended to doe harme vnto the Church of God, as some heretickes did, who persecuted him very sharply: and as did Attila king of the Huns, whom he incountred like a braue Lyon, at such time as that king came, intending to destroy Rome, and caused him to abandon his enterprise. He was a Cock girded, for he was a great preacher, and performed in worke, that which he taught. He was vnde of the other flocks, for he being the vniuersall Pastor of the Church, was an example of sanctity, and of vertue vnto all the Christian people. The life of this holy Pope, collected out of Damasus, and out of other Authors, who wrote the liues of Popes, was in this manner.

SAint Leo was of Tuscan, sonne vnto Quintianus. He being a deacon Cardinal, was chosen Pope after the death of Sixtus 3. The first thought of Leo after he was Pope, was to cleanse wholly the Church, from hereticks and heresies, & hauing discouered certain Manychean hereticks in Rome, he caused thē to be imprisoned, and by them he had knowledge of many others, which were in sundry countries. He chastised them that were imprisoned, and willed the bishops where the other were, to do the same. And to the end he might wholy extirpate that heresy, he caused all the bookes of that secte whersoeuer they were found, to be burned. Shortly after, he heard that Attila king of the Hunnes was entred into Pannonia, now called Hungary, with a huge number of the Northren nations, and how he was impatronized of that prouince, and not content with that, he passed into Italy, although he was much hindered by Aetius, the most valorous captaine of the Emperor Valentinian, who ioyned battaile with him nere vnto Tolose in Frāce, which was the most horrible conflict and encounter, that euer was fought in Europe. For it is said for certaine, that from the morning vntill the euening (so longe the battail endured) there was slaine on both parts 180000. men. It is also said, that a litle water that ranne therby, encreased so much by the bloud of the dead, that it seemed a great riuer,

and

and carried the dead bodies, and other things with ſuch fury, as it ſeemed to be a royall floud. Aetius would not purſue the victory againſt Attila, as he might well haue done, being the ſuperior in the fight, which was the cauſe that the Emperor Valentinian cauſed him afterward to be ſlaine.

Attila hereupon renforced his army, & entred Italy, where he found no reſiſtance till he came to Aquiliea; which he deſtroyed, and left not one ſtone vpon another, becauſe they defended thēſelues there yeeres with ſuch obſtinacy, and alſo, becauſe it was the moſt principall citie of that prouince. The people of the countries, to ſhunne & auoid the fury of this barbarous king, fled into certain litle Ilands not farre frō the city of Padua, in the golf of Adria, wherinto many flouds alſo meet together, and from this hath the famous & rich city of Venice had her begining. Attila proceded on, with an intention to deſtroy Rome. The holy Pope Leo vnderſtanding it, and moued with pity & zeale, departed from Rome to meet Attila, who had not yet paſſed the riuer Mincius, that rūneth by Mātua. The Pope which was moſt eloquent, being come to the preſence of this furious tirant, clad in his Pontificall ornamēts, accompanied with many Eccleſiaſticall perſons, & with all the ſenat of Rome, ſpoke vnto him in this maner.

The Senate and people of Rome, who in times paſt were conquerours of all the world, nowe confeſſeth to be ouercome by thee (O moſt mighty king Attila) and maketh ſupplication vnto thee, & I in their names beſeech thee moſt humbly to grant life vnto them. There could not happen vnto thee among ſo much glory which thou hoſt gotten with thy glorious acts, any thing ſo honorable at this preſent, and memorable for the time to come, as is that this people is come to fall at thy feet, before which all the nations & kings of the earth in former times did bow their knees. It is moſt certain (ô king Attila) that thou maieſt iuſtly and without falſhode vaunt, that with thy valiancy and proweſſe thou haſt ouercome and conquered all the world, ſince (ſuch is thy fortune) thou haſt made ſubiect the people of Rome, which had before vanquiſhed all other nations. There remaineth no other thing for thee to doe, to the end thou maieſt be the moſt renouned and famous captaine of the world, but to grant vs that which we requeſt at thy hands, for therby thou ſhalt obteine the moſt notable victory that is, by ouer-coming thy ſelfe. And if thou haſt with thy great proweſſe ſurpaſſed the bounds of all worldly force, & being now arriued at this marke whether man neuer thought to haue come, thou cāſt not do a thing that ſhall make thee more like vnto God, then to will, that many more by thy pitty may haue life, then thoſe haue bene that by thy ſword haue had their deathes. Heretofore the proud haue proued thy ſcourge, and felt thy chaſticement, now let the humble knowe and find thy clemency, which thou art moued to doe aſwell by reaſon they yeld themſelues voluntarilie, and confeſſe themſelues to be vanquiſhed by thee, as alſo for that they are prepared, and ready to doe all

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things which thou ſhalt comaund them.

Whileſt the Pope ſaid theſe effectuall wordes, the Romaine Senatoures remained on their knees, and made lamentation, & the ſtately king had alwaies his eyes fixed on the contenance of the holy prelate. Then he comanded them to ariſe, and ſtand on their feet, and turning toward the Pope ſaid vnto him. Father be of good comfort, for I am determined to fulfill all your requeſt. I will returne forthwith into mine owne countrey, and ſo he did indeed. This was very ſtraung, & wonderful, and all the captaines of Attila admired at the ſame, to ſee a man of ſo fierce and cruell a nature, and one that loued to ſhed bloud, and who in all places where he paſſed, cauſed himſelfe to be called. *Attila, king of the Hunnes, the ſcourge of God*, ſhould be altered ſo ſodeinly, only, for that he ſaw his enemies make lamentation in his ſighte. Some of his familiar frendes asked him the cauſe of his vnuſuall and vnexpected mildnes, and he anſwered; that whileſt the Pope ſpoke, there ſtood by his ſide two men of venerable aſpect, more then humaine, with two ſwords in their hands, and menaced him with death if he did not doe that which Leo requeſted him. It is holden for certaine, that theſe two were the holy Apoſtles SS. Peter and Paul, who aided and ſuccoured their ſucceſſor in ſo iuſt an enterpriſe.

Thus Attila departed, and returned into his countrey, and ſhortly after hauing eſpouſed a moſt beautifull woman called Idilcone, in ſolēnizing this mariage in his kingdome of Hongaria with great feaſtes, and triumphe, the barbarian ſurfetred ſo much, that he fel to bleeding at the noſe in ſuch abundance, that it ſtiffled him as he ſlept. By his death Chriſtendome had a ſmall breathing ſpace, Italy eſpecially, and ſo had the holy Pope alſo, for euery one was in feare and dread ſtill of the proud Pagan, who for pride cauſed himſelfe to be called: Attila king of the Hunnes, the ſcourge of God. He ſeemed indeed to be ſuch a one aſwell by his countenance, and his litle and miſproportioned ſtature, as alſo by his barbarous and diſorderly behauiour. Not long after his death, a ſouldier belonging to Aetius called Trafilla, killed in Rome the Emperor Valentinian, in reuenge of the vniuſt death of his captaine.

There ſucceeded in the Empire Maximus, who eſpouſed Eudoxia the widow of the Emperor that was ſlaine (though ſome ſay ſhee was ſiſter vnto Vallentinian) againſt her wil, & therfore ſhe awaited a time to be reuenged on Maximus, as well for this violence, as alſo for that he had bene priuy and party, to the murder of her husband (or brother which ſoeuer it was.) Eudoxia by this reuenge wrought much damage and hurt vnto all Italie. For ſhe wrote vnto Genſericus King of the Vandalles in Africa, & promiſed vnto him the Empire of Rome if he came thither in perſon, Gēſericus hearing this, was not ſlacke in it, but gathering an army of 30000. men, arriued on a ſodeine on the coaſte of Tyber, nere vnto Rome. The holy Pope Leo as a pitteous Father went to meete

him, and with great humility beſought, that he would haue pitty on that miſerable countrey and people. And becauſe they had found mercy at the hands of the moſt fierce barbarian that euer was, that he would not ſurmount him in crueltie. But ſeeing he was determined to ſacke and ſpoile the cittie, yet that at the leaſt he would haue regard and reſpect vnto the Churches and holy places, & alſo vnto the ſtately buildings, in conſideration that they were forſaken and abandoned of the cittiſens. Genſericus though he was baptiſed, yet he was an Arrian hereticke, and by conſequence an enemy to the Catholickes, which was the cauſe that ſmall fruit was reaped by theſe prayers and entreaties, and he ſhewed not the fauour that king Attila being a Paynime did.

Genſericus entred into Rome without any reſiſtance, and in 14. daies that he ſtaied there, he comitted many abominable cruelties. Neuertheles the praiers of the Pope preuailed thus much with him, that the fierce king did not deface the city ſo much as he thought to haue done. The citiſens for the moſt part were fled, and of them that remained the moſt principal were put in priſon, and with them the vnfortunate Empreſſe Eudoxia. Maximus cauſer of al theſe troubles, who had taken vpon him the title of Emperor, would haue fled and could not, for whileſt he prepared to flie, one of the principal Romaine citiſens called Orſus, ſlew him. Genſericus returned into Africa with the priſoners, and with the ſpoiles of miſerable Rome, which had bene now ſacked, & ranſaked the ſecond time, it hauing ben ſpoiled fourty yeares before, by Alaric king of the Gothes.

Theſe barbarous nations being departed out of Italy, there aroſe another affliction to the Catholike Church, by the heretikes which were diſcouered in Grecia, againſt the which Pope Leo aſſembled a Councell in the city of Chalcedon. This was one of the foure Councells which S. Gregory reuerenced as the foure goſpells. In this Councell were aſſembled together 630. Biſhops. In ſome of theſe ſeſſions, Martianus the Emperor of Conſtantinople was preſent. In this Councell many holy decrees were made, and the heretickes Neſtorius and Eutiches were condemned, and Dioſcorus, and other prelats alſo that fauored him, were depoſed. By this meanes the Chriſtian common wealth obteined peace, though not long: for after them ſprong vp other heretikes called Acephali, that is to ſay, without head: becauſe they had no particular auctor of whom to take their name, as other heretikes vſe to do. Theſe fellowes receiued the errors condemned in the late Councell of Chalcedon, and the holy Pope Leo wrote many thinges againſt them in ſo high and delicate a ſtile, as neuer any Eccleſiaſticall writer had done before.

This holy Pope had great care to augment the ſeruice of God, and comanded vnder great paine, that none ſhould be ſo bold as to handle the reliques of Saints, but with great reuerence, and the ſame he did of Images. He ordeyned in the Maſſe, that the prieſt ſhould turne vnto the people, and ſay: *Orate Fratres*, and

and added to the Canon theſe deuout words: *Sanctum Sacrificium & immaculatam Hoſtiam.* It is ſaid alſo of him, that when he wrote againſt Neſtorius the hereticke, he laid the paper vpon the ſepulcher of Saint Peter the Apoſtle, & praied the holy Apoſtle to amend his writing, if there were any thing therin to be be amended, and that he found certaine wordes blotted out and amended. S. Leo made continuall prayers vnto S. Peter, beſeeching him to obteine of God for him remiſſion, and pardon of his ſinnes, and S. Peter appered vnto him and ſaid: I haue praied for thee, and God hath pardoned thee, but take good heed to whom thou giueſt holy orders, or any eccleſiaſticall dignity. In this he amended himſelfe, ſo that when he ſhould giue any benefice, he would firſt make great triall of the quality of the perſon that ſhould haue it, and if any was to receiue orders, he was to be of an approued life.

If any principall perſon required to haue from him any reliques of Saints, he ſaid maſſe and then he deuided the Corporall vpon which he had conſecrated the B. Sacrament, and gaue that vnto him for a relique. And if he ſaw that they reſted not content, he tooke a knife, and pricked the Corporall, and bloud iſſued out of it. Among his other decrees, one is very notable, in which he comaundeth, that the conſecrated veile ſhould be giuen vnto noe Nonne, if firſt ſhe had not liued a chaſt, and ſolitary life 40. yeares, although that this was long before ordeined in the Councell of Agatha. He alſo reſtored and adorned the Churches and publike places, which the Vandalls had ruinated and defaced. He perſuaded Demetria, a moſt riche and holy woman, to build the Church of S. Stephen, *in via latina*, three miles out of Rome, and he builded at his owne coſts and charges, a Church in *Via appia* in the honour of Saint Cornelius the Pope and Martyr. He made a particular place for the reliques in the Church of S. Peter and S. Paul, and of the Church of S. Iohn Lateran. He ordeined the colledge of them that are now called Chamberlaines, and apointed them to keepe the holy ſepulchers of the Apoſtles. He made another monaſtery nere vnto the Church of S. Peter. He gaue veſſels, challices, and ornaments, vnto ſundry Churches.

Laſtly, this holy Pope hauing ſpent his time in moſt holy works, in defending the Chriſtian religion with his holy doctrine, and being very old, and wearyed out with the trauels he had taken, after he had bene Pope 20. yeares 10. mõthes, and 28. daies, he paſſed out of this troubleſome life vnto the eternall. He died in Rome on the 11. day of the moneth of Aprill, in the yeare of our Lord 463. Baronius ſaith 461. Leo being then Emperor of Cõſtantinople. The Church holdeth this Pope in the number of the holy confeſſors, and celebrateth his feaſt on the ſame day that he died, and becauſe he was an excellent Pope, he merited to be called Great. He gaue holy orders many times and made 31. deacons. 41. Prieſts and 85. Biſhops. His body was buried in the Vatican.

The life of SS. Tiburtius, Valerianus, &c. Aprill. 14.

SAint Paule the Apoſtle, writing vnto the Corinthians, and ſpeaking of them that were married, ſaid: If a faithfull woman ſhalbe married with an vnbeleeuer, let her liue with him, and not forſake him, for it may come to paſſe that the vnbeliening man, may be ſanctified, and become a Chriſtian, by the meanes of the faithfull woman. This is verified in Valerianus, a Nobleman, and a Senator of Rome. Who being a Pagan had eſpouſed Saint Cecilie, by whoſe meanes he was made a Chriſtian, and after wardes a Martyr. The life of this holy Saint, and of one of his brothers called Tiburtius, and of an other man called Maximus (who was martyred with them) was written by Simeon Metaphraſtes in this manner.

THe Father of Sainte Cecilie, gaue her for wife vnto Valerianus. He and ſhe were of noble birth. He rich, and ſhe rich. He of a comely perſonage, and ſo was ſhe. He was a Pagan, but ſhe was a Chriſtian, the firſt night that they kept company together after the eſpouſalls, Cecilie ſpake vnto her husband in this manner. Moſt deere ſpouſe, I will diſcouer vnto you a ſecret thing, if you promiſe me not to publiſh it to any liuing perſon. I ſweare vnto you (ſaid S. Valerianus) neuer to ſpeake word of it, but at your pleaſure. Then ſaid Cecilie, the ſecret is this. I haue an Angell of God who is the guardaine of my body, and he is Ielous, that if he ſee thee to come neere vnto me in carnal loue, he will ſhew his fury and kil thee, and thou ſhalt not enioy thy pleaſant youth. Valerianus confounded, and ſomewhat chafing with anger at theſe wordes, ſaid: Cecilie, if thou wouldſt haue me beleeue that which thou ſaieſt, let me ſee that Angell, and if I ſee it be true, I will not doe any preiudice vnto thy virginity. But if I doo not ſee him, I beleeue thou loueſt ſome other perſon, and I will kill thee, and him together. If thou wilt haue power to ſee him (ſaid Cecilie) it is neceſſary for thee to be made a Chriſtian and beleeue in Ieſus Chriſt, Valerianus ſaid: What thing muſt I doo to performe this? Goe, ſaid Cecilie, to talke with Pope Vrban, whom thou ſhalt find in the Via Appia, not farre from Rome, hidden among the ſepulchres in certaine caues, and he ſhall inſtruct thee in the faith; and when thou ſaieſt that I ſent thee, he wil baptize thee, and forthwith thou ſhalt ſee the Angell.

Valerianus ſtaied not to doo all that was ſaid vnto him. Hee found out the Pope, and told him that Cecilie ſent him, & vnto what end. S. Vrban inſtructed him in the faith, and baptized him. Valerianus returned vnto his Spouſe and found her at her praiers in her chamber, and ſawe an Angell in her companie, from whoſe face came ſhining beames, and his garments and other ornaments

ſhewed

ſhewed him to be heauenly. He had in his handes two beautifull garlandes of roſes and lillies, the one he gaue vnto Cecilie, the other vnto Valerianus, ſaying; I haue brought you theſe out of paradice, ſet them vpon your heades, in ſigne that you muſt from henceforth loue each other with chaſt, & pure loue; theſe flowres will neuer wither, they ſhall neuer looſe their ſweete ſauour, and ſhall not be ſeene but only of them, vnto whom chaſtity (which pleaſeth you) ſhall pleaſe; And becauſe thou Valerianus haſt geuen credit vnto thy Spouſe Cecilie, and haſt receiued her holy councell, God hath ſent me to ſay vnto thee, that aske thou what it ſhall pleaſe thee, and he will graunt it thee.

Great ioy conceiued the two Spouſes at the words of the Angell: Valerianus ſtood aſhamed, and ſcarce could ſpeake for the ioy he felt at his hart; Aſſoone as he could vtter his wordes, he ſaid; The thing I chiefly deſire is this; That ſince God hath deliuered me from the blindnes in the which I was when I adored the diuels, that God would likewiſe deliuer a brother which I haue, whom I loue as mine owne life. For as I thinke, it were cruelty and vncharity toward him, if I did not labour to draw him out of error, from the which I my ſelfe haue bene alſo deliuered; In ſumme, I requeſt that Tiburtius my brother may be made a Chriſtian. The Angell ſaid: his requeſt was iuſt, wiſe and pietifull, therfore God graunted him that fauour; that as he had bene deliuered from the diuell by the meanes of Cecilie, euen ſo his brother ſhould be deliuered by his meanes, and be ſaued; This being ſaid: the Angell vaniſhed away.

Tiburtius coming into the chamber, went to embrace his brother, and kiſſed Cecilie in the fore-head, in ſigne of kindnes and good will. Which being done he ſaid, I wonder that at this time (when for the coldnes and the winter there is not in the fieldes any greene leaues) there be heere lilies and roſes. And though I ſee them not, yet me thinkes they are hard at my face, & that I haue them in my handes, I feele ſuch a delicate ſmell. The two Spouſes opened vnto him the miſtery therof, and perſwaded him to be a Chriſtian, & that he would forſake the adoration of the Idolls, to the end he might merit ſuch a crowne as they had. Tiburtius followed their good councell, and was baptiſed by Pope Vrban, being firſt inſtructed in the faith. Then he returned to ſee his brother and his kinſwoman; They all three together made moſt ſweet conferences of ſpirituall matters, and God gaue ſuch grace vnto Tiburtius, that not only he merited to ſee the Angell aſwell as Valerianus and Cecilie, but alſo obteined of the heauenly Maieſtie, whatſoeuer he requeſted, and with his prayers healed the ſicke; The two good brethren exerciſed much the workes of mercy, and deuided their goodes vnto the poore and other pious vſes; And for that by the appointment of Marcus Aemilius Antoninus, who then was Romaine Emperour, ſome Chriſtians were Martyred, they tooke their bodies by night and buried them.

There wanted not enuious people, whose exercise is to persecute the good, and to shew their malice against the holy Saints; They were accused publickly before the Pretor Almachius, who reprooued them very sharply, aswel for that they had giuen a great part of their patrimony vnto the poore, as also for that they had buried many Christians (put to death by order of their law) geuing therby certaine notice, that they also were Christians. The two brethren answered him boldly, and constantly, saying: that they made more accompt that they were Christians, then to be called noblemen of Rome; And that they desired more to obey and please the Emperour of heauen, then the Emperour of the earth, and therfore they had no dread to doe contrary vnto the law of Marcus Aemilius, for that they obserued the lawes of Iesus Christ. Then Almachius caused them to be beaten cruelly with staues. And because they were constant in their purpose, he gaue sentence against thē that they should be beheaded; He gaue the charge of the execution of the iudgmēt vnto one Maximus, the chiefest man in the said gouernours house; commanding him, that if they adored not the Idolls, they should be put to death on the next day.

This Maximus was of a milde nature, & it grieued him much; He had great compassion of the two brethren, soe Nobly borne, and of so rare qualities; He began to perswade them with milde wordes, to moue them to doo the will of Almachius, to the end they might saue their liues; They answered him: that to follow his counsell, was not the way to saue their liues, but rather to loose their liues and soules for euer; It appeared that Maximus was somewhat moued at these wordes, considering, that if for the mortall life men vse such diligence to preserue and prolong it euery yeare with much trouble and griefes which in this life are endured, it is a thing more conuenient to vse greater diligence to enioy euerlasting life; And all troubles and toile that is taken for that end is well bestowed. Maximus lead them vnto his house (for so the holy Martyrs requested) there they beganne to preach the faith vnto him; Whereupon Maximus and all his familie were conuerted.

At midnight came Cecilie, accompanied with some priests to see her Spouse; By the ordinance of God, by her coming Maximus was not only confirmed in the faith and in his holy purpose, but also was baptized: When day brake, Cecilie bid them to prepare themselues (as the good soldiers of Christ Iesus) for the day was come wherein they should fight for his seruice, euen vnto the losse of their liues, but yet to gaine the same againe. Then with many teares which both of them shedd, knowing they should not see one another in this mortall life, she tooke leaue of her Spouse and departed. She being departed with the priestes which accompanied her, Almachius sent to see if Tiburtius and Valerianus were in the same opinion of not adoring the Idolles, that then they should be ledd forthwith vnto their execution. The holy Saints were ledd out

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of the citty vnto the Temple of Iupiter, and when they would not adore the Idols, both of them were behedded in the presence of Maximus; Who said with a lowd voice: that he had seene two Angells, as resplendent as the sonne, which carried the soules of the holy Saints into heauen. Some gentiles were made Christians by his wordes. When Almachius heard that, he was in such a rage, that he caused Maximus to be beaten with staues that had plommets of lead tied to them (in his owne house) that they made him yeelde vpp his spirit vnto God. Saint Cecilie had care to gett the body of her spouse Valerianus, and of his brother Tiburtius, and to bury them. Their death was on the 14. of Aprill, and on the same day the Church celebrateth their feastes.

These three Saints Tiburtius, Valerianus & Maximus, liued in the yeare of our Lord 225. after the opinion of Onufrius and Canisius. And it seemeth that Ado Vienensis is of the same mind, but according to Bar: 232. Alexander Seuerus being then Emperour Rome.

See Bar. tom. 2. An. Domini. 232.

The life of S. Anicetus Pope, and Martyr. Aprill. 17.

Saint Paul writing vnto the Corinthians saith vnto them: It is a shame for a man to weare long haire on his head. Pope Anicetus was a most holy man (and gaue proofe thereof) in that he lost his life for Iesus Christ his sake. Of him it is not read in eleuen yeares and more that he was Pope, that he made any other decree but one, in which he commanded, that no priest, or religious man should haue long haire. S. Paul would haue all men get without long haire, saying: It is a shame to weare it. S. Anicetus was content that at the least the Priests should not weare long haire. The haires be a superfluous thing in a man, who may be in good estate without them. In such sort, that by the haires are vnderstood the goods temporall, superfluous, or ouerplus to euery one in his estate. S. Paul saith, the superfluity and ouerplus of a mans goods, must be cut off, and giuen vnto the poore. S. Anicetus saith: I will that at the least, the Priests, and other Churchmen, be content to take so much of their reuenewes, as is with honestie sufficient for their life, and the rest they should giue vnto the poore. We must giue this morall sense vpon the wordes of the Apostle, and vnto the decree of the Pope. His life collected out of Damasus, and other Authors, that wrote the liues of Popes, was in this manner.

BY the death of Pope Pius the first of that name, there was placed in the seat of S. Peter, Anicetus, who was borne in Humisia, a little citty of Syria, and was the sonne of Iohn. There raigned at that time in Rome, the great Philosopher, and learned Prince, Marcus Aurelius Antonius. There are fewe thinges found written of Pope Anicetus, thoughit be very certaine that he endured much

much trouble, in the gouernement of the Catholique Church, which was enlarged, and spred into soundry partes of the world, and in euery place, it was either persecuted by the Emperors, or molested by Heretiques. Eusebius Cesarienſis saith: That Policarpus Bishop of Smirna in Asia, and disciple of S. Iohn, came to Anicetus being in Rome, & conferred with him vpon the manner, how the Christians should keepe the feast of Easter, to the end they might not agree therin with the Iewes. This thing being ordered, Policarpus being alreadie verie old, and of great authority, and learning, conuerted many heretikes of the Valentinians, and Marcionists (reſiding in Rome) to the true faith. Then returning into Asia, he was martyred, for the persecutions of the Christians was grieuous in those partes, but shortly after it ceased a little by the Emperours comaundement. He being there vnto perswaded by some who affirmed, that the more the Christians were put to death, the more they increased. And it was apparantly seene that God fauoured them, and sent calamities and destruction vpon the paynims, that persecuted them. By this meanes the persecution in Asia was some-what mitigated, and at Rome also, and in other prouinces of the West, yet was the good Pope Anicetus martyred. It is found in his decree aboue mentioned that Priests should not were long haire. He gaue holy Orders fiue times in the moneth of December, and made 17. Priestes, 4. Deacons, and 9. Bishops. He was martyred in the yeare of our Lord 173. Baronius saith: 175. on the 17. of Aprill, on which day the Church celebrateth his feast, Marcus Aurelius Antonius, being Emperour. The body of S. Anicetus was buried in *via appia*, in the place which afterward was called *Cœmiterium Calesti*. He was Pope 11. yeeres, and 4. monthes. Baronius saith 8. yeeres, 8. monthes, and 24. dayes.

The life of SS. Sother and Caius, Popes and Martyrs. Aprill. 22.

SAint Paule the Apostle writing vnto his beloued disciple Tymothie, and rehearsing the qualities and conditions that a Bishop ought to haue, reciteth also the parts which he ought not to haue, one of the which is; that he be not a Neophite. that is to saye. a yong plant. The Apostle in saying that the Bishop ought not to be a yong plant, would thereby inferre, that he ought not to make any Bishop ouer hastilie. The office of a Bishop is to preach, to heare Confessions, to say Masse, and such other thinges. What a thing were it to see a man say masse to day, which yesterday we saw iuste, and ride with a launce on horsebacke? What were it to see one heare confessions to day, who yesterday was wholly occupied in worldlie matters, and to see a man this day to preache, who yesterday was a souldier in the warre? The Apostle saith: you ought not to giue these dignities to them that be of so different estate. This being considered by the holy Martyr and Pope, Caius, it moued him to ordeine that no

which

which should be a Bishop should first be ordeined Ostiario, Reader, Exorcist, Acolyte, Subdeacon, Deacon and Priest. And this was not for that he first instituted these orders, which were before vsed in the Church, much lesse that it was a custome, that one should be first a Bishop, and then a Priest, but that which Caius intended in that decree was, that first they should be exercised for a space in the inferiour degrees, if they desired to atteine to the higher.

This is the same which the holy Councell of Trent did very well commaund, that there should be some time, betweene the lower and the higher orders, to the end, euery one should be exercised in the degree and order receiued. This exercise and administration of holy orders, can euery one doe it? Shall it be lawfull to one that is not ordered a Deacon, to read the Gospell solemnely? To this answered the holy Pope Soter: that they which be not ordered, ought not to exercise those offices. Also that euery one was not to exercise other holy functions, appertaining vnto the seruice of God. For though a woman be a consecrated Nonne, & dedicated vnto the seruice of God, neuertheless, it is not lawfull for her, to offer incense vpon the Altar, nor to touch the hallowed things, as the Corporalls, Sensors, and such like, and of this we haue a decree of this holy Pope. To the end none should greeue at this, he made another decree in which he commaundeth that all Christians should comunicate on Cena Domini thursday, except those that were in mortall sinne, and were therfore vnworthy to receiue the B. Sacrament. All the Christians hauing this leaue in a case that so much importeth them, we must not complaine, if some thinges of lesser importance be denied, and forbidden vs. Let vs now see the liues of these two holy Popes, though for that they liued in the time that the Church suffered very great persecution, and the faithfull beleeuers expecting euery day from houre to houre to be slaine, they wanted time to write the liues of others. Neuertheles Damasus, and other Authors gathering them, wrote the life of Soter in this manner.

SOter was borne in Campania a Prouince of the kingdome of Naples in the citty of Fundi, and his Father was called Concordius; He was a man of a right vertuous life, & made the decree spoken of before, to wit: that the Nonne should not be so bold as to touch the Corporalls, or other hallowed things, nor put incense on the Altar. By this may be seene how auncient and old a thing it is in the Church of God, to vse incense at the Sacrifice of the Masse, and likewise to be Nonnes, and the vse of perpetuall vow of Virginitie, & also of Altars and holy places, Altar, clothes, Corporalls, and other hallowed thinges, which were so highly reuerenced that the Nonnes might not touch them with their hands.

Some say Soter appointed the benediction of married people, which he did to giue remedy against witchcrafts, & diuelish inchauntments, by which lewd persons sometimes vse to be-witch married couples, to hinder generation in them. He commaunded also that matrimony should be publickly solemnised, but Gratia doth attribute it to Pope Euaristus, & not to Pope Soter. He com-

maunded the Christians to communicate on Maunday thursday, a I haue said before. In the time of this Pope, the Church of God had some repose and rest, for Commodus, who was the Emperor, though he was a most wicked Prince, did not persecute the Church, and that wanted only to make him the worst of all other. This is the cause that some thinke that Soter was not martyred, but that he died a naturall death, but the contrary is true, for he was a Martyr, as all his other predecessors were. The Pretors, Lieftenants, Iudges, and other officers, were so fleshed in crueltie, by the former persecutions, that either instigated by the deuill, or els incited thereto by hope of their priuate gaine, and to get the goods that should be cõfiscate, they still obserued the decrees of the former persecuting Emperors, though the Emperors raigning at that time, had not decreed any thing against the Christians.

Many faithful beleeuers were martyred, which lot fell also vpon S. Soter, after he had giuen orders three times, in the moneth of December, and made 18. priests 9. deacons and 11. Bishops. He gouerned the Church of God. 9. yeares, and 3. monethes. Baronius saith. 3. yeares. 11. monethes. 18. daies, and was put to death in the yeare of our Lord. 182. Baronius saith. 179. in the raigne of the abouenamed Commodus. He was buried in via Appia in the Churchyard of Callistus. The Church celebrateth his feast on the 22. of Aprill which was the day of his death. In the vesterie of the holy Church of Toledo, there is the bodie of a Saint in a chest of siluer, and it is said to be the body of S. Soter the Pope and Martyr. How or when it was translated thither I say nothing, for that I know not the certeinty.

Baro. Marcus Aurelius.

The life of S. Caius.

TOgether with the feast of S. Soter, the Church celebrateth also the feast of S. Caius, who was also Pope and Martyr, of whom Damasus saith: that he was the sonne of one Caius or Gaius, and borne in the Prouince of Dalmatia, which is now called Sclauonia; he was neere kinsman vnto the Emperor Diocleſianus, whose persecution (which was the 10. that the Church of God had suffered) began in the time of this Pope, of al the other this was the cruelest, for it lasted many yeares, and in it the paynimes neuer ceased to burne Churches, and with exquisite torments to kill the Christians, men and women, yong, and old, of euery sort & condition, taking from them their goods with such crueltie, that scarce any one had the boldnes to be called or knowne to be a Christiã. It seemed truly that the deuill desired to shewe all his force in those few daies that remained, for that he foresawe the persecutions against the Church were to end, and christendome was to enioy tranquillity, and peace, by the fauour of the most mild Prince Constantinus the great.

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The moſt cruel perſecutiō of Diocleſian made many to wauer & to ſhrinke: One of theſe was Pope Caius who was in great feare, and being importuned by ſome of his allies and frends, who aduiſed him to take regard vnto his life, reſolued to withdraw himſelfe, and to ſteppe a ſide into a caue in the ground, accompanied with Gabinius his brother, and Sutanna his niece, and there he was a Confeſſor certeine yeares, as Damaſus ſaith; who vſeth the manner of ſpeaking of thoſe times, which called them Confeſſors that were perſecuted by any Tyrant for Chriſts ſake, or had bene in danger to looſe their life in any torment, and had eſcaped it. Theſe and ſuch like were called Confeſſors, for that they had confeſſed the name of Chriſt before his enemies. Pope Caius remained hidden 8. yeares in this manner, at which time the perſecutors had notice of him and tooke him, together with his brother and niece, al which three ſuffered martyrdome very couragiouſly.

Pope Caius made the decree which I haue recited, that is to ſay: that he which is to be a Biſhop, muſt ariſe by degrees to the orders of Oſtiarie, Reader, Exorciſt, Acolyte, Subdeacon, Deacon, & Prieſt. Damaſus ſaith that Caius at foure times in the monthes of December ordered. 25. Prieſts. 8. Deacons & 5. Biſhops. He was Pope 11. yeares. 4. monthes, and 12. dayes. Baronius ſaith. 12. yeares, 4. monthes. 5. dayes. He wrote a very elegant epiſtle vnto Felix a Biſhop, in which he treateth of the veritie of the Incarnation of the word. He was martyred in the yeare of our Lord. 296. in the time of Diocleſian. His body was buryed in the Churchyard of Calliſtus. The Church celebrateth his feaſt on the 22. of Aprill, together with S. Soter, Pope and Martyr, as he was. Theſe two Saints were equall in dignity, equall in celebration of their feaſts by the Church: & we may likewiſe beleeue that they be equall in the celeſtiall glory, of the which God make vs partakers for his heauenly mercies ſake, Amen.

The life of S. George the Martyr. Aprill. 22.

IEſus Chriſt promiſed in S. Matheu, that he that ſhall confeſſe him, and ſhall not be aſhamed of him in earth, he in like maner will not be aſhamed of him in heauen, but will confeſſe him before the holie Angells, and will commend him before his eternall Father for his ſeruices receaued, and will beſeech him to render his merits vnto him. This agreeth well vnto all the Martyrs. They all confeſſed Ieſus Chriſt in the earth, and were not aſhamed to confeſſe him dying on the Croſſe for true God. But in eſpeciall it agreeth fitlye vnto S. George that moſt noble knight, who being in the preſence of Diocletianus, and of all the Romane ſenate, where they conſulted to perſecute the Chriſtians, and to blot out and take away that name from the face of the earth, they all conſentinge that ſo it ſhould be done, boldly vndertooke the defence of the honour of God againſt them all, and confeſſed that Ie-

ſus Chriſt was the true God, and openly reproued the conſultation and decree which had bene there holden and made. For which cauſe he loſt his life, with ſore and cruell torments. The life and Martyrdome of this holy Saint, was written by Simeon Metaphraſtes, and by Paſicrates a familiar friend of the ſame holy Saint, who was preſent at all theſe thinges. Of that which theſe two ſay, we will weaue a garland, to the end that they which deſire to ſuffer for Ieſus Chriſt, may haue it often in mind, by ſeing the many paſsions, and moſt cruell torments, which S. George ſuffered.

Diocletianus Emperour of Rome, being ſubtile and politique, deſirous to aduance his preſent eſtate, and to be famous to all poſteritie, thought the fauour of his Gods to be the cheife and greateſt meanes, of whom he tooke counſell ordinarilie, and offered vnto them great and ſolemne ſacrifices. On a time vpon a matter of great importance, he demanded counſell of an Idoll, who ſtaied a long while in giuing vnto him an anſwere, and at the end ſaid to him: That the cauſe why he anſwered not ſometimes, and that ſome of his anſwers were falſe, was the iuſt men that were in the Romaine Empire. This ſaid the Idoll by his prieſt, and then held his peace. The Emperor laboured to know who thoſe iuſt men were, and it was told him that they were the Chriſtians. For it was certaine, that whereſoeuer they liued, they did no wrong, nor agreeuance vnto any, but did good vnto all men, this was to be iuſt men, and ſuch were the Chriſtians of that time.

Hereof Diocleſianus tooke occaſion to raiſe the tenth perſecution of the Church, with ſuch cruelrie. On a ſodaine all the priſons in the Empire, were filled with Chriſtians, and cleered of theeues, murtherers and adulterers. Life was taken from him that deſerued to liue, and they were pardoned, that had deſerued a thouſand deathes. Yet although an infinite ſort of Chriſtians were put to death in all countries, as many more did ſtill remaine, yea, the more were put to death, the more were ſtill diſcouered. This cauſed Diocletianus, to gather together a generall aſſembly, in the which were all the Senators, all the principall men of the cominaltie, and all the captaines which had office and commaund in the armie. There he propounded the cauſe why he had congregated them, namely: to conſult what was beſt to doe with the Chriſtians, and whether he ſhould permit, and ſuffer them to liue in freedome, or els ſhould perſecute them, and then he requeſted euery one to ſpeake his opinion. So euerie one ſaid his mind. The Emperour at the laſt diſcouered the poiſon that lay hidde in his hart, ſaying: that the Romane Empire could not but be in danger, except the Chriſtians were expelled, or put to death, or by ſome other meanes ridde out of the ſame. I (ſaid he) am of this opinion for that the Oracle ſaid ſo, therefore let vs ioyne, and vnite our ſelues together, and either expell them all out of the Empire, or put them all to death.

Then

There was none so hardy to gaine say the Emperour, seeing his sterne and fierce looke, which was a signe of his inward indignation against them, so euery one allowed, & assented to his speach. At this consultation was present George the most noble knight, borne in Cappadocia. He had lost his Father in the warre, fighting in the behalfe of the Romaine Empire, and therefore George was departed from thence with his mother, to dwell in a cittie of Palestina, where he had many possessions and reuenues. He was a Christian euen from his infancie. When he came to yeeres that he was able to beare armes (his mother being dead) he resolued to be a souldier, as his father had bene. He gaue the charge of his house and his goodes, vnto a faithfull friend, and he being well appointed and accompanied, went and presented himselfe vnto the Emperor Diocletianus, vnto whom he declared who he was, and what his desire was. The Emperour seeing him comely, and of a good stature, discreet, and courteous, made him Colonell of a companie of horse. George had before this time shewed his valour and great courage, for as he passed by the citty of Beritus, he had killed a terrible dragon, that did much harme in the countrey, and by this he obtained immortall fame.

In regard of the charge which he had, he was present at the consultation against the Christians (as I haue said before.) Hauing then vnderstood what thing had bene debated, and that the third day after they must meet againe, for euery one to subscribe their names to the consultation had, and to determine in what order the persecutiō should be made. In the meane while George gaue freedome vnto all his slaues: and distributed all that he had, part vnto his seruantes, and part vnto the poore. Of the goodes he had in Palestina, he made a Bailiffe, and ouerseer, that might sell all, and employ the mony in pious and godly deedes. These thinges being done with diligence, he on the third day presented himselfe in the counsell chamber, and seing that the senate did confirme all that had bene ordeined in the consultation passed, and that they now treated in what sort the persecution of the faithfull should be performed, he stood vp on his feet, and with a cheerefull countenance, and an high voice, he spake in this sort.

Most victorious Emperour, most honorable senators, right noble and generous knightes, for what reason do you change your vsage to obserue & vphold iust lawes, that you now establish a lawe so vniust and pernicious against the Christians, who be people iust, vertuous, holie, and worthy of all veneration, and regarde? perhaps you would haue them to adore your Gods? And if they be not gods, wherefore would you haue them to adore them? They that adore them be blinde, they know not that Iesus Christ, with his eternall Father and with the holie Ghost, is the true God that ought to be adored, by whom all thinges be made, and gouerned. It would be much better for you to forsake

your blindnes, to open your eyes, and to adore Iesus Christ, then to persecute the Christians, and to compell them by force to adore your false Gods.

Euery one in the counsell chamber remained amased, and astonied, at the bold speaches of George, they looked on the good knight, and beheld the Emperour, expecting the answere he would giue. He, incensed with choller and indignation, gaue a signe to Magnetius to make him answere, who was his fauorite and Consull. He called the holy Saint neerer vnto him, and said: who art thou? And what is thy name? George answered: My first & principall name, is a Christian, and they which knowe me call me George, borne in Cappadocia, a noble man, and by office a Coronell of horse in the Emperours host. Magnetius asked more of him, who hath deluded thee, that thou talkest so boldlie and audatiouslie? The truth, answered George. What is the truth said the Consull? The holy sainct answered: the truth is Christ whom you Idolaters doe persecute. Then thou art a Christian, said Magnetius. George answered; I am a seruant of Iesus Christ, and I trusting in him, would beare witnes of the truth, in the midst of this famous assemblie. Forth with arose a great murmuring among all those that were present, so that one said one thing, and others said another. The Emperour commaunded that euery one should keepe silence, then turning him vnto George, knowing well who, and what he was, he spoke to him in this manner.

I know not (O George) what thy madnes should be to gainsay me, knowing what I haue done for thee: for I knowing thee to be of a noble blood, and seing thy good quallities and vallour, haue honored thee, and made thee Coronell and thought to haue bestowed on thee greater offices: which thinges thou by thy doinges at this present hast altered: I counsel thee as a father, and comand thee as thy Lord, to forsake this thy wicked opinion, and adore our Gods, if thou wilt not, thou shalt loose that which to this time thou hast gained, and thy life withal. George answered, would to God that thou (ô Emperor) wouldst take the counsell which for thy good thy faithfull seruant giueth thee, which is: that thou forsake the adoration of thy false Gods, and adore Iesus Christ the true and liuing God, which shalbe the saftie of thy Empire, and saluation vnto thy soule.

The Emperour would not suffer him to speake any more wordes, but commanded he should be led into prison, set in the stocks, and a great stone to be laid vpon him, which although it did not depriue him of his life, yet it tormented him exceedingly. The soldier of Christ continued in this torment vntill the next day, and then was presented before the Emperor: who seing the holie Saincte somewhat quailed by the former affliction, said to him. Tell me George, art thou better aduised then thou wast yesterday? torments do bring fooles againe to their witts. Thinke not, said the holy Saincte, that this smale

paine

paine can make me change my minde, though you deuiſe other that be greater, you ſhall ſee I haue a deſire to ſupport them. It was not needfull to incite the Emperor thereunto, & ſo there was a terrible torment deuiſed, vpon which he cauſed George to be put, intending by his example, to terrifie others which purpoſed to be of his opinion. The engine was a great wheele, which round about was ful of the points of ſharpe needles. Vpō this wheele he cauſed George to be tied with ſmale cordes, which were drawne very ſtraite, ſo that they entred and perced to the bones, then he cauſed certaine boordes to be ſet in the earth which were full of kniues, and ſome turned vp with certaine hookes of iron, and pointes of needles. Then the wheele was turned, whereon the martyr was bound, and when he came where the aforenamed bordes were, the kniues did cut him, the hookes did teare him, & the pointes did pricke him in a thouſand places. There iſſued ſo much bloud out of the body of the martyr, that it ran & ſtained them that were preſent. This torment was ſo crewell, that in the fewtimes the wheele turned about, the holy Saint remained ſenceles, and in a traunce, and it ſeemed he had beene wholly dead. The Emperor alſo thought the ſame. Wherefore he cried with a loud voice, George where is now thy God? which was aſmuch as to ſay, that he hath not deliuered thee from this torment. Hauing ſaid thus he went away iocund, to do ſacrifice vnto the God Apollo, for he thought he had done a worthy act.

After the departure of the Emperor, there was heard in the skie a great thunder, and there came a voice which ſaid: Shrinke not my ſeruant, remaine conſtant, becauſe many by thy meanes ſhall receaue my faith. Then appeared an Angell, who in ſight of them all vnlooſed him from the wheele, and cured his woundes, ſo that he remained hole and ſound, and readie to endure more tormēnts. Then the people raiſed a great tumult and vproare, euerie one crying with a loud voice: Great and potent is the God of the Chriſtians. George ſeing himſelfe free, and whole alſo, not ſo much guided by the officers at by his owne will, he went vnto the place where the Emperor was, and in the ſtreet ſonge this verſe of Dauid; *Exaltabote Deus meus Rex, & benedicam nomini tuo, in ſeculum, & in ſeculum ſeculi.* Being come vnto the temple of Apollo, the Emperor ſeing him, was quite confounded and diſmayed, not beleeuinge that it ſhould be George, but the glorious Saint ſaid vnto him: Doe not wonder, for I am George, whom Ieſus Chriſt hath defended from death, and deliuered from this my torment. Two other Coronells, the one called Anatolius, & the other Proteleus, who were Chriſtians once, and ſhronke baſely for feare of the torments, hearing this, confeſſed Chriſt to be true God with a loud voice. The Emperor vnderſtanding and hearing theſe ſpeaches vnexpected, comaunded them to be ſent away forth with, and to be beheaded.

All theſe things aforeſaid, came to the eares of the Empreſſe Alexandra, wife

vnto

vnto the Emperour, who in like manner confessed Christ to be the true God publikely. This set the Emperour in such a rage, that he commanded a Consul to carry her vnto his pallace, that after he might determine what should be done with her. Then caused he George to be cast into a lime kill burning continually, where he remained three daies, and at the end thereof, he came out as the gold out of the fire, more cleane and purified, euen so George came out of the fire without hurt, and with a better countenance then he had before, not without the confusion of the Idolaters, and the raging disquiet of Diocletian, who not satiate with vexing the saincte with new torments, caused certaine shoes of iron to be brought, which within were full of sharpe pointes of needles; he caused the shoes to be made red hoat, and put vpon the Martyrs feet, who made a deuout prayer vnto God, that he would giue him strength to support that torment (which he imagined would be very terrible.) When the officers had put on those shoes, they vrged him to walke with them, and kicked and beat him on. The holy Martyr said vnto himselfe. Be couragious George, goe on lustily, that thou maist get the crowne of blessednes. The holy saincte was miraculously deliuered from this torment, because the shoes cooled his feet, he had no hurt by the fire, and the pointes pricked him not. The Pagans attributed all this to art Magike, saying he was an inchanter. Then the Emperor caused him to be beaten with staues in cruell sort, but the holy Saincte song, and praised God cherefully, and shewed no token of griefe at all.

After this the Emperor sent for a magitian called Athanasius, to giue him a deadlie potion, which should kill him forthwith (with most cruell paines) for so said the magitian it would do. The drinke was geuen vnto the holy saincte, and he dranke it all, without hurt or harme. And because the glorious martyr affirmed that Iesus Christ deliuered him from these dangers of death, & that this was a smale matter to that he could do, since his seruants also did the same and raised the dead by his power, the Emperor (counsailed by the magitian) bad him to raise one to life, and they would beleeue that he said the truth. The holie saincte though he somewhat staied thereat saying; that they were not worthy to see such miracles for their vnbelief, yet he thought that by this some might be conuerted vnto God: therfore he came vnto a caue which was neere vnto them, in the which were many dead bodies. He made praier vnto God, beseeching him that for his glorie and honour, he would raise againe one of those dead men, and so it was done; for in the sight of them there came out of the caue a man aliue, crying with a loud voice: Iesus Christ is the true God. Then fell he at the feet of Saincte George, and gaue him thancks that his life was restored by his meanes.

This miracle preuailed litle with the Emperour, who became more obstinat taking euery thing in the worst sence, and saying; that George did all by nego-

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maney. But so did not the magitian Athanasius, for he confessed himselfe to be a Christian, and went to the man that the holie Saincte had raised from death, and besought him to pray vnto God for him. Then he caused S. George, to be led againe into prison, vnto which place many persons of diuers conditions resorted, euery one desiring a remedy for his soule, confessing themselues to be Christians, and requesting him to pray vnto God for them. Thither came in like maner many sicke folke, and he healed them by making the signe of the Crosse vpon them. Thither came also a country farmer called Glicerius, that had an oxe dead. The holy Saincte abounding in charitie, desired to helpe the poore in smale thinges aswell as in great. He bad the country farmer to returne home vnto his house, for his oxe was aliue. The good man beleeued his wordes, and being come home and seing the miracle (which was agreable vnto his low vnderstanding) returned vnto the prison, crying aloud and saying: that he was, and would be a Christian: which being vnderstood of the Emperor, he forthwith comanded he should be put to death; and he ended his life willingly for Iesus Christ his sake.

On the next day the Emperor caused George to be brought before him: and faining to be his friend, shewed vnto him great curtesie, requesting him to be content to sacrifice vnto the God Apollo, & he promised to make him the most principal man of his army. He said, he did not this for that he had need of him, but because he loued him, and it grieued him much that he should loose his life in the floure of his age. To this the martyr answered: wherefore hast thou (ô Emperour) put me vnto so many torments? and now doest thou vse me so kindlie and curteouslie? wherefore didest thou not shew me this kindenes vntill now? Oh pardon me said Diocletianus, that indignation had made me to be so cruell, I shall restore thee to all thy former dignities, if thou wilt come with me vnto the Temple of Apollo, and make sacrifice vnto him. Let vs go vnto the Temple said George. The Emperour thought he would haue sacrificed, wherfore he descended from his royall seate, embracing him with great shew of kindnes. Then he caused it to be published thorough all the citty, that George was conuerted vnto his secte, and had forsaken his Christian religion, to the end all men might haue notice, and make ioy for gaining so valiant a captaine for defence of the Empire. The Idolaters comended the Emperour, who had caried matters so with George, and had brought him to so good a passe, crying out with a loud voice. Thankes be to Apollo cõquerour of Christ, Apollo victorious, against the victorious.

The senate was assembled with the Emperor, and they altogether went vnto the Temple of Apollo, and forthwith was prepared and laid the Cushion to kneele vpon, & a fire where the incense should be put. Euery one expected that George should do sacrifice and adore also, but he standing on his feet without

any ſhow of reuerence, ſpoke vnto the Idoll of Apollo in this manner: Apollo, tell me, art thou God? wouldeſt thou be adored by man? The fiend who was neere vnto the ſtatue, ſpoke that all might heare, and ſaid; I am not God, and much leſſe they that be with me. There is one true God that created all things whoſe Sonne is Ieſus Chriſt, we were before time his Angells, and becauſe we offended him, he caſt vs out of heauen, and we became deuilles. Then George ſaid: If you be not Gods, why do you deceaue men, in that you deſire to be adored by them? why art thou ſo bold to tarry in my preſence, knowing that I am the ſeruant of him, whom as thou ſaieſt is God. This being ſaid, the holy ſainct made the ſigne of the Croſſe againſt the Idoll, and withall was heard a great roaring and tumult of deuilles, who houled and made great lamentation, and the Idoll of Apollo fell vnto the ground and became poulder, and ſo did many other that were in that Temple. The prieſts who before were iocund & merry (aſſembled to ſee this ſacrifice) ſeing the contrarie ſucceſſe, ran toward George with great fury, and laid handes vpon him, willing the Emperour to put him to death forthwith, vnleſſe he would haue Rome deſtroyed before his face.

The Emperor who was inflamed like fire, ſaid vnto the holy martyr. O curſed deceauer, is this the ſacrifice that thou wouldeſt make vnto the God Apollo! George anſwered: why? wouldeſt thou haue me to do ſacrifice vnto him, he himſelfe confeſſing that he is not God but a deuill? Thou art a magitian and enchanter (ſaid the Emperour) and for ſuch a one I wil put thee to death forthwith. At this inſtant the Empreſſe Alexandra tooke with her the guard that Diocletianus had ſet ouer her, who ſuffred her to depart out of the Pallace vnto the temple of Apollo, and being come vnto the place where George was, ſhe fell downe at his feete, humbly beſeeching him, to pray vnto Ieſus Chriſt for her; for him ſhe confeſſed to be true God. This cauſed Diocletianus to be more furious, whereupon he ſaid that George had deceiued the Empreſſe, & comaunded that both of them ſhould be beheaded. Then were they led forthwith vnto the place of martyrdome, and George fell to praier on the one ſide, & the Empreſſe on the other. The holy Saint deſired God to pardon all them which had taken paine to torment him, and him alſo that ſhould kill him.

The Empreſſe (as might appeare by that which followed after) deſired God to aſſiſt her, that ſhe might not be diſmaied in the time of her martyrdome, & ſo God ſhewed her the fauour, that ſhe paſſed out of this life in the time of her prayer, which was a matter of great content vnto S. George, ſeing that Ladie alreadie in ſecuritie, and that God would giue her to be compagnion vnto him in death, becauſe he was aſſured, that when ſhe ſawe the ſword drawen againſt her, ſhe was not daunted in minde, nor changed in opinion. In like maner the prayer of the Saint was heard; for ſome of them that entended and deuiſed his death, were conuerted, and died Catholique Chriſtians. S. George was behe-

ded on the 23. day of Aprill, a little after midday, which at that time was good friday, on the which the Church doth solemnize the passion of Iesus Christ. Vnto whom let vs pray, to giue vs his holy glory: by the intercession of this glorious Saint.

You must vnderstand, that amōg the liues of holy Saincts that Pope Pelagius declared for Apocripha, the life of S. George was one: but it is not this which is here written (as the most learned Lipomannus saith:) because in all the Orient (where for that it was the natiue contry of the holy Saint) exact reconing is had of his martyrdome, and in all the Churches his life is read, in the maner that is here written, of the which they had certaine information aswell by Pasicrates, who wrote the life of this holy Saint, as by other seruantes which were present at that time; who afterwardes returning into Cappadocia and Palestina their country, recounted all these thinges. The death of S. George was about the yeare of our Lord 290. in the time of the aforenamed Diocletianus: The cittie where S. George suffred is not named by authors, but Vsuardus saith it is called Dispolis, which is in Persia.

The life of S. Marke Euangelist. Aprill. 25.

FOr that the loue which God beareth to his people is very great, he sayeth by the Prophet Oseas: that sometimes he cherisheth and talketh with them mildely. He would doe alwaies in this manner, if that men would serue him alwaies, but for that the people were sometimes vnthankefull, and rebelled against him, he lifted vp his hand and chasticed them, permitting the barbarous nations to come and make warre against them, and to ouercome, and to leade them away as slaues, into diuers parts of the world. This is the cause (said the Prophet) that the Assyrians led them captiues into Babylon, but God is so mercifull, that forthwith his hart tendereth and hath pittie, especially when he beholdeth any person of that same people, who is a good and vertuous man, for whose sake he doth pardon all the rest, and doth them good. This happened at this time to this people. Then the Prophet saith: There shall be in them a man that shall warre like a Lyon, and the sonnes of the sea shall tremble. Some Doctors say, the Prophet spoke these wordes by Iesus Christ. And although it be so, yet seemeth it to agree very aptly vnto Saint Marke. The Prophet saith he shall be a man much beloued of God, and that for his sake he shall doe good to many, and he shall warre as a Lyon. Cap. 11. Cap. 11. 10.

All this agreeth well to Saint Marke. He was beloued of God, in such sort that he gaue him in his Church a right worthy office, which was: to make him a chronicler and writer of his doinges. He was a Lyon, for that of the foure beastes the Prophet Ezechiell saw, which signified the foure Euangelists, by one of them which was a Lyon, is vnderstood Saint Ezech. 1.

Marke. He roared and made the ſonnes of the ſea to tremble: Among other thinges which the Waters ſignifie in the holy ſcripture, they ſignifie riches. The Water returneth and ſtaieth not in any place, if it can find a place to get out. So riches make no long ſtay with any man, but be ſometimes with this man, and then with another: you cannot take the Water with your hand, ſo alſo you cannot keepe riches, they will ſlippe from our handes when we leaſt thinke it. The Water which in the riuer is ſweet, in the ſea becommeth bitter, ſo alſo riches, though they ſeeme ſweet and delectable, at the end be bitter, for if we leaue them in our life, it is very diſpleaſant, and to leaue them at our death it is very bitter. So that if we meane by the ſea, riches, richemen ſhalbe the ſonnes of the ſea, theſe be they whom the Lyon, to wit, Saint Marke, cauſed to tremble with his roaring which he made, being the moſt dreadfull that is found in the ghoſpell, and it is this: That it is more eaſy for a Camell to paſſe thorough the eye of an needle, then a riche man to enter into heauen. This is the roaring that ſhould by great reaſon make the riche to tremble, ſince it is ſo hard for them to be ſaued. The life of this holy Euangeliſt, was written by Saint Ierome, and that which we ſhall now ſay of him, is collected out of him, and other graue Authors.

Marc. cap. 10. 25.

SAint Marke was an Hebrew, and was Coſin to Saint Barnaby the Apoſtle. OEcumenius, Theophilactus, Metaphraſtes, Alexander Monacus, Nicephorus, Calliſtus, Placentius, and other Authors ſay, that Saint Marke was the ſame whom Saint Luke calleth Iohn. Whoſe ſurname he ſaith was Marke, and by conſequence we muſt ſay, that he was maſter of the houſe where Chriſt and his Apoſtles ſupped, and where the holy Ghoſt diſcended, and whither S. Peter went when he was deliuered out of priſon, and comonly it is called Cenaculum. S. Marke went in the company of S. Barnaby and of S. Paule; and they left him in Pamphilia to the end he might ſtrengthen the Chriſtians newlie conuerted to the faith; or as the gloſſe ſaith, teach and inſtruct them ſufficientlie in the faith: And for feare of a perſecution which aroſe, he went away and returned to Ieruſalem. Then Saint Barnaby would haue taken him with them, and S. Paul would not for that he was faint hartred.

Act. 13. v. 7. Marc. 14. Luc. 21. Mat. 26 Act. 11. Act. 12. v. 12. Act. 15. v. 37.

Vpon this the two Apoſtles fell at variance, and ſeparated themſelues aſunder (this being the permiſſion of God, to the end theſe Apoſtles diuided the one from the other ſhould doe more good, which they could not doe being in one company.) Saint Barnaby tooke S. Marke with him, into the Iſle of Cipres, where he was martyred: and S. Marke departed and went vnto Saint Paule, to beare him the newes of his martyrdome. Then he went to ſeeke S. Peter, with whom he had ſtrict frendſhippe, and of whoſe kinred he was, by the meanes of S. Peters wife: and moreouer, S. Peter had baptiſed him. At laſt he found him, and went with him vnto Rome, and whileſt the Apoſtle preached there the faith and goſpell of Ieſus Chriſt, many not ſatisfied to heare ſo high and celeſtial doctrine at his mouth only, aſſembling together requeſted him inſtantly,

to set downe that which he preached in writing. The Apostle seing their demaund to be iust and good, gaue vnto Marke the charge therof, who wrote the gospell, agreable to that which he had heard the Apostle to say, and preach oftentimes. S. Peter as the head of the Church hauing seene and read it, approued it, to the end the faithfull people might reade and hold it for holy scripture.

Saint Marke departed out of Rome with the booke of his gospell, and went to preach to the people of Cyrene and Pentapolis, in Africa. Where doing some miracles, he conuerted many vnto the faith, and builded some Churches in those places. He also ordered priests, consecrated Bishops, and leauing euery thing in good order, went vnto Alexandria in Egipt, where in like manner he conuerted some, appointing them rules, that is to say, that their goods should be in common, that they should helpe one another, that they should maintaine brotherly loue, and to conclude, they should be a patterne of that which the Apostles had constituted in Ierusalem. Eusebius saith: that S. Marke founded the first Christian schoole of the holy Scripture in Alexandria. It is said also that in this citie, S. Marke counselled some whom he thought to be of hability for it, to go vnto the deserts and to liue in caues, and in them to lead a solitary life: and that they which did so were so many, that Philo the Iew a writer of that time, recounteth for a wonder, the number of them that liued so, and also their austere kind of life. Moreouer, he commendeth and praiseth them as a people deuout, charitable, and exercised in all kind of vertue.

S. Marke vsed to go euery day out of the citie to a place called Bucelos, where ordinarily were assembled many, to heare Masse and sermons, and sometimes also for other helps for their soules. The holy Euangelist saying Masse in that place, many Pagans came thither on a sodeine, and euen as he was reuested at the Altar, they cast a cord about his neck, and without making any reconing of the other, for they thought him only to be their professed enemy, drew him toward the city. They dragged him thorough all the waies, with great noise and shouting, speaking blasphemous wordes against Iesus Christ, & reproachfull wordes against the holy Euangelist. They were so eager that they would not stay with with him in any place, so that the glorious Saint & now a Martyr of Iesus Christ, left behind him the holy vestments rent and torne in pieces in the street, yea, & his very flesh also, his body being greuously wounded against the stones. In euery place where they drew and haled him, remayned bloud, which powred out abundantly from euery part of his body; But his sacred head being not able to abide any longer the knocks which the stones gaue, was so bruised and broken, that the braines lay scattered on the ground: and in this sort the holy Euangelist yeelded vp his soule into the hands of God.

When the paynimes sawe him to be dead, they let him lie and departed, and some Christians which were his disciples, tooke his body and buried it. Afterward

terward in proceſſe of time (the Saraſen Mahometans being Lords of the citty) certeine citiſens of Venice who were fled from their country vnto Alexandria, got ſecretly the body of S. Marke out of the Church where it lay, without any knowledge of the Saracens. They laid it in a great cheſt, and couered it with ſwines fleſh, which the Saracens abhorre as death. By this ſleight they got it on ſhip-bord, and ſetting vp their ſailes, brought it in ſafty vnto Venice, where it was alwaies ſince, and euen to this preſent, is kept in eſpeciall reuerence and veneration, in ſuch ſort, that the cittie of Venice is by another name called the cittie of S. Marke. God make vs all citiſens of heauen by the merits of this holie Euangeliſt. Amen. The Catholique Church celebrateth his feaſt, the day of his martyrdome, which was on the 25. of Aprill, in the yeare of our Lord. 63. in the time of Nero (as Onuphrius ſaith:) Vpon the ſame day are ſaid the great Litanies, in which the proceſſions be vſed, to the end that God would giue vs health of body; and ſend and conſerue the fruits and encreaſe of the earth. Of S. Marke the Euangeliſt, many Authors make mention: as S. Dorotheus Biſhop of Tyrus in the booke of the liues of the Apoſtles & Prophets. Clement of Alexandria in the ſixt booke. Euſebius Ceſarienſis in his eccleſiaſticall hiſtory. l. 2. c. 16. and lib. 4. cap. 11. S. Ireneus. lib. 5. cap. 8. Nicephorus. lib. 2. cap. 43. Iſidorus in the life of the Fathers. cap. 83. Beda, and Vſuardus in their Martyrologe. Baronius following S. Hierome, ſaith he died in the yeare 64.

The liues of S. Cletus and Marcellinus Popes, and Martyrs. Aprill. 26.

THe difference that is betweene one predeſtinate to be ſaued, and a reprobate, when both of them ſinne mortallie, may be in parte vnderſtood by the example of a faucner who hath two haukes on his fiſte, the one without Ieſſes or belles, and the other with them. Theſe foules take both of them their flight, and it cometh to paſſe, that the faucon that hath not the Ieſſes flies farre, without hope to returne vnto the hand of the faucner, the faucon that hath the Ieſſes, taketh but a short flight, whereupon being taken by the Ieſſes, he returneth eaſily vnto the hand.

So happeneth it vnto the reprobate that is excluded out of heauen by God, for when he ſinneth mortally, he paſſeth farre from God, and euery day addeth ſome ſinne to his former, and committeth them without regard, euen as it were by cuſtome. But the man predeſtinate, though ſometimes he taketh his flight, and departeth from God by committing ſome mortall ſinne or other, it ſeemeth he is forth with caught by the Ieſſes, in that he ſorroweth for his ſinnes committed, and hath not any delight therein, that which he hath done loatheth him, he is diſpleaſed with it, he ſoroweth and lamenteth that he hath offended, there happeneth vnto him a thouſand afflictions. He hath forthwith chaſtiſement, his ſuperiors & kinſfolke ſtand

againſt

against him, and so doe his other frendes, heauen, earth, and euery thing seemeth to arise against him, to the end he proceed no further in his sinnes. All these things be a taking by the lesses, in such sort, that being holpen by God, he cometh to depart soone from sinne, and returne vnto penance.

A true example hereof may be seene in Pope Marcellinus, who for feare of death, offered incense vnto an Idoll, and sinned heinouslie, but because he was predestinate, he was in a certeine sort taken by the lesses, when he returned to consideration of himselfe, and offered him selfe to death for the loue of Iesus Christ. The life of this Pope and of another called Cletus, whose feast is celebrated by the Church on the same day, was written by Damasus and other Authors in this manner: Let vs beginne with Cletus, because he was Pope before Marcellinus.

CLetus was borne in Rome of noble parents, and of an auncient stocke. His Father was called Emilianus. He was disciple vnto Saint Peter & receaued his doctrine, and by him was made a Christian. He gaue such towardly signes of himselfe that the Apostle being busied in preaching & instructing the people, resolued to take two coadiutors and companions, to helpe him in the affaires belonging to the Papacie, and these were Linus and Cletus. These were by him made priestes, and consecrated Bishops, and vnto Linus he gaue the charge of the affaires within Rome, and vnto Cletus the care of busines abroad.

Herof it cometh that some Authors say that they were not Popes, and other say they were: but whileſt S. Peter liued they were not, nor could not be Popes, because that in the Church there can be but one only head, one higheſt Bishop, one Pope and vniuersall Father. They were Popes indeed after the death of S. Peter, the one after the other. When the Apostle was dead, though Clement should haue succeeded in that dignity, yet he for humilitie (it being so ordeined by the holy Ghost, to the end that this dignity should not passe by succession and heritage) willed that Linus should be Pope first, and then Cletus after his death, who holily gouerned the Church vntill that the cruell and detestable Domitian, sonne vnto Vespasian and brother vnto Titus, succeeded in the Empire. This Domitian was doubly so lewd and wicked, as his Father and brother were good for morall life (so far forth as we may call Idolaters good men). Domitian moued the second persecution against the Christians, semblable vnto that which Nero raised, and that he did by the perswasion of some of his officers. Among the other that were martyred, Cletus was one, and with him many holy Virgins.

S. Cletus diuided the city of Rome into 25. parishes, by order receiued from S. Peter, and in euery one of them he set a priest to gouerne it, & these be they which afterwards were called Cardinalles. Cletus held the seat of S. Peter 12. yeares. 7. months and 2. daies. He is one of the Saints of whom mention is made

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in the Canon of the Maſſe. Some writers ſay: that this Pope in a Canon approueth the pilgrimages and viſitation of Churches, and relikes of Saints, in ſaying it is a worke meritorious. The body of S. Cletus was buried beſide the body of S. Peter, and his death was on the 26. day of Aprill, in the yeare of our Lord. 93. in the raigne of Domitian the Emperour.

The life of S. Marcellinus Pope and Martyr. *Aprilll. 26.*

OF S. Marcellinus the ſame Damaſus ſaith, that he was borne in Rome, and was the ſonne of Proiectus. He had the Papacy by the death of Caius the Pope in the time of the Emperor Diocleſian, who moued the tenth perſecution againſt the Church, which was ſo cruell, that who ſo readeth the troubles, afflictions and torments which in ten yeeres ſpace and more the Chriſtians endured, cannot but be mooued to great compaſſion. It is very true that ſome writers of that time ſay that it is thought, this perſecution was a ſcourge and chaſtiſement of God, for the diſſolute life and maners that encreaſed among the Chriſtians, and that our Lord to terrifie his ſeruants, permitted them to be perſecuted by their enemies, in that terrible ſort. There being not any maner of cruelty, but with all deſpight it was put in execution. Some were caſt downe headlōg, others burnt, others flayed aliue, afterward thy caſt ſalt vpon them, & laſtly, they waſhed them ouer with vineger, to tormēt them the more.

The number of them that were put to death was very great, for Damaſus writing the life of Pope Marcellinus ſaith; in one moneth there were ſlaine more then 17000. Chriſtians in ſondry prouinces, beſide many other that they would not put to death, becauſe they would not doe them that honour; being content to depriue them of the publike offices they bore, ſending them into exile out of their country, and confiſcating their goods. If any Chriſtian was a ſouldier, they put him out of pay, with reproach and ignominie, and oftentimes beheaded them. Becauſe there ſhould be no cruelty wanting, ſo great was the hate the Paynimes had conceued, and harbored againſt the Chriſtians, that with helliſh fury and rage, they ſearched out all the bookes of the holy ſcripture in all partes, and as many as they could find, they burned publikly. Matters were brought to ſuch paſſe, that in Phrigia fire was ſet to a whole citie, and there was burned within it an infinite number of men women and children, neuertheles, ſo many were baptiſed, or more then thoſe that were ſlaine.

The Church being in this grieuous tribulation, Pope Marcellinus was apprehended alſo, & by the Painimes, led to a temple, to the end he ſhould there offer incēſe vnto an Idoll. So great was the feare & dread, that the Pope Marcellinus (being

(being weake minded) had, & they threatned him with ſuch terrible torments that for feare of them, he offered a little incenſe, and did ſacrifice, wherfore he was ſett at liberty. The Paynimes and Diocleſian himſelfe, reioyced exceedingly hereat, for it ſeemed to them that this fact, would be a great inducement to very many Chriſtians to do the ſame, by the example of their higheſt Biſhoppe, being amongſt them a perſon of ſuch dignity and account, & therfore they thought they had gained much by his fall.

This fact of Marcellinus was diuulged forthwith among the Biſhops of Italie, and ſo great was the ſcandall that euery one tooke thereat, that to aduiſe, and ſee what was to doe in this caſe, there was aſſembled in Councell. 300. Biſhops and 30. Prieſts, in the citie of Sinueſſa (which is a citie now within the kingdome of Naples.) To that place went Marcellinus alſo, and came into the Councell, couered in ſackloth, but girt with haircloth and aſhes on his head, with teares he accuſed himſelfe publikely, and craued pardon of God and of them, for the great fault he had comitted, and ſaid theſe words: I deſerue to be depriued and depoſed of the Papacy, for the ſinne I haue committed, and vnto this puniſhment I adde another vnto my ſelfe, that after my death none be ſo bold as to bury my body.

The Fathers of the Councell ſeeing the penance and great humility of Marcellinus, & conſidering that the Pope of Rome is the exemplar of all humaine Iuriſdiction, ſaid all with one voyce (as affirmeth Pope Nicolas in a decree) theſe wordes: Iudge thou thine owne cauſe with thine owne mouth, and not with our iudgment. Of thy ſelfe ſhalt thou be freed or condemned, none may or can iudge the ſupreme and higheſt biſhoply throne. If thou haſt denied, Peter alſo denied his maſter, he went forth and wept bitterly, and was not iudged by any of the Apoſtles, which being ſo, iudge thou alſo thine owne cauſe thy ſelfe. Diocleſianus though he were in Perſia, where he made warre at that time, had notice giuen him of the Councell held in Sinueſſa, and forthwith he ſent officers to apprehend all thoſe that were in that Councel, wherof many were taken and martyred. When the Emperor was returned vnto Rome, Marcellinus being there (repleate with zeale and feruour) went vnto him, with double the conſtancy, that he had feare before, and very bouldly reproued him of his horrible cruelties, vſed againſt the Chriſtians. And then recanted and reuoked, & boldlie to his face told him, that for him he had denied Chriſt the true God, in offering incenſe vnto the deuill, for ſuch be the Idols the Paynimes adored. At this the Emperor ſtormed, and tooke ſuch indignation, that he forthwith commaunded his head to be cut off.

As Marcellinus was led vnto Martyrdome, he ſaw Marcellus his Prieſt, and turning to him aduiſed him not to obey the Emperor in matters of religion (as he had done) and moreouer ſaid: Since I was ſo baſe minded, that for feare I

was obedient vnto them whom I ſhould not haue obeyed, and was not aſhamed to adore the falſe Gods, ſee Marcellus that thou bury not my body, for that it hath committed an abhominable baſe facte, and deſerueth not to be entered. The holy Pope was beheaded, and with him died Claudius, Cyrinus, and Antonius. All theſe foure dead bodies, lay. 36. daies in the high ſtreet of Rome, before they were buried. But at the euen of that day S. Peter appeared in ſleepe to Marcellus (vnto whom Pope Marcellinus had committed the charge not to bury his body) and commaunded him to bury the Saint. Then Marcellus accompanied with other prieſts and deacons, tooke vp the dead bodies, and carried them to buriall in the Churchyard of Priſcilla in *via ſalaria*, and ſong Pſalmes and Hymnes.

Marcellinus gaue orders twiſe, and made. 4. Prieſts and 5. Biſhops. He was Pope. 7. yeares. 11. monthes and 23. daies. There are extant two epiſtles of his, in the one he treateth of the miſtery, and equallity of the holy Trinity. In the other which he wrote vnto the Orientall Biſhops, he exhorteth them to liue Chriſtianly, and to exerciſe themſelues in the workes of mercy. This was a holy counſell and bleſſed aduiſe. Let vs take it, to the end we may be deliuered from eternall damnation, and that we may merite the eternall glorie. The Catholique Church celebrateth the feaſt of this holy Saint, on the day of his Martyrdome, which was on the 26. of Aprill, in the yeare of our Lord. 304. in the raigne of the aboue mentioned Diocleſian.

The life of S. Vitalis Martyr. Aprill. 28.

GOd threatned his people by the Prophet Iſayas ſaying; that they were giuen vnto Idolatrie, and had abandoned and forſaken him, to ſerue and adore Idolls. This was his threat; that he would take away from Ieruſalem the ſtrong, and the valiant, the Prophettes, and the ancient diſcreet counſellors: and that he would giue them thoſe that knew not to giue counſell, by whom ſhould ariſe the deſtruction of the people. If Roboam had taken the counſell of the old men, which aduiſed him not to aggrieue the people with exceſſiue loades and tributes, he had not loſt the greater part of his ſtate, which was ten tribes, there being but twelue in all. But he would needes follow the counſell of the yong men, which turned to his loſſe and damage, and ſo did it alſo, that he gaue not eare vnto the counſell of the old men. Good counſell is much worth, and he to whom it is geuen, ought to make great eſtimation of the giuer. An example hereof may be ſeene, in the glorious Martyr S. Vitalis, husband vnto S. Valeria, who was likewiſe a Martyr. They were father and mother vnto the holie SS. Geruaſius and Protaſius, Martyrs alſo. This is ſeene more cleerlie in his life, written by S. Ambroſe in this manner.

Vitalis

VItalis was a citiſen of Rauenna, a knight, and perſon of great authoritie. In the perſecution that Nero made againſt the Chriſtians, his miniſters which were in the cittie of Rauenna, would haue beheaded a Chriſtian phiſition called Vrſicinus, who vntill that time had bene conſtant in the faith. But ſeing himſelfe led vnto the death, his necke naked, his eyes hidden with a napkin, the ſword vnſheathed, and the executioner readie to ſtrike, he began to feare, and make a ſigne of a will, to ſacrifice vnto the Idolls.

S. Vitalis was preſent at this, who was ſecretlie a Chriſtian, and this ſeemed vnto him a good occaſion to diſcouer himſelfe, for the ſaluation of this ſoule which was in danger to be loſt. He got before the people, and aduiſed Vrſicinus ſaying; what entendeſt thou to do? thou haſt giuen health vnto many by reaſon of thy skill in Phiſicke, and wilt thou now giue death vnto thy ſelfe? Thou haſt cured others, cure thy ſelfe alſo of this baſe and abiect feareful mind. Thou haſt ſupported many torments to come vnto this ſtate in which thou art, be carefull that for a litle thou doſt not looſe the crowne, which thou art readie to gaine. Conſider that thou doeſt exchange one houre of tōrment, for an eternity of content. Vrſicinus followed this good counſell, and taking courage died ioyfully for Chriſt his ſake. S. Vitalis reioyſed much to ſee the good fruit that came by his wordes, and meaning to ioyne thereto ſome good deed, he tooke vp the body of Vrſicinus and enterred it honorablie.

It came vnto the eares of the iudge, that Vitalis had perſuaded Vrſicinus not to do ſacrifice, and after, that he had buried his body: whereupon he iudging him to be a Chriſtian, cauſed him to be apprehended, and perſwaded him to abandon the adoration of Chriſt, and to adore the Idolls. S. Vitalis laughed, and made a ſcoffe of theſe wordes, ſaying vnto the iudge, who was called Paulinus: Thou ſhouldeſt do better to forſake theſe thy gods which are good for nothing, but neſtes for ſcorpions, for ſpiders to make their webbs in, and ratts to daunce about continually: thou ſhouldeſt do better to adore Ieſus Chriſt, Creator of heauen and earth. Then Paulinus comaunded that Vitalis ſhould be tormented vpon the racke. The miniſters forthwith ſtripped him, bound his handes, and drew him aloft with ſuch crueltie, that they broke in ſunder all his iointes: but all they could doe, would not preuaile to make him change his faith. Then the iudge cauſed a great pitt to be digged, and S. Vitalis to be put therein, and ſtones to be caſt vpon him till he was couered, and in this maner the martyr paſſed out of this, vnto the bleſſed and heauenly life.

There was a prieſt of the Idols, who had giuen this counſell vnto Paulinus: aſſoone as the holy ſainct was dead, there entred a deuill into him which tormēted him, & he cried out aloud ſaying; Vitalis thou burneſt me. Vitalis, thou conſumeſt me with fier. He continued in this torment ſeauen daies, and at the end, not able to endure the heat which he felt in his body, he threw himſelfe

into a riuer, and was drowned. In ſuch ſort had he the reward of his euill counſell, whereas S. Vitalis had the contrary, for he gaue good counſell vnto Vincinus, and God gaue him the grace to be his martyr, to the end, that loſing his temporall life for his loue, he might obtaine the euerlaſting life in heauen. The Church celebrateth the feaſt of S. Vitalis on the day of his martyrdome, which was on the 28. of Aprill, in the yeere of our Lord 60. or thereabout. Of S. Vitalis wrote Petrus Damianus, Beda, Vſuardus, and others.

The life of S. Peter the Martyr. Aprill. 29.

WE read in the booke of Geneſis, that God ſet a Cherubin with a fiery ſword in his hand, at the gate of the terreſtriall Paradiſe, to the end that he ſhould not ſuffer any other to enter therein, nor any man ſhould be able to go thither, to gather of the fruites of the tree of life, of which if they did eate, they ſhould liue for euer. This Cherubin repreſenteth the holy office of the Inquiſition, placed in the Church by God, to let and hinder any heretiques to enter, leaſt they ſhould ſow therein their curſed and venimous ſeed, and ſhould be the occaſion of the perdition of many ſoules of Catholiques. S. Peter the Martyr, a religious man of the order of S. Dominike, had this office, and exerciſed the ſame with ſuch diligence, that by ſeeking the helpe and remedie of many mens ſoules, and deliuering them from hereſies, he loſt his life, and found death, for he was martyred by the heretiques. The life and martyrdome of this holy Saincte, was written by Thomas Lentinus, patriarch of Ieruſalem in the manner following.

THE bleſſed S. Peter (honour of the order of the preachers, mirrour of Italy, and defender of the faith) was borne in Gallia Ciſalpina which nowe is called Lombardie, in the citty of Verona (though ſome ſay he was of Como.) His father and mother were heretiques, ſo that in him you may ſee the light to ariſe out of the darkeneſſe, & the roſe to ſpring out of the thornes. Peter being yet a litle child, his parents endeuoured to draw him vnto their ſect, & to teach him their falſe doctrine, and that they wrought one while with threates, another while with deceites: but they could neuer induce him to come neere any heretikes, much leſſe to be preſent at any of their aſſemblies: Verily, it ſeemed that in that tender age, he vnderſtood the prouerbe (though he had not yet red it) which ſaith: He that toucheth pitch, ſhalbe defiled therewith; and that alſo which S. Paul ſaith: euill wordes corrupt good manners.

When Peter was ſeuen yeeres old, being asked by one of his vncles (who was a notable heretike) what he had learned at ſchoole, he anſwered: that he had learned the Creed of the Chriſtian faith, and ſaid it all without booke, which he gin-

beginneth thus. *I beleeue in God the Father almightie, maker of heauen and earth. &c.* and so he went to the ende thereof. This curſed man would haue perſwaded him, and made him beleeue an errour, not only contrary vnto the lawe of God, but alſo vnto naturall reaſon, to wit: that the deuill was the maker of viſible thinges. The bleſſed child anſwered him, that he had not heard of any ſuch thing at ſchoole, much leſſe that he had ſeene it written in his little booke in which he learned, and therefore he would not beleeue it by any meanes. The wretched heretike went with ſpeed vnto his father (who was his brother) and ſaid vnto him in this manner (as Cayphas ſaid before time, when he prophecied that Chriſt ſhould die of neceſſity to ſaue the world) I feare that when this thy ſonne ſhall come to yeares, he will be our mortall foe. Then he told him what the child had anſwered vnto him, and further he perſwaded him to take him from ſchoole, and to ſet him to ſome mechanicall art, or handi-craft. But there is no counſaile againſt our Lord, and mans induſtrie cannot hinder or diſturbe the prouidence of God.

The Father of Peter did not remooue him from the ſchoole, hoping that when he had ſtudied Grammer, and Retorike, he might draw him then into his opinion. And to the end he might haue more fitnes and meanes, to learne the aboue named faculties, he was ſent into Bologna, where although he was not moleſted with heretikes (for in that citty there was none of them, as there was in their owne) yet there wanted not vnto him other conflicts and tentations of ſenſualitie and carnallitie, which are wont to do much hurt vnto youth. This good Peter yelded not to theſe conflictes of tentations, for that he tooke heed of them: yet ſuch happened, by the meanes of the other ſtudients being yong men, with whom of neceſſity he was to liue and conuerſe. The yong man conſidering the danger wherin he ſtood, he reſolued like another Ioſeph, to leaue his garments in the handes of the adultereſſe, and to be deliuered out of this trouble, by flying the occaſions. This determination being made, he abandoned the world and all the pleaſures thereof, his father, mother, and kinſefolke with all their errours, and tooke the habite of the order of S. Dominike.

In the beginning of his conuerſion, he ſhewed very great ſignes of humility, and becauſe he had a deſire wholly to quench and ouercome, the aſſaults and thoughtes of carnallity, with which he had bene troubled in the worlde, he chaſticed his fleſh with faſting, & with double auſterity, ſo that he fell into an infirmity, which brought him in a maner to deathes dore: for his mouth was ſo ſhut, that they had much adoe to opēit with Irōs made a purpoſe, whē they gaue him meat. Although he was deliuered from that infirmity more by gods prouidence then by any humaine induſtry, & though he altered and changed his former rigorous abſtinency, yet did he not therefore alter his former ennent. Yea rather, he was holden for much more abſtinent, which was the cauſe,

that he had victory against his particuler aduersaries, and all other which molested him, all the time of his life. And of this his confessor was a good witnes who said: that he neuer sawe nor found any mortall sinne in the blessed Saint The same thing affirmed some religious men, with whom he had very priuat friendship, saying: that they neuer saw in him any thing worthy of reprehension, and that his life was very marueilous.

S. Peter was affable, courteous, and of good behauiour, and was most milde in conuersation, and not offensiue to any: he alwaies shewed himselfe to be the same man, withall maner of men, and at all times. Vnto all he shewed simplicitie and sincerity of heart, in which was apparant his ardent charitie, and perfect loue he bore to God, and to his neighbour. Being made Priest, afterward he said Masse euery day with great deuotion, and alwaies with the grauitie which is fitt to be vsed, in handling so soueraigne and so worthy a misterie as that is; he was not very long therein, for he knew well, both in this, and in euery other thing whatsoeuer, that extreemes be perillous. For to say Masse in great hast, sheweth smale deuotion, & to say it also with long delay, the deuotion of him that saith it, and of him that heareth it, is sometimes finished before Masse be done. Wherefore this holy man held the meane, as a thing laudable, in not being ouerlong, nor ouershort, and alwaies he continued that custome.

When he was a yongman he spent his time in workes of humilitie, as in attending the sicke, lodging pilgrimes, and trauellers, and had a care to shut and open the dores of the conuent: and though his yeares and age increased, he did not desist from those exercises. Though he was occupied in these externall workes, yet did he not forget the internall, for he had his houres appointed for praier and meditation. He carried with him continually some spirituall booke, and hauing redde it, he went examining euery thing in his vnderstanding, that he might the better conserue it in his memorie. The B. Saint had an especiall care to studie against the errours of the heretikes of his time, to withstand and gainesay them, and to confound them with preaching or disputing, vpon any good occasion. And he profited so much (by the fauour of God) that in a short time he became a rare and singular preacher, and his fame was spred, not only thorough Lombardie, bnt also in Toscane, Romagnia, and Marca d'Ancona. He preached in all these Prouinces, and did much good among the people, and aswell in this as in hearing confessions, and confuting the errours of the heretikes, he spent thirtie yeeres. When S. Peter entred into some of the citties, the people went to meet him with trompets and banners, in token of triumph and ioye. And when he departed away, the multitude of people was such, that he could hardly conuay himselfe from among them.

The cittie of Millaine aboue all the rest, was most affectionate vnto this good Father; the people shewed it in this: When the holy sainte went to preach,

the concourſe of people which ſtroue to touch and kiſſe his habite was ſo great, that he was troubled and moleſted therewith exceedingly; whereupon they made him a chaire like a horſlitter; & ſo to ſaue and keepe the holy Saint from this trouble, they carried him on their ſhoulders; and many ſtroue to be firſt to beare it. Exceeding great was the great fruite of his preaching, for that euery day ſome heretike or other was conuerted. Some that bore malice came to atonement, and many publike ſinners made publike confeſſion, and amended their liues. Our Lord thought good to graunt the grace vnto this holie Saint to do miracles, in reſpect that there were many heretikes amongſt the Catholikes. S. Peter preached one day within the cittie of Millan, in the Church of S. Euſtorgius, and hauing ended the ſermon, ſome deuout people brought vnto him a dumb man to haue his benediction. The holy Saint bleſſed him, put his finger in his mouth, touched his tong, & the mā ſpoke preſently, that had bene dumbe ten yeares; and all that were preſent wondred, giuing praiſes vnto God.

In the ſame cittie of Millan, this bleſſed Father diſputed once in the middeſt of the high ſtreet, with an hereticall Biſhop, where many Catholiques and heretikes were preſent together, and for that it was ſommer, the heat of the ſonne anoyed them; whereupon the Biſhop ſaid to the holy Saint thus: Peter, if thou be an holy man as all this people auoucheth, deſire God to ſend a cloud betweene the ſonne and vs that the heat do not moleſt vs. The holy Saint anſwered: I am content to do it, if thou wilt promiſe me to forſake thy errours, and confeſſe and receaue the veritie of our faith. This ouerliberall bargaine and match which S. Peter propoſed, was diſpleaſant vnto the Catholiques preſent, for they thought, if the holy Saint performed not that he had vndertaken, the heretikes ſhould haue had iuſt occaſion to ſcoffe at them, and they doubted it the rather, for that the skie was cleere on all ſides, and not a cloud to be ſeene. On the other ſide, the heretikes bad their Biſhop with a loud voice, to confirme all that the frier deſired, being aſſured as they thought, that he whom they held for their deadlie enemy would be a prooued a lyer, and ſo they might pretend occaſion to perſecute him. Yet the Biſhop (with the obſtinacie vſuall to heretikes) would not bind himſelfe to that match, which the holy Saint perceiuing, & aſwell to deliuer the Catholikes from all doubt, as to confound the heretikes, & in eſpeciall to make the blindnes and ſtubbornes of the falſe Biſhop who was their head to be knowen, made his praier vnto God, and forthwith appeared a cloud, which ſhadowed betweene the ſonne & the people like a Canapie, vntill the diſputation was ended, defending them from the heat that had anoyed them.

Another time diſputing with an heretike, that was full of babling wordes, he praied vnto God, and made him dumbe, in ſuch ſort, that for a long time he could not ſpeake a word. In Verona S. Peter healed a child that was at the point

of

of death with giuing vnto her his benediction, and putting his Scapular vpon her. The father of the child requested S. Peter to bestow on him that Scapular, and in stead of it, he gaue vnto him a new one: and once himselfe being grieuously sick, and the Phisitions not knowing the sicknes, he caused the Scapular to be put about him, and forthwith he vomited vp a hearie worme with two heades, and was presently whole. In Millan he cured a man of the palsey, that had fiue yeares together kept his bed, not being able to vse any of his limmes, whose name was Acerbus. Of the same infirmity he healed another woman in a castle neere vnto Millan called Caratre, the woman herselfe was called Carasia, and had bene sicke of the palsey seuen yeares. In Mantua he healed another woman who was at the point to loose her soule by her obstinacy, in that she would not make her confession: and the praiers of the holy Saint caused her at once to obtaine health both of body and soule. For she made a generall confession of all her life, and declared her faultes and misdeedes with such affection & so strongly, that her speach was heard a good way out of the house.

In the time of this holy Saint, there were many heretikes in Lombardy, and Pope Innocent the 4. being desirous to extirpate the cockle which was growne vp among the good corne, & to driue the wolfe from among the sheep, created certaine inquisitors out of the order of S. Dominike, and sent them into sundry partes of that Prouince: & because he vnderstood that in Millan were men of high esteeme (as great lordes and other) who were infected with this venimous doctrine, he thought it necessary to send thither some person of courage, and one that should be learned aswell as deuout. Hauing had notice of the constancy of S. Peter, and also of his great wisedome and learning, he made him Inquisitor of Millan, and gaue him very large authority and power in the exercise of that office. The holy Father began to put in practise the office committed vnto him, and he vsed great care therein, and sought out the heretikes with all diligence, whom when he had found he punished seuerely, and would not suffer them to take any rest or repose. When he disputed with any of them, that were obstinate in their errour, and they alleadged the holy Scripture (which they vnderstood in a wrong sence) in their defence, he said vnto them: Take you to helpe you all the whole Bible, and I only with the Epistles of S. Paule, will make you vnderstand that your opinion is false, and confute you vtterly. Also he told them often, that in proofe and confirmation of the veritie of the Catholike faith, if they would repent them of their errours, he was readie to enter into a burning fornace.

This holy and blessed Saint said also: I am assured, that I shall loose my life, for defending the verity of the Catholike faith, but I am prepared let death come when God shall please, for greater shall the fauour be which I shall receaue of our Lord in letting me to dy, then the seruice which I am to do vnto his ma-

iestie,

ieſtie, in loofing my life for his ſake. He ſaid manie times vnto his brethren, that he ſhould dy by the handes of the heretikes, and that he ſhould be buried in Millan: and it is euident that he knew it by the ſpirit of prophecie. When the time of his Martyrdome drewe neere, he exerciſed his office with more diligence, for he ſought out the heretickes, & moleſted them by all meanes poſſible. They ſeing themſelues to haue ſuch a ſeuere aduerſary, began to treat and deuiſe how to murther him. The holie Saint knewe the accordes made againſt him, as he declared publiklie in a ſermon at Millan on Palme-ſondaie, fourtene daies before his glorious Martyrdome, in theſe wordes. I know very well that the heretickes haue determined to murther me, and haue laid downe the monie to them whom they haue hyred to that effect, but let them doe it when they pleaſe, for I thinck I ſhalbe vnto them a greater enemie after I am dead, then I am now being aliue.

The good Father was Prior of the Monaſterie of Como, and departed from Millan, meaning to returne the ſatterdaie before the octaues of Eaſter, on the ſeauenth daie of Aprill, in the yeare of our Lord, 1252. & being on the midway, an heretike (a cruell & ſacrilegious fellowe vnto whom the heretikes had promiſed a ſomme of mony) aſſaulted him on a ſodaine with a naked ſword, and gaue him manie woundes vpon his head, and yet the holie Saint ſhewed not anie ſigne of feare, nor offer to runne awaie. The bleſſed Martyr had a frier with him, who began to cry aloud, and to call vnto heauen & earth for ayde. The curſed murtherer drewe neere vnto him, & gaue him ſome mortal woundes. In this while S. Peter the Martyr was faine vnto the earth, but he was not yet dead, he had begon to ſaie the Credo & proceeded therein (other authors ſay, that dipping his finger in his owne blood, he wrote vpō a ſtone, or as other ſay vpon his Scapular, *Credo in Deum*, which is the beginning of the articles of our beliefe, which he confeſſed, and forthwith dyed) wherefore the cruell heretike returned toward him, and ſeing him yet aliue, fell on him and wounded him againe vntill he ended his life. The glorious Martyr ſaying the wordes, which Chriſt ſpoke when he yealded vp his breath on the Croſſe. *Lord into thy handes I commend my ſpirit.* All theſe thinges were confeſſed by him that murthered him, who repenting, took the habite of S. Dominick, & did great penance.

Aſſoone as in Millan they vnderſtood the death of this glorious and newe made Martyr, which was on the ſame daie, his bodie was carried into the citty with pomp, and the multitude of people which accompanied it, was ſo great, that on that daie they could not bring it vnto his Monaſterie, ſo that his brethren laid him in the Church of S. Simplicianus, where a woman was healed of an incurable fiſtula (as the phiſitions eſteemed it) only by touching the bodie of the glorious Martyr.

Notice being giuen vnto Pope Innocent hereof, & he hauing had ſufficient

information of the life and Martyrdome of S. Peter, thought it iuſt to do him the honour which he deſerued, to wit; to put him in the Catalogue of holy Martyrs, which he did on the day of the Annunciation of the bleſſed Virgin, there being not yet one whole yeare paſſed after his death. This canonization of S. Peter was ſolemnized in Perugia, where at that time the Pope and Cardinalls were, and it was ordeined, that thorough all the orders of the friers preachers in the Archbiſhoprike of Millan, and in euery other place of Chriſtendome, where euery man pleaſed, his feaſt ſhould be ſolemnized as of a holie Saint, but not on the day that he died, which was the 7. of Aprill (for that ordinarily that day fell within the holy week, or within the Octaues of Eaſter) but on the 29. day of the ſame moneth of Aprill. The body of the holy Saint was taken vp from where it had bene enterred, and was laid decently in an high and eminent place, and when it was taken vp and opened, it was found entire and whole, without any euell ſauour or ſmell, as if it had bene buryed but the ſame day.

The life of S. Catherine of Syena. Aprill. 29.

THe deare and tender loue, that the ſpouſe beareth her bridegroome, is ſhewed by her in the Canticles in theſe words: Stay me vp, and compaſſe me about with floures, for I am ſicke of loue; *The very ſame might S. Catherine of Syena, well ſay, ſince her loue was ſo great and abundant toward our Lord Ieſus Chriſt, that many times ſhe fainted, and languiſhed, when ſhe had with him moſt ſweet, and delectable conferences. Her life collected by frier Raymund of Capua her confeſſar, and by frier Stephen of Syena, Prior of the Carthuſians of Padua, and reherſed by frier Laurence Iuſtinus; is in this manner.*

In the famous, and renowned cittie of Siena in Italy, there dwelt a holy and vertuous man named Iames, and his wife was called Lapa, theire degree, and ranke was of the common ſort; yet had they good, and ſuffieient abillitie of maintenance, conformable to their eſtate, and condition. They had both ſonnes and daughters, one of the which was the glorious Catherine, called of Syena, for that ſhe was borne, and ſpent moſt of her life in that cittie. When ſhe was yet very young, all that ſhe ſaid, and did, was ſo gracious, and pleaſing, that ſhe was generally beloued of all; and ſhe was ſo much deſired by her neighbours, and kinsfolkes, that though her mother laboured much to the contrary, yet could ſhe ſeldome keepe her at home with her.

She being of the age of ſixe yeeres, came one day with her elder brother Stephen, from the houſe of a maryed ſiſter, that they had, called Bonauentura. And paſſing by a monaſterie of S. Dominike, ſhe ſaw in the ayre (right ouer the

the ſame) a throne of great maieſty, and Ieſus Chriſt ſitting therin, apparailed like a high Biſhop, in pontificall veſtures, with a Miter on his head; and with him S. Peter, S. Paul, and Saint Iohn Euangeliſt. Our Sauiour ſhewed a cheerfull countenance vnto Catherine, wherewith ſhe was ſo pleaſed and delighted, that though her brother called her very loud, yet hé could not moue her from looking ſtedfaſtly on the ſame, vntill at laſt he remooued her, and pulled her forciblie vnto him. She ſeeming to be awaked out of a moſt ſweet, and ſound ſleepe, ſaid: Oh brother, if thou hadſt ſeene that which I haue, thou wouldeſt hartely haue deſired, neuer to depart from ſo ſweet a ſight. She turned backe to looke thereon againe, and the viſion was vaniſhed away: wherat ſhe was much diſcomforted, and greeued, ſhedding many bitter teares, that euer ſhe had turned away her eyes from ſo ſweet a ſight.

After that time ſhe ſeemed to be changed, euen from a child in yeeres, to an ancient diſcreet woman. And as after ſhe declared to Raymund her ghoſtly father, ſhe did at that time by no humane meanes, but by diuine reuelation, vnderſtand the liues of the fathers in the deſerts, and of many other holy men and women, eſpecially of S. Dominike, and that ſhe had a great deſire to imitate them in all that was poſſible. She loued to be alone, and affected a ſolitary life, and with a ſmall cord ſhe diſciplined her ſelfe on certaine daies. She praied much, was very ſilent, and ſhortned her ordinarie diet, and liued verie temperatly. Other litle maides of her age kept her company, they were ſo delighted with her ſweet wordes, and had ſuch deſire to imitate and follow her holy conuerſation. She inſtructed them, and willed them to vſe ſome diſciplines: ſo ſhutting vp her ſelfe together with them, they diſciplined themſelues in her company, ſhe ſaying the *Pater noſter*, & *Aue Maria*, ſo often as ſhe thought good whileſt the diſcipline ſhould laſt.

In imitation of the fathers in the deſert, euen in that tender age, taking with her only one loafe, ſhe went out of the cittie; and in a place vnhabited ſeing a caue, ſhe entred into the ſame with great ioye, thinking ſhe had found all that ſhe deſired. Then ſhe fell on her knees, and after ſhe had continued long in prayer, ſhe was conforted by the holie Ghoſt, who ſpake inwardly to her, and bad her to returne to the houſe of her father, for that place was more fitte for her at this preſent; and ſo ſhe did.

When ſhe was ſeuen yeeres old, being at her prayer, ſhe ſpoke thus to the B. Virgin Mary and ſaid: O moſt ſacred virgin, who firſt amongſt all women, didſt conſecrate to God thy virginity, with a vow to keepe it perpetually, I humblie beſeech thee, (O Bleſſed lady) that not looking vpon my ſmalle deſert, thou wouldſt be pleaſed to giue thy ſonne to me for ſpouſe, vnto whom I do wholely giue my hart, and to whom I promiſe, neuer to admitte other loue, all the terme of my life; and to whom from this day I conſecrate my virginity,

by a perpetuall vowe. Hauing made this vowe, she had more and more desire to be a religious woman, and if she had seene any religious person, especially of the order of S. Dominike, she would straite run out, and with great humilitie kisse the ground, where they had sett their feet; and the desire she had to enter into their order encreased daily.

She being now of conuenient age to take some course of life, her parents, and brethren sought a mariage for her, and therefore her mother perswaded her, to dresse and trimme vp her selfe, that she might be more pleasing to her suters. But hauing the vow she had made in minde, she decked not vp her selfe as it was desired. Her mother tooke the same in euill part, & spoke to her sister Bonauentura, to perswade her to attire her selfe in the best maner she could; and because she loued her dearly, Catherine was somewhat ouercome with her entreaties, and yealded to her mothers will, trimming vp her body outwardlie with some curiosity, though it was against her inward purpose of obseruing perpetuall chastitie. And though the excesse she vsed in dressing vp her selfe was smalle, yet the sorrow she had for the same was great, and the teares she shed for so doing were many; so that Raymund her spirituall Father, conforting her for the same, did lessen the fault, seing it was indeed but smalle. At this she greeued, saying: Behold what a father God hath giuen me, that seeketh to extenuate my faults, being such and so great, considering the benefits and fauours God hath shewed me, for which I am more bound to serue him, then any person of my sort liuing.

The same Raymund her confessor affirmed: that he hearing diuers generall confessions of her life, could not vnderstand; that therein she had euer comitted any mortall, or deadlye sinne; no, though she had spent many howers in trimming her selfe, by the perswasion of her mother, and sister, yet this she tooke for a greeuous offence, and said: that she deserued to be condemned to hell for the same. And as ofte as she remembred this, she endeuored to loose no time, but to employ her selfe either in prayer, or in edifying her neighbours. Then died in child birth her sister Bonauentura, of whom I will not passe in silence this that followeth.

She being married to a yong man of Siena, her husband brought some of his frends home to his house, who in their comunication, vsed rybald, and verie dishoneſt speaches. Bonauentura, was so much troubled herewith, that for the sorrow thereof she fell sicke. Her husband importuning her, to tell him the cause of her sicknes, she said: that he, and the company he brought, had been chief cause thereof, who had vsed such filthy, and vnciuill speaches in her hearing. Adding further: that if they should come againe, and vse such like speech and behauiour, she was assured it would be her death. Her husband admiring her great vertue, found this remedy, for he refrained their company, and discharged

charged them his house.

This good woman dying, her sister Catherine sorrowed much for her death, and the more, for that by her meanes, she had bene drawne to dresse and trimme vp her selfe before time.

Now she changed her course, and left her brauery; and cutting off her haire, she couered her head with a plaine, and ciuill night quoiffe. Her mother hearing hereof, tooke it very greeuously that she had cut off her haire, that was of so goodly, and golden collour, she cried out, called the household, the father, and brethren came, and all set on her, as if she had comitted some heinous fact, they reuiled her, tugged, and haled her, and lastlie, they thrust her into the kitchin, and discharging all the maids of that worke, it was their willes, that she should doe all the drudging seruice, that belonged to them; and this they did to wery her out, and make her change her mind. All this did not any thing mooue her: for she imagined her father, as if he were Iesus Christ; and her mother, as if she were the B. Virgin; and her brethren, as if they were the Apostles. By this meanes all that they did against her, did rather giue her content, then annoy; it was rather sauory then greeuous, so that she resolued, not to depart out of the kitchin; where after she had done the worke, and all seruice needfull for the house, she went to her prayers with such serenitie, and quiet of mind, as if she had bene in a deuout oratorie.

Shee continuing in this manner certaine daies, they vnderstood, that it was the worke of God: especially her father, who coming into the roome where she was, vpon a sodeine, saw her kneeling deuourlie at her prayers, and ouer her head a doue, as white as snow, which flew away through a windowe, assoone as he came into the roome. Her father demaunded of her saying: what doue is this, that was vpon thy head? She answered: I know of no such thing. He wondring much thereat, spoke more louinglie vnto her, and saide: If you desire to serue God in any monastery, and to take the habite of a religious woman, I am well contented you should take that course. Of this consent of her father, she was exceeding ioyfull, so great desire she had, to haue the habite of the order of S. Dominike; and she did in part acquaint her father with her present purpose, not without the shedding of many teares betweene them. She in vttering her desire, and hartie ioye for his consent; and he in hearing her holie, and vertuous purposes. Then he spoke to his wife, and sonnes, and charged them not to hinder Catherine, in her desired course, for her intent was holie and good, and so were her deedes.

She hauing gotten this leaue, endeauored to bring her selfe, to a religious kind of life, forsaking the allowance of meat, which was at her fathers table: First, she refrained from flesh and wine; then she left eating of bread, and at her age of 20. yeeres, her only sustenaunce was raw herbes. Her bed was a

board, on which she lay in her clothes; and so she more easily kept her self from sleepe. Her apparell was course wollen cloth: next to her skinne, was a rough haire cloth, and sometimes she wore a great iron chaine; imitating her in S. Dominike. She did vsually discipline her selfe thrice euery day, drawing sometimes so much blood, that it ran downe on the ground abundantly. Her mother hearing this, crying out, tore her aged haire, and with a piteous weeping voice said: this my daughter will kill her selfe with too much austeritie; and for that she laie on the bords, she brought her, her owne bed. The holie yong virgin obeyed her mother, and spake so mildly vnto her, that she was in a maner pacified.

This blessed maid fell then into a grieuous sicknes, and was at the point of death. Her mother being full of griefe and sorrow for her sicknes, stood weeping by her bed side, vnto whom Catherine said: Good mother, doe not afflict your selfe, but giue me leaue to be a religious woman, and to take the habitt of S. Dominike, if you desire that I should not die of this present sicknes, for so I haue vowed, and vnlesse that be performed, I shall neuer recouer. When her mother heard this, she being fearefull to loose her, talked with the sisters of that order, and desired them to receaue her into their society. And she being receaued, recouered presently of her sicknes, and infirmity, through the great ioy and comfort, that she had in spirit, to see that accomplished, which she had so long, and so much desired.

Being made a religious woman, she would say thus vnto her selfe: Now Catherine, thou hast vnder taken the state of perfection, it behooueth thee to be another manner of creature hereafter, then thou hast bene hitherto. Now then amend, and better thy life. Thy white and blake vesture, admonisheth thee to die to the world, and that thou keepe cleanes, and puritie in thy body. Then she purposed to keepe silence, thinking that a good meanes, to conserue peace, and puritie in her soule. And vnlesse it were with her Ghostlie father, she did very seldome speake with any other person. She was alwaies locked vp in her Cell, and from thence she did not depart, vnlesse it were to the Church. She neuer sat downe to meat, but first she offred some teares to God, who best knew her watching, her meditations, her desires, & holy cogitations. She cõtinued in her prayers ordinarily, vntill the brethren (who are called friers of S. Dominike) did ring to mattins. And when she thought they were in the Quier at praiers, she would say thus vnto our Lord Iesus Christ her spouse: Now, Now ô Lord, they be praising of thy name, and I will giue a little rest to my faint, and tired bones, that they may returne againe to blesse thee. In all that she did, she was instructed by God, and so being secured she serued him. She had many reuelations of Iesus Christ, who communicated most familiarly with her. The diuell also, being transfigured into an Angell of light, appeared many times

vnto

vnto her; and one time among others, fained himselfe to be Christ. This was knowne to the holy Saint, and she besought our Lord with great instancy, to giue her a certaine, and sure token, how she might know, when the reuelation was from God, or of the diuell. Our Lord said vnto her: when it is I that talke vnto thee, thou shalt finde in thy selfe great humillity, and as it were a with drawing, by acounting thy selfe vile, and abiect. The contrary hapeneth when the vision is of the diuell; for then will cleaue to the soule pride, and ambition; & she wilbe puffed vp, and stand vpon her reputation. And though in the vision from heauen, at the beginning thereof, sometime there be feare in the heart, yet it is soone gone, and the soule remaineth very quiete, and assured that it was the worke of God. And when the illusion is of the diuell, at the first it bringeth feare which encreaseth, and it leaueth the soule afterward doubtfull, and vncertaine, whether it came from God, or from the diuell. With these documents Catherine was so well instructed, that she quickly knew, if it were Christ, that spoke to her, or the diuell. And no doubt but Iesus had so ordered his seruant, for as Father frier Stephen, prior of the Carthusians of Pauia affirmeth, who conuersed much with her, both before, and after she was a religious woman; her life was wonderfull. He neuer heard her speake idle word. Her speaches were euer to the praise of God, or the profit of her neighbours. Her humilitie was very great. Her chastitie admirable. Her desires all heauenlie. If any that were cold, or frosen in the seruice of God, heard her, he was mollified, yea melted, and waxed pliable, and being with her, he was edified, and desired to serue that Lord, that had such a hand maid liuing in the world. She did so much despise the world, and all the contentments, and pleasures thereof, that to heare men only talke thereof, was as death vnto her. Moreouer, this handmaid of God, was so adorned with vertues, as there is no doubt, or question, but that God himselfe directed her with his holy visitations, and reuelations. In one of the which Iesus Christ declared the same, and saied vnto her: Daughter, let thy thoughts be euer vpon me, and I will not faile to haue care of thee. So they concluded their conference with this saying of Dauid: *Cast thy care vpon God, and he will susteine, and recreate thee:* for that this holie maid did so fullie depend, and repose her selfe vpon God, and had him continually in her memory, therefore God directed, and instructed her, with more new, and vnusuall comforts, then he hath ordinarily done vnto many other of his seruants. Psal. 54.

When the diuell saw, that she had discouered and found all his crafres and wiles; he deuised another way to afflict her, which was: By the permission of God he assumed to him a body of ayre: and presented himselfe before her (in her dreames, and imaginations) doing before her sight, many filthy, and lasciuious gestures. This holie maid tormented her body with whips, and lashes,

that

that ſhe gaue to her ſelfe, with a chaine of Iron, and ſo ſhe kept it ſubiect to the ſpirit, and gouerned it ſo, that none of thoſe temptations did ouercome her. She neuer talked with the fiend, for ſhe knew he was ſo old in craft & deceit, that he would deceaue them eaſilie, that gaue him hearing. So when he aduiſed her, that ſhe ſhould not kill her ſelfe with too auſtere penances, and ſuch like, ſhe anſwered him not at all; whereat he was ſo aſhamed, that he let her alone for a long time.

One day, among the reſt of his temptations, the diuell preſented before her the ſhapes, and figures of diuers men and women naked, which ſaid, and did many foule and ſhamefull thinges before her. This temptation being ouercome, Ieſus Chriſt apeared vnto her; and ſhe ſaid vnto him: O my deere Lord, where haſt thou bene, that thou lefteſt me ſo deſolate? Our Lord ſaid vnto her: My ſpouſe Catherine, I was heere by thee. Then ſaid ſhee: How waſt thou with me, I hauing ſuch euill thoughts, and ſuch filthy cogitations? Diddeſt thou delight in them? ſaid Chriſt to her. The virgin anſwered him: no, but I did endure terrible paine. Chriſt ſaid: ſince thou diddeſt deſire to put them away from thee, and couldeſt not, and thence came thy grief and paine; it is then no fault in thee but merit, and for that very cauſe, was I neere vnto thee.

Our Lord did vſe her very louingly, and that not once, but many times, for he read often with her the Pſalmes of Dauid. It is no wonder that our Lord did deale thus graciouſly with his hand-maid, who was content to conuerſe with ſinners in the world 33. yeares. By meanes of her prayers ſhe obtained to read, to write, to ſay the Canonicall houres, and to vnderſtand latin very well.

Of the conuerſation that ſhe had with Chriſt, there came to her an inſatiable deſire to comunicate often, which continued with her all her life, and ſo ſhe comunicated moſt daies, and ſome of them ſhe paſſed without eating any thing, the B. Sacrament being ſufficient for the ſuſtentarion both of her bodie and ſoule. And when one reprehended her, and ſaid it ſhewed great boldnes and preſumption; ſhe ſaid vnto him: and why do you preſume more than S. Auguſtine? He durſt not condemne it for euill, to comunicate euery day, and will you condemne it? Her charitie toward the poore was very great, giuing them euen to the clothes from her backe. To one that in the Church did importune her for an almes, ſhe, not hauing any other thing to giue, tooke a little croſſe of ſiluer from her necke, and gaue it him. Afterward Chriſt apeared to her with it ſet in gold, with many rich ſtones; asking her, if ſhe knew it. She anſwered: yes, but that it was now more handſome, & ſhe was much comforted to ſee it, in the handes of our Sauiour.

Her charitie was very great toward the ſicke. She carefully dreſſing a ſiſter of her religious order, of a canker, that was in her breaſt, there came out from thence ſuch an euill ſauour, that none could endure, to attend, or be about her

And one day, for that she tooke a kind of loathing thereat, she put her mouth to the wound, or soare, and held it there so long, that she was almost dead with the noysome smell thereof. This sick woman notwithstanding, said falsely of her to another sister that she was dishoneſt, and that she her selfe had taken herin the very act. They were hereat much scandalized, and studied how they might driue her out of their companie. S. Catherine turning her selfe to her spouse, asked him: if he would permit such a slaunder, against her honour, and credit? Christ shewed to her two crownes, the one of gold, and pearles, the other of thornes, and said to her: Catherine, which of these crownes please thee best? If thou wilt haue that of gold, and pearles in this life, thou must haue that of thornes in the other. And if thou wilt haue that of gold, and pearles in heauen, thou must haue that of thornes in earth. She said vnto him: O my Lord, I will choose that of thornes in this life. And, when our Lord set it vpon her, she felt a very greeuous paine in her head.

As also she felt another time in her hart, when our Lord changed his hart with her, taking hers and putting his owne in the place; leauing on her left side, a signall, or marke where it entred, which endured for a long time. With this new hart, the virgin loued her spouse, without faintnes, or wearines, and suffred readilie for his sake all troubles, and persecutions; euen as she suffred this infamie, and reproach, vntill the same woman, that raised this slander, denyed, and recanted her wordes, and restored to her her honour, and credit; being conuinced, and ashamed, to see her to attend her with more charitie, after she had raised this slander of her, then she had done before.

The maner of this holy saints prayer was admirable, she being many times in a traunce, or extasie, so that she neither heard, nor perceiued any thing. She was exceeding deuout to the passion of Christ, the meditation whereof doth quitt the body from the snares of Satan, and make it deuout. Being afterward on a time meditating thereon, so vehement was her deuotion, that, as it pleased our Lord, she was stricken in the hands, feete, and side, with the woundes of Iesus Christ, though not visible, euen to the feeling of them, as saith Saint Antoninus: they were so painfull vnto her, especially that in her side, that she said: if God did not mitigate, and aswage the paine, it would surely take away her life; but because her life was profitable for many soules, Almightie God tooke that paine from her, and so it ceased.

Her prayer was of marueilous great efficacye, for when her father died, she desired of God that he might be free from the paines of purgatorie, and that she might in steed thereof, suffer some extraordinary griefe, and paine. After that instant, she had a greeuous paine in her bowells, which did exceedingly torment her, and so continued with her vntill her death. A most euident, and manifest token, that God had heard her prayer. A few dayes after her mother

dying without confeſſion, ſhe powred out ſo many, and continuall prayers for her, till ſhe was reſtored to life, and liued many yeares after. Likewiſe one Andreas Naddino of Siena, a man of moſt vicious life, being ſick, and at the point of death, who neuer ſought, nor deſired to be confeſſed, though many religious men perſwaded him thereto, yet by the earneſt interceſſion, and continuall prayers of S. Catherine, he relented, & confeſſed his ſinnes, with great ſorrow, and compunction for the ſame.

On a time, S. Catherine was in the houſe of Alexia, one of her diſciples, where ſhe ſtaied for a ſeaſon: for though ſhe liued in congregation with other religious women, of the habite of S. Dominike, yet ſhe, nor the reſt were cloſed in, but went forth to Maſſe, and other holy exerciſes, withall carefull decency, and circumſpection. She being in this houſe, two malefactors paſſing by, had their fleſh plucked, and torne with pincers, as they went. And although many religious men acompanied them, perſwading them to patience, and ſorrow for their ſinnes, yet they impatient, and enraged, blaſphemed our Lord God. S. Catherine was much greeued to ſee their imminent perdition, ſo ſhe prayed for them, and they not only ceaſed, and left off their blaſphemies, but with great contrition and ſorrow for their ſinnes, they confeſſed the ſame, and died penitent.

Her confeſſor Raymund affirmeth, that very many perſons, that vpon the fame, and report of her holines came to ſee her, and heare her ſpeake, were ſo touched with compunction, and contrition for their ſinnes, that they would go preſently to confeſſion. And for the helpe of thoſe penitents, Pope Gregorie the 11. gaue facnlty to the ſame Raymund, and to two other religious men of that order, to go with the holy Saint, that they might heare the confeſſions of thoſe that were ſo conuerted, and abſolue them of all caſes that were ordinary, and not ſpecially reſerued. And in the hearing of theſe confeſſions, the ſaid prieſts were many times buſied, euen from morning, vntill night.

After this, in the yeare of our Lord 1374. there hapened in Siena a great peſtilence, in the which very many died, and of thoſe that fell ſicke, few eſcaped with life. By the prayer of S. Catherine God deliuered ſome from death, of the which number were frier Raymund her confeſſor, and Stephen, who was after a religious man, of the order of the Carthuſians, and alſo ſome others. Thoſe that were wicked, and in ſinne, and heauy loaden with their offences paſt, ſhe counſelled them to make their confeſſions, & ſo they recouered preſently. She wrote letters to diuers perſons, and compoſed certaine workes, repleniſhed with many good inſtructions, and full of wonderfull wiſedome. She did many miracles alſo. She did heale, and cure many that were ſicke, ſhe deliuered, and freed thoſe, that were poſeſſed, and tormented by the diuell, ſhe multiplied victuall, for the reliefe of the poore and needy.

Finally,

Finally, ſhe being in Rome, at that ſeaſon, ſhe knew that her death and paſſage aproached. So many people being aſſebled that followed her, ſhe made a long diſcourſe, recomending vnto them, their ſeruice, and charitie toward God, and the loue of their neighbours. She charged ſome to enter into religion, as ſhe did Stephen, who wrote her life, and vpon her ſpeach he entred into the order of the Carthuſians, and was afterward Prior in Pauie. To others ſhe gaue aduiſe, that they ſhould take other ſeuerall, and different courſes of life. Being confeſſed, and hauing receaued the B. Sacrament of the Aultar, and alſo of extreame vnction, ſhe had a terrible conflict with the diuell: as may be perceiued by the thinges ſhe ſaid and did, being at the laſt gaſpe of breath. For ſometimes ſhe made anſwere, ſometime ſhe held her peace, another time ſhe laughed. And they liſtning if they could perceiue any words to come from her, heard her to ſay: Vaine glory? no, neuer, I alwaies ſought the honour, and glorie of God. After this conflict, ſhe lay ſtill, and quiet, ſaying certaine deuout prayers, and coming to the wordes that Chriſt ſaid on the Croſſe. *Into thy handes O Lord I comend my ſpirit*, vttring thoſe, ſhe ended her life on a Sunday, the 29. of Aprill, in the yeare of our Lord 1380. she being of the age of 33. yeares. Her body was caryed from that houſe, & conuent where she was, to the Church of the religious men of S. Dominike, called *La Minerua*; the people running in flocks to ſee the holy body, which being touched by many ſicke perſons, they were miraculouſly healed. Her body remained there 3. daies, and then it was buried. After, in the yeare of our Lord 1461. Pope Pius. 2. hauing vſed the diligence, in ſuch caſes acuſtomed, canonized, and enrolled her in the Catalogue of Saints; at the petition of the Emperour Frederike 3. and of Paſchalis Duke of Venice. The Romane Martyrologe maketh mētion of this holy Saint.

MAIE.

The life of S. Philippe Apoſtle. May. 1.

THere was a great diſputation amongſt the auncient Philoſophers, in what conſiſted a mans Beatitude, or chiefe happines. Some conſidering the maieſtie of a King in that he commaundeth, and is obayed, ſaid: that a King may be called happy. But conſidering withall, that ſome times an enemy riſeth, and maketh warre againſt him, and depriueth him of his eſtate, yea, and of his life alſo, they alter their ſpeach and ſay: he is not happy, but ſome other is. Fixing their eyes on the rich, which poſſeſſe the world, doe what

they please, and are esteemed, and much regarded, they say the rich be happy. But then vnderstanding the aduersities, and losses which happen, the trauailes and feares in the attaining, augmenting, and conseruation of riches, and how by a mischaunce they are easely lost, they chaunge their mind and say: rich men are not happy. Who shall then be happy say they to themselues? The valiant, and strong man may perhappes be called happy? No surely, for euery little infirmity or fitte of sicknes, daunteth his valour, and maketh his body feeble and weake.

Perchaunce then a beautifull man, of a comely countenance, and feature, and of a good collour shall be happy: or a woman faire and gratious, may be happy? no truly, for one fitte of a feauer will depriue them of all those thinges: Who then shall be happy? perchaunce the Philosopher, that wandreth aboue on the mountaines, and looketh on the workemanship and motions of the heauens, to know the secrets of nature? noe, none of these thinges make a man happy, for the appetitite, and the desire of man cannot be satiated therewith, but it maketh him still desirous to know more, whom then shall we finde to discouer this secret, and to geue vs certaine relation, in what thing consisteth the true beatitude.

Joh. 4. v. 8. Let vs see if S. Philippe can geue vs certaine demonstration thereof. He talking with Iesus Christ, and hauing heard him say much of this beatitude, said to him: Lord, shew vs the Father for that sufficeth vs, graunt vs that we may see God face to face, for that in seeing him we shall be happy: for if we see him we can not but loue him, and the loue and sight of God, is beatitude it selfe, seeing that no other but this filleth and satiateth the appetite and desire of man.

We are much bound to this holy Apostle, hauing discouered vnto vs this secret, which man desired so much, and longed to know. And although we say he did not intend to declare so much, and that he vnderstood not well what he said, yet we must needes say, that his opinion is very true, to wit, that the sight of God only is sufficient to make a man liue contented, to satisfie all his desires, and to make him truly happy: as Iesus Christ himselfe talking with his eternall Father, said: This is eternall life, to know thee my Father for true God, and me Iesus Christ thy Sonne, whom thou sendest into the world. So that eternall life and beatitude, consisteth in knowing God, and to know and see him. The life of this holy Apostle gathered out of the Euangelists, and of other graue authors, is in this manner.

Iohn 1. v. 44. SAint Philippe was borne in Bethsaida, a towne in the Prouince of Galilee, and S. Peter and S. Andrew were of the same place. He was called by Iesus Christ to the Apostleshippe, after the calling of S. Peter and S. Andrew. He followed Christ by that he heard him say to the maisters of the Law, and had redde in the Prophets of the comming of the Messias, he was therefore resolued and beleeued fully that he was the very Christ. He would not keepe this secret to himselfe, but hauing a freind called Nathaniel a man of account and iust (without any doublenes or deceit) he thought he should doe him great wrong, if he did not impart to him, part of that good himselfe had found, he looked for him, and finding him said: Brother, good newes, we haue found the Messias

so much expected of this people. I haue seene him with these eyes, I haue spoken vnto him with this tongue: and with these my handes I haue touched him.

Oh brother, that you had seene what a heauenly man he is, and what grace he hath to steale the harts of mē; The Prophets haue said many things of him, but all too little, in respect of that I haue seene in him. He remained in the desert a while, and liued there a straung life: but now he is come forth, and as he trauelleth, he calleth and conuerteth the people, and I am one of his disciples.

Of what place is he, saith Nathaniell? remained he alwaies in the desert, or els is it knowen of what country or house he is? S. Philippe said: he is of Nazareth, and what good can come from Nazareth? said Nathaniel? Come with me said S. Philippe, and see him. S. Philippe tooke Nathaniel, and went to shew him Iesus Christ, whom when Iesus saw a good distance of, he said to them that were with him; behould a true Israelite in whom is no guile. Nathaniel hearing these wordes, said to our Sauiour: Sir, I geue you harty thankes, but where did you know me? Iesus answered: I know thee very well, and in signe I say truth, I saw thee vnder the figge tree before thou spokest with Philippe. This was sufficient for Nathaniel to make him beleeue that Christ was the true Messias, seeing that he said the truth, and that this thing was more then of a man. By this Nathaniel was assured, that the Messias was come, and S. Philippe was confirmed more in his good intention, and followed Christ all the time of his preaching. *Iohn 1. v. 46.*

He was present at many of his miracles, and the reporte of Iesus being diuulged through all the countries adiacent, especially by the raising againe of Lazarus, certaine Gentiles had a desire to see him also. Being come where he was, they mette with S. Philippe, and asked him where Iesus was, saying: they had a desire to see and speake with him. S. Philippe tould it to S. Andrew, and both of them tould it to our Sauiour: who much reioycing thereat, gaue thankes to his eternall Father, for that the Gentiles also desired to heare his doctrine. He requested him to glorifie his name, that the Gentiles might geue him due honour and glorie. Then came a voice from heauen, which said: I haue glorified it, and will glorifie it againe. All they who were present, heard the voice, and were of sundry opinions, some said: an Angell spoke vnto him, other said, that it thundered. *Iohn 12. v. 20.*

In the banquet that was made in the desert, is also mention made of S. Philippe, for our Lord knowing that he was that country man, where they were, asked him, where he should prouide bread sufficient to feede fiue thousand men that followed him. S. Philip answered: that a great somme of mony would not suffice to buy bread for so many people. Iesus did this, that when he had filled them with fiue barly loaues, & two fishes, the miracle might be more apparent. *Iohn 6. v. 5.*

S. Philippe also was present at the last supper with the other Apostles, and

Ioh. 14. v. 8. was made Prieſt and Biſhoppe, and comunicated at the handes of our Sauiour himſelfe: In the ſermon Chriſt made after his laſt ſupper, S. Philippe made vnto him the demaund aboue ſaid, where he declared that Beatitude conſiſted in the ſight of God. When Chriſt was taken, S. Philippe fledde as the other Apoſtles did. And to ſpeake in one word, alwaies when in the Goſpell mention is made of all the Apoſtles, mention is made of S. Philippe alſo, as being one of them.

Ioh. 20. v. 14. He ſaw Ieſus Chriſt raiſed againe, when as all the Apoſtles beinge together (except S. Thomas) he came into the place where they were, the dores being ſhutte. When our Lord aſcended into heauen, when Mathias was elected, when the holy Ghoſt came, S. Philippe was alwaies preſent. S. Philippe had aſwell as the Apoſtles, the gift to vnderſtand and ſpeake all languages, the gift of wiſedome, and of fortitude, and was confirmed in grace, that he might not ſinne mortally afterwards. All this is collected out of the Euangeliſts. The reſt which is ſpoken of him, is confirmed by diuers graue authors, the truth of whoſe relation in reaſon we can not doubt of.

Act. 1. v. 29. They ſay, that when the Apoſtles made the diuiſion of prouinces amongſt them where they ſhould preach, vnto S. Philippe fell by lotte the country of Scithia, where he preached twenty yeares, conuerting ſoules to God, throwing the Idolls to the ground, building Churches, and Altars, ordering Prieſts, and geuing Rules to the people, how they might liue like Chriſtians and be ſaued. Now the time of his death drawing nigh, he withdrew himſelfe to Hyerapolis a citty of Phrigia, in the Prouince of Aſia the leſſe. The Apoſtle doing in this as he did in other citties, conuerted ſoules to God.

Simeon Metaphraſtes ſaith: that in a Temple of that citty there was a terrible ſerpent, who although it was a naturall liuing creature, yet the diuell entred into him, and held him as bound, and perſwaded the people to adore, and ſacrifice to him as if he had bene a God. That was the occaſion of the death of many, for it was appointed that the ſacrifice done to that beaſt, ſhould be of men, ſuch as were malefactors, or men ſentenced to death, or els that all they of the country ſhould caſt lottes, and they on whom the lotte fell, were to be deuoured of the beaſt: and by this meanes the diuell gained much. S. Philippe ſeeing this thing, came nigh to the beaſt, and began his prayer vnto God, & about him were infinite people to ſee the ſucceſſe of that deede, the end was the beaſt was killed, and the people were freed.

The Apoſtle after this made an admirable ſermon, in which he gaue them notice of Ieſus Chriſt, of his life and miracles, and declared vnto them the cauſe why he came into this world, what he did therein, of his death and reſurrection, and to conclude, he exhorted them to the true faith. The people conſidering the great benefitte receaued by the Apoſtle, and ſeeing that he confir-

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med his wordes with ſo great a miracle (as the killing of that beaſt was, which did ſuch hurt) were for the moſt part conuerted, and baptiſed. The holy Apoſtle ſtaied there awhile, and ſette thinges in order, and ordeined ſome prieſtes. Euery day the number of the beleeuers increaſed, which the diuell malicing, incited ſome of his miniſters to diſpatch the Apoſtle. So they tooke and impriſoned, beate, and wounded him, and not reſting ſo, they ſett vpp a Croſſe, whereupon they crucified him.

They which had committed this cruelty were round about him, and ſcoffed at him, reioycing to ſee him ſuffer, and awaiting his death; when behould on a ſodaine, the earth began to tremble, and opening wide in many places, ſwallowed vp houſes, buildinges, and the inhabitantes altogether, which had put S. Philippe on the Croſſe. The vulgar people, and they which were Chriſtians retired themſelues to the place where the Apoſtle was, iudging it to be the chaſtiſement of God, for the iniquitie vſed againſt the Saint. They all deſired him to pray vnto God for them, and withall prepared to take him from the Croſſe. The Apoſtle prayed vnto God for himſelfe, & for them: for thē, for the earthquake ceaſed, & he was heard for himſelfe, for before they tooke him from the croſſe he rendred his ſoule to his Creator, & his bleſſed body was taken downe, and buried with great honour. In proceſſe of time it was tranſlated to Rome.

The Church celebrateth the feaſt of S. Philippe, on the day of his martyrdome, which was on the firſt of May, in the time of Claudius the Emperour, in the yeare of our Lord (after Onuphrius) 53. Euſebius ſaith. 54. or there aboutes. Of S. Philippe, writeth Iſidorus in his booke of the Fathers of the old and new Teſtament cap. 75. S. Ierome in his booke *de viris illuſtribus*. cap. 6. Euſebius in the 3. booke of his Eccleſiaſticall hiſtorie cap. 30. & 31. Dorotheus Biſhoppe of Tirus, Simeon Metaphraſtes, Vſuardus, Venerable Bede, & others.

The life of S. Iames the iuſt, and Apoſtle. May. 1.

SAlomon ſaith in the booke of Wiſedome, that our Lord guideth the iuſt man by the right way and ſheweth him his glory. The holy man in this place ſpeaketh of the Patriarch Iacob, who flying from the fury of Eſau his brother, went into Meſopotamia. God guiding him by the right way, and ſhewing him his glory as he did when he ſaw the ladder, Gen. 28. v. 11. *which reached to heauen, and at the toppe thereof God leaned, and the Angells went vppe and downe by the ſame. This ſame ſentence ſerueth well to the purpoſe of Saint Iames the leſſe, the iuſt, the Apoſtle of Ieſus Chriſt. The Wiſe man ſaith: God leadeth the iuſt man by the right way. The name of iuſt fitteth S. Iames, for as when we heare the Prince of the Apoſtles named, we vnderſtand S. Peter, when we heare them name the Apoſtle whom Ieſus loued, we vnderſtand S. Iohn, ſo if we ſay the iuſt, we meane S. Iames the leſſe, which is his*

his surname. God guided him by the right way, for that he neuer committed any haynous sinne in all his life, but only when he fledde out of the garden with the other Apostles, and abandonned our Lord.

Luc. 7. v. 16. Ierem. 1. v. 5. *Some authors say: that he was sanctified in his mothers wombe, as S. Iohn Baptist and Ieremias were. The truth is, he was a very holy man all his life, and although that sometimes it may be said, that he declined from the way of heauen, yet was it so little, that it may be said the right way. The shewing of God his glory vnto the iust, likewise agreeth to S. Iames, for as shall be said in his life, being brought to the toppe of this pinacle of the Temple, that he might giue his opinion of Iesus Christ whether he should be taken for the Messias or no: it came to passe by his answere, that they threw him headlong from that place vnto the ground. So that as Iacob saw the ladder at the toppe whereof was God, and* Gen. 28. v. 12. *the Angells went vppe and downe by it, so S. Iames saw the Angells descend to beare him in their handes, that he should not die by that falle, albeit his aduersaries slew him presently after. The Angels also returned vppe to present his soule to God, who was aboue, and stayed to see his champeon fight. The life of this holy Apostle, is collected out of the writinges of the Euangelistes, and other authors.*

Ioh. 19. v. 25. Marc. 15. v. 40 SAint Iames the Apostle was sonne of Alpheus and Marie Cleophas, sister vnto the mother of our Lord, as S. Iohn and S. Marke say, and brother of Simon and Iudas Thaddeus. Some greeke authors say, that he was the sonne of Ioseph spouse of the Virgin Mary (which they doe) for that the gospell calleth him the brother of our Lord: this opinion is vntrew, and yee may see that the gospell denieth it plainly, in which manner of speech (as calling S. Peter Simon of Iohn, we must vnderstand the sonne of Iohn) and calling S. Iames the greater, Zebedee, you must vnderstand the sonne of Zebedee: so calling this S. Iames the lesse Alphei, you are geuen to vnderstand the sonne of Alpheus, and not of Ioseph.

For it agreeth not, that Ioseph should haue to wife Marie Cleophas mother of Iames (of whom we speake) for that she being the sister of the Virgin Marie spouse of Ioseph (as I haue said, and as S. Marke and S. Iohn say) and being yet aliue, and when she liued hauing had this Iames her sonne, all which is apparent, by the wordes of the gospell, it must be that if she had beene wife to Ioseph, that then he had dismissed her before he espoused the blessed Virgin, which he ought not to say, for that the holy Ghost calleth him a iust man, but to put his wife away among the Hebrewes, was by permission onely to auoide a greater euill, and not as a thing lawfull; or els we must say that he espoused both the sisters at one time. Which we may not affirme, it being a thing forbidden by the Lawe, as it is written in Leuiticus 3. onely vnto the Patriarch Iacob it was permitted to marrie two sisters, and both aliue at one time. So that Iames was not sonne of Ioseph who was a Virgin as it was fitte he should be,

be, that ſhould be the ſpouſe of the moſt pure Virgin Marie, if the goſpell call Iames the brother of Ieſus, vnderſtand that after the manner of the Hebrew phraſe, who called their next kinsfolke brethren, as Abraham called Lot brother, who was in deede his Nephew.

Euſebius Ceſarienſis recounteth, that Egeſippus an author nere vnto the time of the Apoſtles, ſaith of S. Iames, that he was ſanctified in his mothers wombe, that in all his life he neuer drūke wine nor ſtrong drinke, nor eate any fleſh, nor euer cutte his haire, nor was waſhed nor anointed with ointmentes, as they vſed to doe at that time, to cheere or recreate their bodies: he was clothed with linnen and not with wollen, he vſed to goe often to the Temple to pray, and that alwaies on his knees, in ſo mueh that they were as hard as the knees of Camells, his wife was ſo holy & exemplar, that it was lawfull for him to enter into the *Sancta Sanctorum*, and he was called the iuſt of euery one that knew him. This is not read in the bookes of Egeſippus that we now haue, but it may be Euſebius read it in ſome of his workes that are loſt, and not now extant.

The Euangeliſts make no particular mention of any thing S. Iames ſaid or did, but it is certaine that our Sauiour called him, and made him an Apoſtle, one of the twelue, & for one he is named by the Euangeliſts. He was preſent at thoſe thinges, wherat the twelue Apoſtles were, as at the Sermon that Ieſus made on the mount, at the feaſt in the deſert, when Lazarus was raiſed from death, at the going into Ieruſalem on Palme ſunday, when the feete of the diſciples were waſhed, the euening of the Supper he communicated with the other Apoſtles, and was made Prieſt among the other, and laſtly, he abandonned his maiſter in the garden, and fledde away.

S. Paule maketh mention of him writing to the Corinthians, talking of the reſurrection of our Sauiour Ieſus Chriſt, where he ſaith: he appeared to certeine particular perſons, among whom he nameth. S. Iames. This is the cauſe that a thinges is reported, which ſeemeth to be a fable, and they aſſigne S. Ierome to be author thereof. In deed S. Ierome ſaith it, but in ſuch ſort as he recounteth other thinges, reporting other mens wordes, but him ſelfe nether affirming nor denying it. Their ſaying is: that S. Iames hauing ſeene Ieſus dead on the Croſſe, made a vowe not to eate anything vntill he ſawe him raiſed to life againe, which vow he obſerued, vntill that on the day of the Reſurrection, Chriſt appeared vnto him particularly, & bid him eare for his vow was fulfilled: I doe not deny, nor affirme it, but recount it only in like manner as S. Ierome recounteth it.

S. Paul alſo writing to the Gallathians maketh mention of S. Iames, ſaying: that he went vppe to Ieruſalem the third yeare after his conuerſion, & that he ſawe S. Peter, S. Iohn, and S. Iames. In the ſame Epiſtle he ſaieth, that in the fourteenth yeare he returned thither, & there found the ſame men with whom

he talked of the affaires of his preaching, and agreed with them that Barnabas and he should preach to the Gentiles, and the other to the Hebrewes.

S. Luke in the Actes of the Apostles maketh mention of S. Iames, writing of a Councell the Apostles celebrated, for deciding of a certaine difficulty which none of them would determine in particular, which was this: Whether they which newly receaued the faith, and were baptized, ought to be circumcised or not. The matter was proposed in the Councell, and S. Peter as head, spake first his opinion, to witte: That he thought they should not impose that loade on them that were newly conuerted, for then the law of Iesus Christ would be as heauy and burdenous, as the law of Moyses.

Act. 15. v. 13. Then S. Iames stood vppe and spoke his opinion, which was: to commaund the Gentills which were conuerted, that they should not eate those meates which scandalized the Iewes, which were conuerted from Iudaisme, as the flesh of beasts offered in sacrifice to the Idolls, that they should be honest, auoiding all carnality, as fornication, and adultery, & that they should not eate the flesh with the bloud, which some interpreted and expounded, that they should not be Manquellours. Concerning Circumcision they should not obserue it, since it was to no vse, Baptisme being come in place thereof. This was the opinion of S. Iames (who was a man of great authority) and all confirmed it, so that by the decree of the councell it was declared, that Circumcision was not necessary, and the beleeuers were exhorted to flie from the forenamed sinnes, vnto which the Gentiles seemed to be inclined.

Egesippus, Clemens Alexandrinus, Eusebius Cesarienſis, S. Ierome, Pope Anacletus and other authors say: that after the coming of the holy Ghost, the other Apostles elected S. Iames Bishop of Ierusalem, and it is a great signe it was so, for that euery time that S. Paule went to Ierusalem, he found Saint Iames there. S. Iames hauing enioyed the Sea of Ierusalem thirty one yeares, and all that time gouerning it to the great profite of soules, and conuerting many by his preaching, and good aduises. The Pasche of the Iewes being at hand (at which time many people came to visite the Temple from all partes) the principall Priestes deuised a way how the faith of Christ should not be augmented, for that they vnderstood (to their great griefe) it was now diuulged in euery country. They went to S. Iames, and said to him: we account and esteeme thee for the most iust man in the world, we know that thou art the most zealous of the Law of Moyses, since thou doest frequent the Temple so often, and hast authoritie to enter into the *Sancta Sanctorum*: therfore we requeſt thee to haue care of a law so auncient giuen by God, and confirmed by so many miracles, doe not consent that it be abrogated by an other new law, geuen by a man that was crucified. To conclude, they laid the honour of God, and of his Temple in his handes. They thought to haue had him publish it on the day of Pasche

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among the ſtrangers, he being eſteemed the moſt iuſt man then liuing. Of ſuch a man they had a deſire know what he thought of Ieſus Chriſt, and whether he were the true Meſſias or no, for that euery one would beleeue what he determined. This they ſaid hoping that he would ſpeake againſt Ieſus, and in the fauour of the lawe of Moyſes: ſo the Saint receaued the charge enioyned him, and promiſed to doe as was fitting.

The day of their Paſche being come, the Apoſtle came vntō the Temple, and forthwith, infinite people were aſſembled. The Scribes and Prieſtes began to commend and praiſe him, and to ſay much good of him, therewith to draw him to their will, then ledde they him vpon the pinacle of the Temple, that euery one might ſee and heare him, and propounded him the queſtion which he ſhould determine; S. Iames anſwered them with a loud voice: Why do you aske me of the ſonne of man Ieſus Chriſt? I know that he ſitteth on the right hand of God the Father, and ſhall come to iudge the quicke and the dead. The Apoſtle could proceed no further with his ſpeech, becauſe of the murmuring of the people. The beleeuers praiſed God, and were confirmed in the faith, and the Prieſtes raged like Lyons and ſaid: they had not done well to choſe one for Iudge and vmpire for their part, which did condemne them.

As it happeneth to a man that goeth to law in a falſe quarell, that will ouercome with words, when he can not otherwiſe, ſo they began with a loud voice to ſay, the iuſt man hath erred. And not content herewith, they in troupes got vp to the pinacle of the Temple, and for that they would puniſh the Apoſtle to terrifie others, threw him downe head-long from that high place vnto the ground, yet he died not of that fall, although he was ſore hurt & bruiſed. Then they that had throwne him downe, deſcended with ſpeede to the ground, and ſeeing he was not yet dead, tooke vppe ſtones & threw them at the holy Saint, who by the beſt meanes he could, got on his knees, and prayed vnto God, to pardon them that killed him.

One Recabine a Prieſt, heard the prayer of the holy Saint, who ſaid aloude: Brethren, the iuſt man praieth for them that kill him, it were well done not to perſecute him; It is not well that a man ſo worthy of life ſhould die. Theſe helliſh people would not harken to the Prieſt, but one of them gaue him ſuch a blow on his head with a clubbe, that he ſtrooke out his braines: & in this maner the holy Saint rendred his ſoule to his Creator. His body was buried neare vnto the place where he was killed, and remained there a ſhort time, but afterwards it was tranſlated to Rome, and buried with the body of S. Philippe. This holy Apoſtle wrote an Epiſtle repleniſhed with godly doctrine, in which he ſhoweth how much he was adorned with virtues, ſince he reaſoneth of them ſo well, and requeſteth euery one to loue them. The like did his brother Thaddeus, otherwiſe called Iude, in an Epiſtle which he alſo wrote, in which is ſeene

the great desire he had of the saluation of soules.

Simeō Metaphrastes also noteth, that in the title of the said Epistle he saith: Iude seruāt of Iesus Christ, brother of Iames, to the beloued of the Father eternall. &c. Metaphrastes saith, proud men and vaine-glorious of the world, are not so esteemed to be entituled Monarches, Emperors, and Kinges, as Iude is esteemed for being brother to Iames. How great then shall the glorie of the same Iames be, since the Euangelist calleth him the brother of Iesus Christ? And although others were as nere of kinne vnto Christ, yet had they not this title: for that he was so holy and iust, and was so like in fauor to Iesus Christ, he made him to haue that honorable title of his brother. He then that had such a brother, take vs into his protection, and not chastise vs as a rigorous Iudge, but as a pitifull Father, and make vs worthy of his grace. Amen. The Church celebrateth the feast of this Apostle iointly with S. Philippe, whose Martyrdome was on the first of May, in the yeare of our Lord God (after the opinion of Onuphrius) sixtie three, in the time of Nero the Emperour.

Diuers authors haue said sundry thinges of S. Iames the lesse, some say he was not Bishoppe of Ierusalem, & that he died not in that manner as is before written. Others auouch that he was crucified in Ostracina, and of this opinion is Necephorus Callistus. Others say that he was not the same whom the Euangelistes call Iuste, so that they make three Iameses, one the greater, sonne of Zebedee, the other the lesse, sonne of Alphee, and the other the Iust, which was disciple of Iesus Christ, and Bishoppe of Ierusalem. But at the end, they all say of him that which we haue said of S. Iames the lesse, and notwithstanding the reason, authoritie, and coniecture, of this or that author, whom euerie one alledgeth for their opinion, I continew & doe hould for certaine that which I haue said before.

Although many authors alledged as Egisippus, Clemens Alexandrinus, Eusebius Cesarienſis, and Saint Ierome, had not bene of this opinion, the authoritie of Pope Anacletus were inough to prooue it, for that he was Pope. And although his speech herein is not declared as a matter of faith, but saith it writting as a particular person, yet his wordes be of great authoritie. Moreouer, he was neere to the Apostles time, whereby he might better know the truth of this matter, so that there remaineth no doubt hereof, as also for that the Romaine Breuiarie is of the opinion as I haue written.

The head of this holie Apostle is at S. Iames in Galitia in Spaine, the which is carried in procession on the festiuall daies of the yeare. There is also some likelyhood, that the translation of S. Iames, which is celebrated in Spaine on the 30. day of December, is the day the head was brought thither, for that the proprietie of the office of this solemnitie in the Breuiarie of S. Isidorus, speaketh alwaies of S. Iames the lesse, and the translation of S. Iames the great, was

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on the 25. day of Iuly, to wit, the same day that his feast is celebrated.

The life of S. Athanasius Bishoppe and Confessor. May. 2.

KIng Saul envying Dauid seeing him to be so valiant, fauored of God, and beloued of men, began to persecute him in such sorte, that he neuer ceased, but was his deadlie enemie all the daies of his life. The same we may say of an other, as vnthankfull against God as Saul was, and this was Arius the cursed Apostata, who opened his sacrilegious mouth against Christ, denying that he was begotten from all eternitie, and by consequence he denied that he was God. And seeing that S. Athanasius like an other Dauid combated for the defence of the honor of God, and therfore being of him much fauored, and beloued of all the faithfull, the cursed caytiue envyed him, and began to persecute him, and so he began, that he neuer had end, but was vnto him a deadly enemie as long as he liued. The life of this good and holy Doctor, I haue gathered out of Gregorius Nazianzenus, and out of Theodoretus, Ruffinus, Cassiodorus, Sozomenus, Metaphrastes, and out of Nicephorus Callistus, in this manner.

SAint Athanasius was of Alexandria in Egipt, and was borne of a noble and vertuous Father. His sonne only surpassed him in vertue, and increased his renoune and creditte, for euery one that knew the father and mother of S. Athanasius said, that from such a tree could not spring, but a fruite like vnto S. Athanasius. It happened when he was yet a child, the feast of S. Peter (who had bene Bishoppe of that citie, and martyred in the time of the Emperour Diocletianus) was celebrated in Alexandria, and great triumphes were made. The Bishoppe of the citie at that time was called Alexander, who made a feast for his Priestes in a dyning chamber of his house, that looked toward the Sea. When they were at the table, they saw out of a window many children playing on the Sea shore, and their sport was such, that the Bishoppe and all the rest forbore their meate, to looke vpon them.

These children had seene Bishoppes consecrate in the Cathedrall Church of that citie, and after the consecration, to baptise the Cathecumens. And because children ordinarily seeke to counterfaite all that they see, they made a Bishoppe in sporte among them, which was S. Athanasius: they all stood about him and laid their handes on his head, and did vnto him the other ceremonies, which they had seene done before by Bishoppes. This being done, S. Athanasius and the other children went vnto the Sea shore, and he tooke of the water, with the which he baptised them all, comming vnder his hand, saying the same wordes which are said when any are baptised.

The Bishoppe Alexander did wonder to see it, wherefore he commaunded

his seruants to bring to him all these children, when they came to him he bidd them tell him, what sport was that they vsed. They as boies vse to doe, began to deny, but when the Bishoppe threatned to whippe them, they confessed, & told the sport they had made. Then he asked S. Athanasius what was his intention when he baptised them, and he answered: that he was desirous to doe that which the Bishopps doe, when they baptise. The Bishoppe hearing this, iudged that it was true Baptisme, and ordained the other ceremonies to be supplied, which are vsed and accustomed in that Sacrament, and tooke them all for Christians. He caused the Father of S. Athanasius to be called and exhorted him to send his sonne to schoole, and when he came to riper yeares to bring him vnto him, for he would haue him about and neere to himselfe. The Bishoppe vpon that which he saw, diuined what a man he was likely to be.

S. Athanasius was sent by his Father to schoole, and when he was of good yeares, he brought him to the Bishoppe Alexander, who was now very old. He examined the young man, and seing that he was not deceiued in his iudgemẽt, he affected him much, for that he had profited in humanity, and also in diuinity, so that none in Alexandria of his age, attained to the like, and none of his auncients surpassed him in any science. Though he was thus addicted vnto the study of learning, yet forgot he not to exercise him selfe in vertuous and holy exercises, yea you could not perceaue, whether his learning surpassed his vertue, or his vertue exceeded his learning. Bishoppe Alexander made him Priest, and Archedeacon, being assured that he should be his successor in his Bishoprike, as he was indeede.

At that time there was a wicked Priest in Alexandria, called Arius, who being ambitious, and desiring to be renowned and famous in the world (as heretiques vse to doe) fell into a peruerse and wicked error, and denied the equallitie of the persons of the most B. Trinitie, and said: the Father had bene before the Sonne. In confirmation of this his blasphemy, he brought certaine wordes of scripture falsely vnderstood. The deuill holpe him so much (by the permission of God) that like an other Lucifer, he drew downe the third part of the starres, to wit: innumerable people of all estates & conditions, who confirmed that which he had said.

The Catholique Church at that time was at some rest from persecution of Tirants, by meanes of the good Emperour Constantinus Magnus, but the heresie of Arius afflicted it so, and raised such tumults in the same, that Pope Siluester, and the Emperour, trauelled iointly to extinguish it. They caused a Councell to be assembled in the citie of Nice in the Prouince of Bythinia, of 318. Bishops, and amongst them the Bishop of Alexandria was one. He brought with him S. Athanasius, who by his eloquent speeche, and profound learning, stood in good stead against Arius and his followers, arguing and disputing with

with them, and continually conuincing them; In such sort, that S. Athanasius was knowen and beloued of all good men, and feared of the euill, and was called the stout defender of the faith. At the end of the Councell it was determined and decreed, the Sonne to be consubstantiall with the Father, and the opinion of Arius was declared, and condemned for Heresie. He was also denounced an heretique, and was banished with others, that would not be reduced to the truth, and to confirme that which the Councell had determined. Fiue moneths after, Alexander B. of Alexandria seing himselfe neare vnto death, procured that S. Athanasius should be elected in his place, which he refused, considering the heauy weight which he tooke vpon his shoulders, and the difficulties and perilles into which he should enter, yet at the end he accepted the election. Alexander being dead, he was consecrated, and gouerned his Church maruelously, both for life and for example.

As the wicked be fauored by many when any disgrace happeneth vnto them, so Arius had many that fauoured him, for they caused the Emperour Constantinus to be certified thereof (who had approoued that which had bene defined, and determined in the Counsell) yet he who by nature was pittifull, did reuoke him from banishment. So Arius returned vnto Alexandria, not amended, but rather more obstinate then before, though he proceeded in his heresies by deceipt and warie dealing and said the same he said before, but vsing other wordes. Also some Bishops who were of the part of Arius, obteined letters of Constantinus, directed vnto S. Athanasius, in which he comaunded him to vse Arius louingly, and not to prohibite him to enter the Church, and to communicate with the faithfull, & threatned him if he did otherwise. It was apparant that Constantinus did this, to the end the Catholique Church might continew in peace, but he was much deceaued, for by this meanes the fier was more kindled, and greater discord was raised then before. Arius contended alwayes with S. Athanasius, who knowing well his deceipts, wrote vnto the Emperour, and told him plainly, that Arius was not conuerted, but more peruerted, and that now he spake the same wordes in obscure termes, but signifying the same thing which he had already plainly, & clearely vttered before. When the Emperour heard that, he addressed other letters which said: that if it were so, Arius should be driuen from Alexandria.

The followers of Arius which were certified of euery thing, sawe expresly, that as long as S. Athanasius remained in Alexandria, Arius and they could preuaile but litle, wherefore they tooke counsell together, & resolued to bring him into some euil conceite with the Emperour, accusing him of many things which were impossible to proue. Among others which they charged him withall, this was one: They showed vnto the Emperour a box, in the which was a mans arme, and they said; it was the arme of Arsenius, whom Athanasius had

mur-

murdered, to make vse thereof in art magique, for said they: he is a coniurer and a Negromancer. Constantinus thought they would not haue slaundered S. Athanasius with such a horrible thing as that was, without some foundation, wherefore for the better laying of the matter open, he caused a Councell to be congregated in the citty of Tyre, & gaue in charge to Archelaus his Counsellor to goe for Athanasius, & to bring him vnto the Councell that he might make his defence against those slanders. He gaue him also in charge to defend him from his enemies, if perhaps the accusations were false and vntrue.

The Councell was assembled, and S. Athanasius appearing, his aduersaries appeared also. First, they accused him (as of a thing newly done) that he being lodged in that citty in a womans house, had forced her to sinne with him, and had scandalized all that were there at that time, to heare the lamentation the woman made. This wicked womā they hired also, to make this false complaint before the Councell. The fathers of the Councell hauing heard the accusers & the woman hir selfe, staied to heare what S. Athanasius would say in his defence. He did no more but spoke in a Priestes eare that stood by him, who being instructed what to doe, turned his face to the woman as if he had bene S. Athanasius, and said vnto her. Tell me woman, did I force thee to sinne, when was I in thy house? Shee that knew not S. Athanasius, but thought it had bene he which spoke, said with a loud voice: Thou hast bene in my house, where I haue attended and made much of thee, but thou wicked man in requitall, hast dishonored & forced me to wickednes, therfore I request iustice at the hand of God, if men doe it not vnto me. Then all the fathers of the Councell perceiued her malignity, and vnderstanding the deceipt, they thrust the woman out of dores, and asked if there were any more accusations against S. Athanasius, for that which had bene said, was found to be false and deuised.

Then thē boxe with the arme which they said was the arme of Arsenius was taken out, accusing S. Athanasius that he had murdered him, with intention to vse it in Negromancie, and art Magique. This Arsenius was one of the readers in the Church vnto S. Athanasius, who was fled from Alexandria, & gone vnto Constantinople, because he feared that S. Athanasius would chastise him for a certaine offence he had committed (where he heard all that was reported concerning his arme) whether by inspiration of God, or whether because he thought he might recouer againe the fauour of S. Athanasius, being embarked he came vnto Tyre, and in the euening before S. Athanasius should be accused, he went to him secretly, & discouered vnto him the compact which was made against him, according as he had heard in Constantinople. S. Athanasius gaue him many thankes, & willed him to keepe close in his house, till the time came he was to be discouered. When the complaint was rehearsed, S. Athanasius was bidden to answere, and he said: I would first demand if there be any here that

knoweth

knoweth Arsenius whom I murdered (as these men accuse me:) many said they knew him, and so said his accusers also (for they had heard that Arsenius was dead, and thereupon they tooke this occasion to slander him.) Saint Athanasius sent one to call Arsenius, who came into the middest of the Councell, and S. Athanasius said: Behold Arsenius aliue, this is his right hand, and this is his left arme, this arme which you now show, whose is it, for it is not the arme of Arsenius? His accusers were ashamed and foiled, and all the enemies of S. Athanasius reproched, but this inraged them more then before against him, and they said: he was a Magitian, & that by the meanes of inchauntment, he made that appeare which indeede was not. They would then haue offered him violence, if Archelaus with his souldiers had not defended him.

S. Athanasius seeing how thinges went, and marking the countenance and behauiour of the greater part of the Councell (to be inclined rather to do him iniury, then to respect the iustnes of his cause) he resolued to goe vnto Constantinople, where he made relation vnto the Emperor of all thinges how they passed, and besought him, that if any would accuse him, they should doe it in his presence, and that he would be iudge himselfe, and not to suffer him to be subiected to the censures of such as were his deadly enemies. The Emperour thinking this a iust request, wrote forthwith vnto Tyre, and ordained that the Councell should be translated vnto Constantinople. When the messengers of the Emperour arriued at Tyre, they found the most part of the fathers of the Councel departed, and none was left but the mortall enemies of S. Athanasius, who fulfilled the commandement of the Emperour, and being come to his presence, they told many thinges of Athanasius: and amongest others they accused him of Treason, in that he had hindred the execution of some of the Emperours ordinances, and commandementes. So that the Emperour beleeuing them more then was fitting, was wroth with S. Athanasius, and banished him into Fraunce. There the holy Saint remained a good space, being much made of, and furnished of all thinges necessary for himselfe, and for his family, by Constantinus sonne vnto the Emperour, who was gouernour of that Prouince. Within few dayes after it happened that the Emperour fel grieuously sicke, and commanded S. Athanasius to returne vnto his Bishoprike of Alexandria. Though his aduersaries laboured all they could to the contrary, yet could they not hinder his returne. It is true that it was deferred vnto the death of the Emperour, and Constantinus afterward ledde him in his company to Alexandria, where he was receaued with great triumph and ioy.

After the death of the Emperour, the landes of the Empire were deuided betweene his three sonnes, the East fell to the lot of Constantinus, who being an Arrian, caused a Councel to be assembled in Antioch, notwithstanding, that the Pope withstood, and gaine-said it: by which it is euident, that this was not

a Councell, but a Conuenticle. Herein S. Athanasius was condemned, & in his place, Eusebius Emissenus was elected Bishoppe of Alexandria, but he would not take it vpon him. Then was another chosen called Gregory, who tooke it, and went to Alexandria to take possession with armed men, which Constantinus assigned vnto him. S. Athanasius was with his Priests and Clergimen in the Church, whom he perswaded to depart and to leaue him alone in that danger, but they which hitherto had bene obedient vnto him, in this would not obay him, but will he, nill he, and in a maner by force, they ledde him through certaine secret waies, and brought him into a safe place, deliuering him from the souldiers handes, which were about 5000. and from the rage of the Arian Citisens, which came in their companie. God shewed fauour vnto the good Prelate, and deliuered him out of all their handes, notwithstanding the Emperours commandement, which was: to bring him aliue or dead, and had promised a great reward to him that did it. S. Athanasius went vnto Rome, and by the meanes of Pope Iulius, he returned vnto his Bishoprike againe. When he made his entry into Alexandria, such was the concourse and presse of people, that in a throng by euill fortune, certaine seruantes of Gregory, who had bene chosen Bishoppe in steed of S. Athanasius, were thrust vnto death. His enemies reported that he had murdered thē, whereupon they came with new complaintes and accusations vnto the Emperour, and among other thinges they tould him, that he forbad corne to be carried from Alexandria to Constantinople, to the notable damage of all the country. They said also, that he sold a great quantity of graine that Constātinus his father had left in Alexandria, for the reliefe of the poore, and that he deteined the price thereof, & imploied it to his owne vse. The Emperour tooke such indignation thereat, that he commaunded he should be killed; whereupon, some of his officers went to put it in execution. S. Athanasius was certified herof, and by meanes of some of his faithful friends, was hid in an ould dry cisterne, where he remained seauen yeares, and a woman had the charge to prouide him necessary sustenance.

Then departed he from that place, and not holding himselfe secure in the East (where Constantinus ruled, who was an Arrian heretique), he determined to go into the Weast where Constans raigned, who was the third sonne of Constantinus (the other brother Constantinus being dead already.) The good Constans receaued S. Athanasius very kindly, and hauing vnderstood by him all that had beene done, wrote as a good Catholique to Constantinus his brother, requesting him, to restore Athanasius vnto his seat; and if he would not, he vowed to come and enstall him by force of armes, for that the honour and seruice of God did more oblige & bind him, then the kinred that was between them two, and he would rather breake the bond of brotherhood, then leaue so good a worke vndone, tending to the seruice and honour of God. Constan-

tius

tius (who knew his brother Constans would doe as he said) was afraid, wherefore he wrote vnto S. Athanasius a courteous letter, and perswaded him with faire wordes, to returne againe vnto his Bishoprike. It happened that S. Athanasius was at that time in Rome, when the letters of Constantius were deliuered vnto him: whereupon he showed them to the Pope, and all the Court, and euery one reioyced, aswell for the good of S. Athanasius, as also for that it was hoped, Constantius would not fauour the Arian heretikes any more. The Pope wrote vnto the priests of Alexandria, and he comaunded them to receiue and giue reuerence vnto their Prelate and lawfull Bishop.

S. Athanasius returning into the East, went to visit the Emperour Constantius, who requested him very earnestly, to permit the Arians (with his good liking) to haue one Church in Alexandria, & he said he requested this of him, to maintaine his estate in peace. S. Athanasius answered: he should with a good-will, so long as he would be content to suffer the Catholiques to haue a church in Antioch, for the same respect, to conserue peace, for that they were not all Arians in that Citty; And as great reason it was, the Catholiques should haue a Church there, as the Arians to haue one in Alexandria. This seemed vnto the Emperour to be very iust, and he was contented so to do, wherfore he wrote a letter vnto the heretikes of Antioch, and told them thereof: but the Arrians answered: that they had rather not to haue a Church in Alexandria, then that the Catholiques should haue one in Antioch. The Emperour perceiued herby, the prudence of S. Athanasius, and he made of him the more account, and sent him back in peace vnto Alexandria. The first thing he did, was: he with an earnest zeale, depriued all them that were of the opinion of Arius from their places & dignities, bestowing them on the Catholiqnes, & thus he did throughout all the Churches of Egypt, which were his Suffrages, and vnder his iurisdiction.

In the meane season the Emperour Constans, who was his Protector dyed, & the Emperour Constantius was established Lord of al the Empire. He being in Italy began a fresh to persecute S. Athanasius, and all the Catholiques, for he caused a councell to be assembled in Millan, that S. Athanasius might be deposed and depriued, and all other also that consented not vnto the opinion of Arius. The Councell was assembled, but it proceeded not in such sorte as the Emperor intended, for that some Catholique Bishoppes withstood the Arians couragiously, saying: that it was not iust that Athanasius should be deposed, for that he was the defender of the true faith. The Emperour sent a messenger to call S. Athanasius, but he fearing the worst, deferred his comming. Then Constantius sent to apprehend him, but S. Athanasius being assisted by God escaped the hands of his aduersaries. His escapes were so wonderfull, that many reputed him to be a Negromancer, & thought he fled away by inchantments.

The Pagans also that were in Alexandria, beleeued the same, and repured him a southsaier, for a certaine chaunce which befell in the Cittie, and was in this manner following.

A Storke flew on day through the Cittie, and cryed out with aloud voice: *Cras, cras*, that is: *to morrow, to morrow*. Some of the Pagans asked S. Athanasius, what the meaning therof was; He answered them; *Cras*, is as much to say as. *To morow*, and this Storke saieth: that to morrow all you Pagans shall haue a great misfortune: which came to passe as he said, for on the next day the Emperour sent a precept by which he commaunded, that the Pagans should not haue any Temples, and that their idolatry should cease, which was an euill day for thē. It is aparant that S. Athanasius knew this by diuine reuelation, though they iudged it to proceede from vnlawfull meanes. It is an ordinary thing for the malitious, alwaies to take in euill part the actions of those men whom they hate. So the same was reported when S. Athanasius escaped from so many dangers, from the which God deliuered him for the benefit of his Church, and not because he was either southsayer, or inchaunter. For when he was forced to flie from his aduersaries that would haue taken him, all the passages being beset to the end he should not escape, he retiring him selfe into the same citty, made choise of the house of a very beautifull, but no lesse vertuous woman, thinking indeed that there his enemies would hardly find him out, as little suspecting his being in such a place. The good woman kept him in her house, and attended him, and very charitably prouided him all thinges necessary. Moreouer, she prouided him of bookes according to his desire, so in that place he spent all his time in writing. They which reade his workes, know the fruit that is gotten by them, all which he for the most part composed in the house of that woman. With truth it may be said, that all that which the greeke Doctours haue written, they take and collect out of the labours and studie of S. Athanasius, for that is to be seene in his bookes as in a pure fountaine, which in other mens writtinges is diuers times confusedly handled.

Then happened the death of the Emperour Constantius the heretike, and Iulianus had the Empire, who being before a Christian, became after an Apostata, and a renegate Idolater. That night that the death of Constantius was knowen in Alexandria, S. Athanasius, appeared in his Church at Mattins, to the great wonder and ioy of euery one, for that of a long time they had not heard any thing of him. He remained a few dayes quietly in the gouernment of his Church, but Iulianus passing into the Orient, and hauing in his companie many Magitians, Inchanters and Southsayers, was tould by them, that if he would obtaine his desire (which was to renew and set vp paganisme, & bring all them againe vnto Idolatrie) he must of necessitie put Athanasius to death, whereupon the peruerse and wicked Emperour sent forth-with to apprehend him,

him, or els to kill him, if they could not easely take him. This being knowen in Alexandria, the Clergie and people went vnto the Church, euery one lamenting and wailing for compassion, in the sight of their good Pastor & Shepheard, being very sorrowfull for the great persecutions that were raised against him, but he comforted them, saying: that Iulian was like a cloud in sommer, which seemeth to threaten haile and showers, with thunder and lightening, and the fury thereof passeth away in a short time. The wordes of the good Bishoppe were very true, for forthwith a few dayes after, the death of Iulian happened. They which came to take or kill S. Athanasius, were already nere vnto him, whereupon he was inforced to take a boate, and to flie to the riuer of Nilus, yet he was not secure, for his enemies pursued him so, that he was not able to get away from them, wherefore he vsed this conceited pollicy, he caused the boate to fetch about, and to returne backward, and eare long he met them that sought him, who asked of him if he had not met Athanasius, he answered them: it was not long since I saw him, and he is not farre from you. With this they hasted forward, and S. Athanasius returned vnto the citty, and put him selfe in securitie.

After a few dayes Iulianus died, and after him succeeded in the Empire Iouinianus, a good and Catholique Prince, who ordayned, that all the Catholique Bishops which obayed the Nicene Councell, should returne vnto their Churches, and that the Arians should be deposed. Iouinianus wrote particularly vnto S. Athanasius, and besought him to geue him instruction in the faith which he ought to follow (for he held him for a very good Catholique) S. Athanasius answering: bad him obserue all thinges decreed in the Nicene Councel. Then he went to visit him in Antioch, where was euill tongues which informed the Emperour that Athanasius was the cause of all the changes and alterations in the faith, thoroughout christendome, and that for the same, he had beene deposed from his Sea, by diuers Councells; therefore he might doe well to send some other Prelate vnto Alexandria, to appease and quiet all dissentions. The Emperour defended S. Athanasius, and in great choller answered: that he tooke Athanasius for a good Catholique, and that he suspected them that persecuted him, and in deede he punished some of them that spoke against him, which punishment was for an admonition, that none should after speake any euill of S. Athanasius.

Iouinianus raigned but a while (that is to say seuen monethes) and after him succeeded Valentinianus who was a Catholique, but afterwardes he tooke as companion in the Empire his brother called Valens, who was an Arian. This man began to persecute S. Athanasius againe, and sent souldiers vnto Alexandria to take him. The people stood in the defence of their Bishop, whereupon the officers of Valens fained to be quiet, but one night after they suddenly entred

tred the Bishops house, but yet found him not (such was the pleasure of God) for he fearing that which indeed followed after, was gone secretly the day before, into the house of a Cittisen that was his freind. At this time S. Athanasius lay secretly hidden in a tombe (which was the Sepulchre of his Ancestors) fower monethes, in which time the deputies and attorneis of the citty, went to the Emperour Valentinianus in defence of their Pastour, and to complaine on Valens, that persecuted him without cause. Valentinianus who was a Catholique, vndertooke the defence of Saint Athanasius, and wrote vnto Valens, that he should not persecute or disquiet him any more, nor to geue eare to the slaunders of his aduersaries. This was cause, that he was neuer persecuted more in all the rest of his life. He being now very ould, and hauing beene Bishopp of Alexandria 46. yeares, & suffered these persecutions and afflictions that I haue recounted, and others also, which the aboue mentioned authours rehearse (though I haue pretermitted them for that I would not to be too lōg) it pleased God for his notable seruice, to take him vnto him by an ordinary death, and so he bestowed on him the reward of his labours. Among his other bookes, he left behind him the creed, commōly called the creed of Athanasius, which beginneth. *Quicunque vult saluus esse &c.* In which is written very largely (although in few wordes) the misteries of our faith. There he also taught vs what we ought to beleeue, and telleth vs that we must doe good workes, to the end that by beleeuing, and doing well, we may obtaine that blessednes, whereof God of his mercy make vs partakers. Amen. The Catholique Church doth celebrate the feast of S. Athanasius, the day of his death, which was on the second of May, in the yeare of our Lord 371. Valentinianus being Emperor: the Venetians say, that they haue the body of S. Athanasius in the Church of the holy Crosse in Venice.

The Inuention of the holy Crosse. *May.* 3.

AMong other things the worthy King Dauid spake vnto God, when in spirit he found himselfe in sweet and pleasant conference with him, at one time he said thus: I will meditate and consider all thy workes, and will exercise my selfe in thy inuentions. *The consideration of the workes of God, eleuated much the spirit of this holy Prophet, while he considered the frame of the heauens, of the planets, the starres, their motions, with the other mixt bodies; the plants, the liuing creatures, and Man which is the end and summe of all Gods workes. These were the meditations of Dauid, who exulting in spirit said within himselfe; What, and how many are the thinges that are to be considered in God, since there be so many in his creatures, and such a distance and difference betweene him and them? When the Prophet said, that his workes and Inuentions were his exercise, he*

he would inferre, that he considered the Workes and Inuentions of God more attentiuely, and with more care, for that it was a matter very worthy, and expedient to be exercised. Amongst so many his hidden Workes and inuentions, all great, and full of admiration, yet two of so many did appeare. The one, farre more singuler and more eminent than the rest, was: When God came into this world, inuelling or rather veiling, as it were with the base sackcloth of our humanity, the super-excelling puritie of his diuine nature. In this one, many may be considered and admired; for in that one Worke and inuention is discouered: how the Infinite, is become Finite, and the Immortall, is become Mortall. How he that is adored of the Seraphins in heauen, should lie vpon a little hay in a manger. To see the bread hungry, the Water thirsty, the fier to tremble with cold, and to see him that is the Ioy and ioy of heauen, to weepe and lament on earth. There was seene also, the most admirable Worke and Inuention, how the most blessed Virgin Mary, remaining a Virgin, was a mother, and being mother, was both Virgin and mother of God. Now, this is sufficient for this first Inuention, let vs passe vnto the other, which is: of this present sollemnitie.

THe Inuention was: that on the most solemne day of Easter, in the which an infinit company of people, came from diuers parts of the world vnto Ierusalem. About mid-day, was a heard a bruit through all the cittie, of a wonderfull and neuer the like heard of Inuention, which should that day come out of the house of Pilate the President of Iudea: euery one ranne to see it, the waies were full of people, and the windowes repleate with beholders, attentiue to see this wonder. Then began the Inuention to appeare, and behould there cometh out of the court many officers, then commeth out the royall standerd, the Crosse I meane, and after that commeth forth Iesus Christ, true God and man, he that created heauen and earth, he whom the Angels adore, and serue in heauen, he at whose name, the deuils doe tremble, he who in the world (although he was disgraced in the habite of a man) had got much credit by the miracles he had done. This same man came on foote, without shooes, all bloudie, his face bruised with the blowes and buffets receaued thereon, the haire of his head all out of order, whereupon he had a crowne of pricking thornes, his beard pulled and halfe torne off, his eyes full of blood, and filthy spittle, on his shoulders he caried a heauy Crosse, whereon him selfe was to die: the cryers published with a loud voice, that Iesus Christ was led vnto death as a maiefactor, and mouer of sedition among the people, a blasphemer, and one that would make himselfe the sonne of God. This is the Inuention for the which Iesus Christ the true God came into the world, a thing so straunge and wonderfull, that Dauid considering it, with great reason cryed out, that he spent his time in meditating it, and studying thereon, as on a thing neuer more to be seene in the world againe.

This so maruelous decree of God, the Church celebrateth this day, in which

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the materiall Crosse was found, after it had bene lost. For the diuell seeing, the great estimation God made of this sanctified wood, whereon his Sonne redeemed mankind, and how all true beleeuers esteemed and honored the same, endeuored to take it quite away from the knowledge of men. And so put in the mindes of some of his ministers to hide it, who made a very deepe pit, & threw therein the Crosse of Christ, and the Crosses of the theeues, the nailes, & the title of the Crosse, and then filled the pit vp with earth (the place where Christs body was buried being nere thereunto) they couered it also with stones and made it like a little hill. And more to couer the deed, the diuell mooued certaine Pagans to set vp the Idoll of Venus in that place. And S. Isidore saith, that this was done to the end, that if any Christian had notice of the Crosse, that it was there buried, or that in respect of the Sepulcher should goe thither to pray, that he could not do it except he would also seeme to adore the goddesse Venus, and so being a Christian to auoide that scandall, they thought he would rather refuse to goe thither, then by his deuotiō seeme to do that, which him selfe so much detested.

Many yeares passed, and the golden age succeded, in which the Catholike Church was at vniuersall quiet and peace. For in the time of Constantine the Emperor, the persecutions ceasing which had afflicted the Church heretofore, and because the good Emperor had obtained a great victory by meanes of the Crosse (for he had seene a Crosse in the aire with this title: *In this signe thou shalt ouercome*, which afterwards proued true, for he ouer-threw his enemy Maxentius) by which victory he became Lord (as it were) of all the world, the good Emperour, not onely remained deuout to the Crosse, but commanded from thenceforth that none should be crucified. Then caused he certaine Churches to be built to the honour therof, and placed it in his standard, & wore it vpon his head. The mother of Constantinus called Helena being conuerted to the faith, tooke great deuotion to the holy Crosse. Some seeme to say, that this holie woman was of meane estate, founding themselues vpon the wordes of S. Ambrose, who saith: that she lodged strangers in her house. It is most sure, that if this holy Doctour saith she kept an Inne, he doth not auerr it for certaine, but he saith: that report was of her, and that some said so, yea, he propoundeth to vs many worthy things in her commendations. It is no great wonder if some say so, to diminish the authority of Constantinus, for that he was a deadly enemy vnto the Ieues and Pagans, who could not wrong him otherwise but in this maner, it being an ordinary course with such people, when they can not wreake their wills with their handes, they seeke to doe it with their tongues.

This which many sufficient authours doe relate vnto vs ought to be holden for certaine, to wit: that S. Helena was daughter to a noble man of Britanie, & because she was very faire, Constantinus Father vnto the Emperour, tooke her

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to wife. This holy woman being much deuoted vnto the Croſſe of Chriſt, had a will to ſeeke it out, and if ſhe found it, to honour it in all ſhe could. To effect which, ſhe thought it was neceſſary for her to goe to Ieruſalem in perſon, and ſo ſhe did; Nicephorus Calliſtus and the authours of the Tripertite hiſtory, ſay: that S. Helena had a reuelation from God, whereby ſhe knew the place where the Croſſe was. In the Romaine Breuiary we read; that ſhe knew it by the meanes of a Iew called Iudas, to which opinion I rather aſſent, for that God vſeth not to do miracles in thoſe thinges which may be atteined by humane meanes, and ſo for that ſhe might finde the Croſſe by the meanes of that man who knew where it was, it might be knowne without reuelation. We may alſo ſay (as ſaith Ruffinus) that the reuelation S. Helena had, was, that ſhe ſhould ſeeke the Croſſe, and the finding thereof ſhould be by the meanes of the aforenamed Iew. This Queene commaunded to aſſemble many Iewes in Ieruſalem and to enquire of them where the Croſſe was, for ſhe was informed that they had hidden the ſame. The Iewes did not ſatisfy the Queenes wil in their anſwer, but excuſed it ſaying: that they knew not the place where it was: ſhee being a woman reſolute, commanuded, that they ſhould either diſcouer and declare where the Croſſe was, or ells they ſhould he burned. They being all afraid told her, that Iudas that was one of their company could certify her, and that none ells could: forthwith Iudas was ſtaied, and the other let go. Then ſhe endeuored with milde wordes and faire promiſes to make him tell where the Croſſe was, but this not ſeruing her turne the Queene threatned to put him to death, and put him indeed into a Ciſterne, which was dry and without water, geuing him to vnderſtand, that he muſt tell where the Croſſe was, or els to die in that place by famine.

It ſeemeth that the leſſon aſſigned vs by our holy Mother the Catholique Church vpon this feaſt would ſhew, that Iudas knew nothing of it, for that it ſaith: that he prayed vnto God, beſeeching him to ſhew the place where the Croſſe was. It may be that he knew it only by the reuelation of his forefathers, among whom it had paſſed from time to time one to another, in ſuch ſort that he was not ſure whether it was ſo or no: for that it was an 150. yeeres ſince the Croſſe had beene hidden. Iudas remained certaine daies in the dry Ciſterne without meate, and then he determined to tell all that he knew, and requeſted he might be taken out, and ſo he was. The Queene reioyced exceedingly at this newes, & comanded that meate ſhould be geuen him. He led them to the place where the Croſſe was, and bad them dig there. As ſoone as they began, and after they had digged ſomewhat deepe, the diuell vſed theſe perſwaſions to Iudas, and ſaid: that he was farre contrary to the other Iudas, who had by his inſtigation ſold, and betrayed Chriſt, and this Iudas againſt his mind diſcouered the Croſſe, by meanes whereof he doubted he ſhould looſe many ſoules

which he had gained. The diuell was not of power to hinder this worke, for digging ſtil, at the laſt they came to find three Croſſes. Great was the ioy the Queene, and all the reſt receaued, when the Croſſes were found, but their ioy was a little allayed, for they knew not on which of them Ieſus Chriſt dyed, although the ſuperſcription which Pilate put vpon the Croſſe was there, yet it was not ſufficient to geue them certainty. So there was preſent Macarius Biſhoppe of Ieruſalem, who after that he had prayed a while, cauſed a ſicke woman to be brought, being in that ſtate, that by the iudgment of the Phiſitions, it was not poſſible ſhe could eſcape (if God ſhewed not a miracle.) Vpon this woman, they layed firſt one Croſſe, then an other, and ſhe ſtirred not, then laid they on her the third, and forth-with ſhe recouered, and ſtood on her feet, as healthfull and well as if ſhe had not beene ſicke. This miracle ſhewed which was the true Croſſe of Ieſus Chriſt.

The Queen laid the moſt of it in a cheſt of ſiluer, & left it in the ſame place (with great reuerence) yet ſhe cauſed them to digge further, and then the Sepulcher of Chriſt appeared, and nere the ſame was the ſtatue of Adonis. The deuoure Queene tooke the ſtatue from thence, and builded a Church in that place, and left in the ſame that bleſſed relique: the other part of the Croſſe, ſhe ſent to Rome to Conſtantinus her ſonne, with the ſuperſcription and nailes, who placed them in a Church which afterwards was called, *Sancta Crux in Ieruſalem*: as the title will teſtifie yet at this preſent, remaining in the Church. Of the nailes it is ſaid: that Conſtantinus cauſed one to be put in the helmet which he wore on his head when he fought in any battell, and the other he put in the head-ſtall of his horſe, which the Prophet Zachary foretold (though S. Ierome be of opinion, that the ſaying of the Prophet is not to be vnderſtood therof) the other naile in proceſſe of time, came into the handes of the King of France. It is ſaid alſo, and Gregory Biſhop of Towres affirmeth it in expreſſe wordes, that the nailes wherewith Chriſt was crucified were fower, to wit: one for each hand, and one for each foote. If this be ſo, it is likely to be true that generally is reported, that one was throwne into the gulfe of Venice in a place where many ſhips periſhed and were caſt away, and that then this perill ceaſed.

The Inuention of the holy Croſſe, is celebrated in the Catholique Church, and a feaſt is made to the ſame Croſſe which was the meanes of our redemption. The feaſt of the ſame holy Queene is likewiſe celebrated, who was carefull to ſeeke it out, and after died in bleſſed manner. The afore-named Inuention was the ſame day that the Church celebrateth it, to wit, on the third of May in the yeare of our Lord 326. as Caniſius ſaith. Of this Inuention writeth S. Iſidore in his Miſſall: S. Ambroſe in the funerall oration of Theodoſius. Ruffinus in the 10. booke of his Eccleſiaſticall hiſtory. cap. 20. S. Paulinus in the eleuenth Epiſtle vnto Seuerus. Caſſiodorus in the 1. booke of the Tripertite hiſtory

ſtory cap. 4. Gregory of Towers, Nicephorus Calliſtus in his eight booke cap. 26. and diuers others.

The liues of S. Alexander Pope, Euentius and Theodulus Prieſtes, and Martyrs. May. 3.

THe ſacred Scripture comending the good Tobias ſaith of him, that he being the yongeſt of the tribe of Nepthalim, did not the worke of a young man but his workes were the deedes of a mā, mature, diſcreete & prudēt. The ſame yee may ſay of Alexāder, that holy and good Pope; who was the firſt Pope of that name. And among the Popes which haue beene in the Catholique Church, he was the yongeſt that euer was ſince, as we ſee in his life. For the Tyrant that put him to death, iudged him not paſt thirty yeares old. And though he roſe vnto that dignity ſo yong, yet did he not any thing but it was diſcreete, wiſe, and ſuch as became a ſage and prudent man. The life of this Pope (as is thought) was written by the Notaries of Rome in this manner.

SAinct Alexander was borne in Rome, and was ſonne of another Alexander, of the pariſh or Region which is called Caput Tauri, or the Bulls head, and he was elected to be Pope, after the death of S. Euariſtus. There was in Rome an Earle called Aurelianus, who being ſent by Traiane to be gouernor, exerciſed that office in the time of Adrian. This Aurelianus cauſed Pope Alexander to be apprehended, becauſe he vnderſtood he conuerted many vnto the faith of Ieſus Chriſt, and had baptiſed a great part of the Senate, and among others a Gouernour called Hermes, and all his familie, which were in number 1500. who alſo was apprehended with him. As for the Pope he put him in the common priſon, but he had ſome reſpect of Hermes, for that he had borne publike offices in the common welth, and cauſed him to be kept in the houſe of a Tribune called Quirinus.

This Quirinus laboured to perſwade Hermes to deny the Chriſtian faith, adiuiſing him to haue regard to the damages that therby had happened vnto him, and alwaies to expect greater afflictions ſo long as he did thus continue. What needeſt thou to ſeeke further (ſaid he) but to ſee that thy ſelfe being lately chief of Rome, art now depriued of thy office, and art impriſoned like a conceptible perſon: to this anſwered Hermes. The gouernment hath not bene taken from me, but I haue exchanged this earthly gouernment for an other. Quirinus replied: I maruaile much that thou, a man prudent & diſcreet, wilt thinke there is an other life, ſeeing men do die and fall to duſt, doeſt not thou conſider, that the very bones which be ſo hard, do rot in time & conſume away? Hermes answered: but few yeares ſince I was of the ſame opinion that thou art of, I thought

that of a man that is borne, nothing had remained after his death, but a holy man called Alexander hath drawen me out of this error, & deliuered me from that blindnes wherwith I was deceaued. Perhaps (ſaid Quirinus) thou ſpeakeſt of one Alexander, whom I haue in the comon priſon? Of him ſpeake I indeed ſaid Hermes. Then ſaid Quirinus: I iudge thee now more faulty then I did before, ſince thou wilt beleeue and giue credit to a man, that for his peuiſh opinion, ſhalbe ſhortly conſumed with fire. Geue credit to me Hermes, & leaue this vaine ſuperſtition, adore the Idols which thy aunceſtors & thou thy ſelfe haſt adored, if thou doeſt ſo, all thy goodes, and thy offices ſhalbe reſtored to thee againe, and Aurelianus ſhall make thee more honoured then euer thou waſt before, for ſo he bad me to tell thee on his behalfe.

Conſider that it is not beſeeming a man of thy wiſedome, to geue credit vnto this Alexander, who can not deliuer neither thee nor himſelfe out of priſon. Say not ſo (ſaid Hermes) for I and Alexander ſerue ſuch a Lord, that if we deſire him to deliuer vs, it wilbe vnto him very eaſy to do it. I will ſee (ſaid Quirinus) how true theſe wordes be. Now you be ſeparated one from another, make me to ſee you together this ſame night, and I will beleeue that the God whom you worſhip is very potent and worthy to be adored. Then ſaid Hermes: when Ieſus Chriſt was on the Croſſe, they that crucified him, bad him to deſcend and come downe and they would beleeue in him, but he would not doe it, becauſe he ſaw their hartes repleate with falſehood and deceipt, ſo that I now ſay vnto thee: if I thought that which thou now ſayeſt, were ſaid out of a true & good mind, I and Alexander would demaund this fauour of Ieſus Chriſt our Sauiour, for the remedy of thy ſoule. Quirinus ſaid: I make this requeſt in all ſincerity of hart, let me ſee this wonder, and you ſhall ſee what I will do. This thing in my concept doth ſeeme impoſſible, and therfore I thinke if you can do this, you can doe thinges of more importance. After theſe wordes Quirinus departed, and firſt he doubled the guardes vpon Hermes in his houſe, and alſo vpon Alexander in the priſon where he was. Hermes certified Pope Alexander by one of his men of the match made with Quirinus, who aſſoone as he vnderſtood it, fell to his praiers, and was not riſen from the ſame, when he ſaw by him a child which ſeemed ſome fiue yeares old, with a lighted torch in his hand, who ſaid vnto him, Follow me Alexander, and he anſwered him: as God liueth I will not come with thee, except thou do firſt let me heare thee pray in my preſence. The little child kneeled downe, and deuourly ſaid the *Pater noſter*. Then ſtanding on his feete, he tooke Alexander by the hand, who hauing heard him ſay that holy prayer, perceaued it was an Angell of God, and not an illuſion of the diuell: then he followed him without any let of gates or walles, and the child guided him to the lodging where Hermes was. When the two holy ſaincts ſaw each other, they embraced & wept for ioy, animating one another to ſuffer

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for Ieſus Chriſt his ſake. Quirinus ſtaied not long to come, and ſeeing the two holy Saincts on their knees, and together at their praiers, and that a brightnes came from their faces, was aſtonied and much amazed. The holy Saincts ſaid, if he would haue any other proofe or tryall for the verity of the Catholique faith, let him ſpeake, for they were ready to doe it.

Then ſaid Quirinus: this which you haue done at this time may be done by art-magique. Hermes anſwered: you haue no reaſon to ſay ſo? becauſe you requeſted this ſame miracle, & beſides you haue your priſons ſhut faſt with new watches, and yet you ſee vs together, be aſſured, this can not be done but by the will of God, vnto whom it is an eaſie thing: for when he was in the world, and conuerſed with men, he did many of theſe wonders, as healing of the ſicke, giuing ſight to the blind, raiſing the dead to life, & giuing remedy to all kindes of infirmities, and his ſeruants at this preſent do the ſame by the power of his holy name. When did you euer ſee a dead man raiſed to life by art-magique? If it will pleaſe you to geue me hearing, I will tell you what happened betweene me and S. Alexander, whom you ſee here preſent, to the end you ſhall not blame me to be to eaſely drawne from the adoration of the Idols, which our forefathers worſhipped, to adore Ieſus Chriſt, which was crucified.

I haue a ſonne (as thou knoweſt) who heretofore was very ſicke, I carried him to the Temple of Iupiter, and offered ſacrifice, and for all that he died. I had in my houſe a maid ſeruant, who had brought vp this my ſonne; afterward ſhe fell blind, and ſo continued fiue yeares, ſhe ſaid to me: if as thou carriedſt thy ſonne into the Capitol to Iupiter, thou haddeſt carryed him to S. Peter, that Alexander Chriſts Vicar might haue prayed for him, he ſhould haue liued. But I reproued her, ſaying: if he doe not helpe thee that art blind, how ſhall he helpe my ſonne? the maid did not reply, but forthwith departed: It was three a clocke when ſhe went, and at ſix ſhe returned whole and ſound, her eyes being both cleare and beautifull.

Then tooke ſhe the body of my ſonne, which yet was not buried, and ran with it away, I, and many of my ſeruants following her. She came at the laſt to the place where Alexander was, and falling at his feet, ſaid: Lord let my blindnes returne to me againe, ſo that this yong mā may be reſtored to life. Alexander anſwered. God doth not take away the graces he hath once giuen, he is ſo mercifull, the yong man ſhalbe raiſed to life, and thou ſhalt continew with thy ſight. This being ſaid: he fell to his prayer, & before he had ended it, my ſonne was aliue, and whole on his feete without any ſigne in him that he had bene ſicke. I hauing now ſeene this miracle fell at his feete, and deſired him to make me a Chriſtian, which he did. After this I aſſured all my goods vnto my ſonne, I gaue him Tutors and ouerſeers, and appointed with whom he ſhould marry when he came to age, then gaue I liberty to my bondmen, and to euery one of

them I gaue one thing or other, and I distributed much of my goodes vnto the poore; so that I feare not the confiscation of my goodes, much lesse doe I feare the losse of my life, yea rather I shall repute it a special fauour, to be accounted in the number of the holy Martyrs of Iesus Christ.

Quirinus hauing heard all this, left his hardnes of hart, and said: Blessed be yee of God, since you haue gayned my soule; I craue one only thing of you: I haue one daughter, which hath an incurable euill in her throat, heale her, and I will bestow on you all my goodes, & will remaine in your company euen til death, if neede be, and I will confesse the faith of Christ which you confesse. S. Alexander bid him to bring her thither to him, and to beleeue in Christ, and his daughter should be healed. Where will you haue me to lead her (said Quirinus) to the prison where thou wert, or hither? bring hir thither said Alexander, for there you shall find me. Quirinus would haue left the dore of the roome open, but Alexander bidde him locke it. Then appeared againe the child with the torch lighted, and leading him backe to the prison from whence he tooke him before, vanished away. A litle while after came thither Quirinus & his daughter, and saw the dores fast shut, and the watch keeping sentinell; he opened the dore, and found Alexander as he left him, wherefore he fel at his feete, and besought him to pray vnto God for his soule, & that he would not chastise him as his sinnes deserued. My God, said Alexander, would not haue any to perish, yea rather he would haue euery one saued, hauing giuen his life for all men on the Crosse, and prayed for them that crucified him. Then said Quirinus: This is my daughter thy handmaid, pray vnto God to heale her from this noysome, and greuous infirmity.

The good Pope tooke a peece of the chaine wherewith he was tyed, & bid Quirinus to put it about the necke of his daughter. then he bid him to bring thither all them that were in that prison for professing the Christiã faith: Quirinus went, and fetcht thither two Priestes, the one called Euentius, and the other Theodulus: at his returne, his daughter was already cured, and the child with the torche appeared againe, and spoke to the Damosell, and said: Balbina (for so she was called) our Lord Iesus Christ that hath healed thee, desireth thee to be his spouse, endeuour to be faithfull to him and conserue thy virginity, & thou shalt be well rewarded by him. The child hauing spoken these wordes vanished away. Quirinus seeing his daughter healed, was almost beside himselfe for ioy, & said vnto Alexander; My Lord, departe out of this prison, lest God send fier from heauen to consume mee, for hauing holden thee in trouble & misery so long. Alexander bid him bring thither all the prisoners: Quirinus answered: father, I would fulfill your pleasure, but what will you doe with them in your company? you are holy, & they malefactors, theeues, adulterers, manquellers, & repleate with a thousand other offences, I know not to what end

end I ſhould call them. Alexander replied: Chriſt deſcended from heauen into the earth for ſinners, and not for the Iuſt, therfore bring them all hither without delay. So Quirinus did as the Pope appointed. When all the priſoners were come before him, he made a Sermon, declaring vnto them, who Ieſus Chriſt was, to what end he came into the world, what he did therein, his goſpell, death, and reſurrection. When Alexander had made an end, all of them ſaid: that they would be Chriſtians. Wherfore he commaunded Euentius, & Theodulus to lay their handes vpon them, and to make them Cathecumens. Then Quirinus and his daughter with all the other priſoners, were baptiſed. Thus the priſon became a Church; and Quirinus gaue vnto them all white garments, as the cuſtome of Chriſtians was to be apparelled, when they were baptiſed.

This thing was not kept very ſecret, for Aurelianus was informed therof, & raged againſt Quirinus, commanding him to be brought before him. Aurelianus asked him? Quirinus what is this matter that I heare ſpoken? I loue thee as a ſonne, and thou haſt behaued thy ſelfe like an enemy. Tel me, art thou alſo deceaued by Alexander? Quirinus anſwered: I can not deny, & know thou, that I am a Chriſtiã. If thou wilt put me to death, burne me, quarter me, thou mayſt doe it, but for all that I will not ceaſe to confeſſe, that Ieſus Chriſt is the true God. Moreouer I certifie thee, that all they which were in the priſon be made Chriſtians. I gaue them leaue to take their liberty, and ſo I did to Alexander & Hermes, and they would not doe it. The other anſwered: that if they looked to dy for their ſinnes, it was better to looke for it & ſuffer it, for the loue of Ieſus Chriſt. Doe now what it pleaſeth thee, for they and I be ready and prepared to die. The indignation Aurelianus tooke hereat, was verie greate, & forthwith he cõmãded the toung of Quirinus to be pulled out, ſaying. This ſhalbe the beginning of thy puniſhmẽt, that thou maieſt looſe that member, with the which thou glorieſt to haue offended me, and haſt not regarded to vtter thine owne fault. Then made he him to be drawen vpon the torture, and tyed vnto his feete a great weight. Then cut they off his handes, & laſtly his head, and threw his body vnto the dogges, but the Chriſtians gathered together all his lymmes, and buried them in the Via Appia, in the Churchyard of Pretextatus. Then he cauſed Hermes to be beheaded, whome Theodora his ſiſter buried in the Via Salaria, not far from Rome. Aurelianus commanded that they which were baptiſed in the priſon, ſhould be conducted vnto the Sea, and there throwne into it, with great weightes tyed to their necks. Among theſe was Balbina daughter to Quirinus, who went cheerfully, as if they had led her vnto her mariage, & ſo all theſe gaue their liues for the loue of Ieſus Chriſt.

Then Aurelianus commanded, that Alexander, Euentius, and Theodulus ſhould

ſhould be brought before him, and he ſaid vnto them: I would know of thee Alexander, what thing doth your God promiſe you that ſo eaſely you ſuffer your ſelues to be killed for his ſake, when you may as eaſely auoide death, & liue in the world merry, and content. Alexander anſwered: That which thou doeſt aske is a holy thing, and holy thinges are not to be giuen vnto dogges. Aurelianus ſaid: am I then a dogge? Alexander anſwered: thou art in ſome ſort in worſe eſtate then a dogge, for if he commit a fault, he payes for it [redacted] his life, and after death there is no other thing for him: but if a man commit a fault, he payes for the ſame not only with his life, but alſo with eternal fyer. Anſwere me (ſaid Aurelianus) to that I demaund, or els I muſt cauſe thee to be tormented. Alexander ſaid: thou takeſt not the right way to know that which thou enquireſt after, to vſe threates; By beleeuing, & not by threatning thou muſt be inſtructed to be a Chriſtiã. Leaue theſe cunning & artificial ſpeeches ſaid Aurelianus, and anſwere me directly to my queſtion; Conſider thou art before the Iudge, whoſe power hath bene approued by a great part of the world. Alexander anſwered: I dread the power of God, I feare not thy power, neither doe I make any reconing thereof. Aurelianus ſaid: leaue theſe wordes, & let vs come vnto deedes, and perhapps thou wilt giue a direct anſwer to my demaundes. Hauing ſaid this, he cauſed him to be ſtripped, and drawne vpon the torture, to be torne with crooked hookes of Iron, and to put burning torches to his naked ſides. The holy Saint was very ſtill and quiet in this torment, and Aurelianus ſaid vnto him: why doeſt not thou lament, and waile? what cauſeth thee to hold thy peace? Alexander anſwered: when a Chriſtian prayeth he ſpeaketh vnto God; Aurelianus ſaid; take pitty on thy ſelfe, which art not yet come to the age of thirty yeares. Haſt thou no feare to looſe thy life, in this thy beſt, and luſtieſt age? Alexander anſwered? ô wretch! haue thou compaſſion on thy ſoule which is loſt.

At that inſtant Seuerina wife vnto Aurelianus, ſent one to bid him haue reſpecte and regard of her life, for ſhe was in danger to looſe it, if he let not Alexander goe free. How is this ſaid Aurelianus (in a horrible rage with a loud voyce) that my wife hath acquaintance and frindſhippe with this deceiuer? Goe to, let it be done as ſhe would haue it for this time, and an other time we will try further with him. Then he cauſed Alexander to be taken from the torment, and he put on Euentius, and Theodulus, and holding them thereon, he asked Euentius what was his name: The bleſſed martyr ſaid: my name as concerning the body is Euentius, and as concerning the ſpirit, I am a Chriſtian; How long haue you bene a Chriſtian ſaid the Preſident? Euentius anſwered: it is. 70. yeares. for at 11. yeares I was baptiſed. at 20. yeares old I tooke holy orders, and now I am 80. yeares old, wherof two yeares I haue paſſed with comfort and conſolation in priſon. Aurelianus ſaid; good old man take my

counceil,

councell, leaue this thy God, and thou ſhalt not die, but ſhalt be preferred to liue honorably in good and high proſperitie. Euentius ſaid; it is better for thee to take my councell, and to turne to the Chriſtian faith, ſo thou ſhalt flie the eternall puniſhment, which is prepared for thee, and for all others that be in the ſame blindnes thou art in. Aurelianus talked in the ſame maner as before with Theodulus, and not being able to perſuade him in any thing, he cauſed a great fornace to be heated, and binding Alexander, and Euentius together he threw them into it, and would haue Theodulus ſtand and ſee them burne, that being feared by that puniſhmẽt, he might ſacrifice vnto the Gods. But it happened otherwiſe, for ſeing them in the middeſt of the flame (ſo aſſiſted by the Holy Ghoſt that they felt no torment, but great content) he fell of himſelfe into the fier, and it happened that the fier did no harme to any of them, which vexed Aurelianus to the heart, but for all that he tooke them out and cauſed Euentius, and Theodulus to be beheaded, and wounded the body of Alexander with ſo many prickes of needles, that he yelded his ſoule to God.

After that the three Martyrs were dead, Aurelianus made a feaſt, as if he had atcheiued ſome great victory, and being therat, a voice was heard which ſaid: Aurelianus? To theſe men whom thou ſcoffeſt, the gates of heauen are opened, and to thee the gates of hell. This voice cauſed ſuch dread and feare in Aurelianus, that he fell to the ground as ſenſeles, and a little after his ſoule paſſed out of his body to be tormented eternally in hell. The bodies of the holy Martyrs were buried in the *Via Numentana*, and then were caried into the cittie to the Church of S. Sabina. Pope Alexander was very zealous in Gods ſeruice all the time he gouerned the Church. He confirmed that auncient vſe of keeping holy water in Churches and houſes. He commanded that the bread which was to be conſecrated in the Sacrifice of the Maſſe, ſhould be without any leauen, in imitation of Chriſt, who on maundy Thurſday at his laſt Supper, did conſecrate with vnleuened bread. He ordeined that in conſecration of the Chalice, a litle water ſhould be mingled with the wine, to ſignify the vnion of Chriſt with the Church. All this was in vſe before euen from the time of the Apoſtles, but Alexander confirmed it with Canons and decrees, and commanded the contrary to be taken away in time to come. He added to the Maſſe that deuoute clauſe which beginneth; *Qui pridie quam paterẽtur*: vntill the wordes of conſecration. He gaue orders thrice in the moneth of December, and made 5. Biſhoppes, 9. Prieſts, and 2. Deacons: he was Pope. 10. yeares. 7. monethes, and 2. daies; The Church maketh memory of him on the day of his martyrdome, which was on the third of May in the yeare of our Lord. 132. in the time of Adrian the Emperor. The cittizens of Parma ſay they haue the body of this holie Pope.

The life of S. Iuuenal Bishoppe and Martyr. May. 3.

THe holy Church celebrateth the feast of S. Iuuenal Bishoppe of Narnia, iointly with the aforenamed Saints. S. Iuuenal was an African, and a Priest, and went to Rome, whe e hearing that in Narnia (which is a cittie of Italy in the Duchy of Spoleto, of old time called Vmbria) they had neuer receaued the faith of Christ Iesus, craued leaue of the Pope to goe thither to preach: the Pope gaue him leaue, and made him Bishop of that citty. Thither he went and preached, and did some miracles, and conuerted almost all the citty. Whilest he was there, it came to passe that the Ligures, to wit, the Genoueses beseiged it round about, and brought them to great extremity, but by the intercession and prayer of S. Iuuenal, there fell a great tempest of thunder and lightning, that killed some, wounded others, and put them all to such confusion, that they raised the siege and departed.

It is said also, that a shippe wherein were 3000. persons, being in a mighty storme and in danger to be cast away, they recommended themselues vnto this Saint, and they saw him walke on the waues of the Sea, and the tempest ceased. He was Bishop of that citty seuen yeares, and died there blessedly. S. Gregory maketh mention of this Saint in the 37. homily vpon the Gospell. Vsuardus and other writers of Martyrologes make mention of him also. There is no certainty found of the time which he liued.

The life of S. Monica, mother to S. Augustine. May. 4.

MAny teares shed that blessed and holy matron Anna (as the sacred scripture recounteth of the first booke of the kinges) and the cause of her teares was: the great desire she had to haue a sonne according to her hart, which was the Prophet Samuel, who turned the teares of his mother into ioy. The same happened vnto Saint Monica, for she lamented and sighed, and continually made her petitions vnto God: the cause hereof was, not that God should giue her a sonne, but that one which she had, might become his seruant, because he was farre from it. This sonne of hers was S. Augustine. God shewed his fauour so much, and in such sorte vnto this blessed woman, that her sonne, who did before persecute the Christians, and fauour the heretikes, became a man of a cleane contrarie course, by fauoring the Christians, and persecuting the heretikes. The life of this holie Saint was collected for the most part, out of the booke of Confessions of S. Augustine & his manner.

Saint

SAinct Monica was a noble matrō of Carthage in Africa, who liued in great discomfort and affliction, not so much for the disconsolate and solo life of her widowhood, as to haue a sonne who was neither Christian nor baptised, but followed the wicked error of the Manichees. This vnto the holy woman was a sword, that wounded her heart continually, when shee called to minde that the sonne which came from her bowels when he might be the Cittizen of heauen, would choose to remaine inhabitant of hell, and subiect of perdition. This woman did more bewaile her liuing sonne, then other mothers doe bewaile their dying children. On a time she saw in a dreame or vision, an Angel speake vnto her, and demaunded the cause of her discontent & melancholy? She answered; The cause is, a sonne that I haue, which is out of the way to heauen. The Angell said vnto her; Rest assured, that at his death he shall goe where thou shalt be also. The kinde mother told this to her sonne, and he said vnto her: mother, you vnderstood him not aright, for the Angell said vnto you, that you shall goe where I shalbe. And that is because the sect of the Manichees which I follow, is the true way which leadeth vnto heauen, so you one day shalbe aduised of your error, and shall receaue the doctrine of the Manichees, and shall come with me vnto heauen, from which you are now very far. This speech greeued S. Monica, but therefore she did not cease still to lament and pray, desiring God to amend her sonne.

Shee talked on a time with an holy, and learned Bishoppe, and lamenting, besought him to talke with Augustine her sonne, and to procure by all meanes, and by his authority, to draw him out of the error wherein he was. The Bishop who knew Augustine, and how good a scholler he was, and that not any that talked and reasoned with him, did depart, but confounded, and with reproach, said vnto her, Madame: I will not enter into disputation with him, but let him alone, for he studieth so much, that by the same study God assisting him, he will come to the knowledge of the error wherin he is. The afflicted mother was not content therewith, but with her praiers importuned the Bishoppe to talke with him, and to vse all meanes he might to doe him good. But the Bishop so much the more drew backe. Then the holy woman began to weepe and cry out, thinking to moue him with teares, which the holy Prelate seing, said vnto her: Be of good comfort Lady, and be assured, that a sonne of so many teares cannot perish.

S. Augustin had a desire to go vnto Rome to read Rhetorike, as he had done before in Carthage. The mother had knowledge thereof, and resolued to goe with him, and followed him vnto the Barke wherein he was to be imbarked, but Saint Augustine then had no mind to haue his mother in his company, and therfore he watched the time when she made her prayers in a Church of S. Ciprian, neare vnto the Sea shore, and in the meane while he imbarked himselfe,

and left her there; When his mother vnderstood thereof, she went to the Sea banckes, and multiplying her teares, and sobbes, called him cruell and vnkind, and besought God to change the wind, to the end he might not saile away, but that he might be compelled to returne. She staied there long, vntil being weary she let him goe, & returned to her house: but motherly care preuailed so much in her, that she found no rest: wherefore after a few daies she tooke shippe, and went also to seeke him out. S. Augustine had bene very sicke in Rome, in which we may beleeue (as he also confesseth) that God did deliuer him by the praiers of his mother. One yere he read Rhetorique in Rome, where he got much credit. The citty of Millan sent vnto Rome for a maister to read that science, & S. Augustin was appointed to goe thither. So he went to Millan, and he found his mother, who reioiced much with him, but still did not forget to pray vnto God continually for remedy and helpe for her sonne, as alwaies she had done.

There was at that time S. Ambrose, Arch-bishoppe of Millan, vnto whom S. Augustine tooke great affection, listened very willingly vnto his sermons, and discoursed with him very largely. This familiarity of S. Augustine, pleased S. Ambrose very well, seeing him to be learned in all sciences, and so much the more, because that with the intreatie and continuall teares of S. Monica, he had taken vpon him the enterprise, of the conuersion of her sonne, which now (by Gods helpe) began to be disposed. For while the said S. Augustine conferred with S. Ambrose, and with an other good and holy religious man called Simplicianus, it pleased God to conuert him, and to bring him to embrace the holy Roman faith, and so S. Ambrose baptised him: after which he became as firme and as constant a defender of the faith which he had newly receaued, as he had beene an oppugner of it in former times. The ioy and content his mother S. Monica tooke, when she saw her sonne brought to that passe shee so much desired, was vnspeakeable. She rendred continuall thankes vnto God for it, and hauing compassed this so difficult a worke, she thought she had spent the former time of her life very well.

This holy Saint amongst other her pious actes, remembred, that being a little girle, she was accustomed often to goe out of her fathers house vnto the Church, where, with-drawing her selfe into some solitary place, she said the *Aue Maria* oftentimes, in so much, that when they of the house saw her not at home, they were assured to finde her at Church. She remembred also how she rose in the night to say the prayers her mother Facunda taught her. She forgot not how she was so desirous to geue almes, that she hid the halfe of that which they gaue her to eate, to bestow on the poore. She visited the hospitalls, and carried to the sicke folke all she could gette. And as she grew in yeares, so she increased in the desire of vertue. When her mother commaunded her to adorne, and trimme vp her selfe, shee did it against her will, and said

vnto

vnto God, that which humble Hester spoke vnto her Lord. *Thou knowest (o Lord) that I despise these ornaments pur vpon me.* She was considerate in her speech, discreet in her answeres, patient, and quiet in all things. She had a desire to conserue her virginity, but God hauing ordeined, that from so excellent a tree should spring a fruit of no lesse valew for the good of his Church, and doubtles intending that by S. Augustines conuersion, many should be recalled from their wicked errours, he inspired her father to marry her to a noble man called Patricius, who though he was noble of blood, yet he was a Pagan Idolater, and of euill condition.

He vsed his wife Monica hardly, yet she which was holy and good, for all that neuer gaue him any occasion by wordes, whereby he might be offended, but let the fury of her husband passe, & offered vnto God the afflictions which she indured. After, when her husband was quiet, she yeelded him a reason of all that which he had reproued her in, & this she did in humble and kind manner. Oh how many threates, and iniuries did she beare at the handes of that froward man, though she serued him with all diligence, and obeyed him in all lowlines? She gaue almes and prayed, shedding many teares, and caused Masses to be said, to the end that God would be pleased to illuminate the soule of her husband, and put him out of the error wherin he was drowned. One time being in company with other women her friendes, who talked of the frowardnes, and curstnes of their husbandes, yet she neuer spoke euill word of hers, nor once complained. So that the other women, knowing her husband to be a froward and testy man, they wondred at the great patience of Monica. She offered euery thing vnto God, and besought him to reward her with the conuersion of her husband. She nursed her children with her owne milke, and did not vse them with too too much delicacy and nicenes, but great care she had to teach them to liue a Christian life, to feare God, and to obserue, and keepe his holy, & blessed commandements. And rather she had to see them die yong, then see them liue to sinne and offend God.

She had a daughter called Perpetua, and though she had bene married, yet her mother had brought her vp so well, that when she came to be widowe, she entred into a Monasterie which S. Augustine whiles he was Bishop had caused to be builded, and therin she died blessedly: she had also two daughters in law, daughters vnto Patritius her husband, one of them was called Basilia, and the other Felicita, she brought them vp, and gaue them instructions as if they had bene her owne, and these were also Nonnes in the aboue named Monasterie, amongst other holy women, all which proceeded principally of God, and the good instructions Saint Monica gaue them. The vertuous woman was somewhat comforted when she saw her daughters were good, but when she considered that her husband, and her sonne Augustine were out of the right away, she

did nothing but lament, and weepe.

Shee perseuering in her holy exercises, at the end God heard her praiers, for Patritius her husband was conuerted to the true faith, & did penance for his sinnes. All the time he liued after his conuersion, he vsed his wife very well, for he became both mild, and lowly, and lastly he died a Catholique and a good Christian, at the age of seuenty three yeares. After the death of her husband S. Monica remained widdow, and all her care was now to haue Augustine conuerted, and this she obtained of our Lord also. After whose conuersion when she called to remembrance her former life, and thought vpon the sighes, the teares, the almes deedes, prayers, fastinges, and other pious workes she had done, it seemed to her they were all well bestowed, hauing had so fortunate succesſe, as she tooke the conuersion of her husband and her sonne to be. When S. Augustine was conuerted, and Baptised, there was also Baptised with him some of his freindes, among others his sonne called Deodatus. The exercise of S. Monica (after the conuersion of her sonne) was, to be confessed and to receiue the most Blessed Sacrament often, to vse prayer continually, and to meditate earnestly vpon God, remayning most part of the day in the Church. And because the custome of that time was, to keepe the vigills of the Saincts in the Church, where they watched all night. S. Monica seeing many vncomelie, and vndecent thinges to be done there, certified S. Ambrose thereof, who being desirous to remedie it, ordeined, that the watching should be turned into a fast, on the day before the feast. S. Monica being one time confessed, communicated on the day of Pentecost, and did not speake a word all that day, but was in a traunce; An other tyme she was seene to pray, & remained in the ayre a yard from the ground, and said aloud: *Let vs fly brethren: let vs fly vnto heauen*: and when she was asked afterward why shee spake so loude, she answered that which Dauid said: *My hart, and my flesh doe reioice in God my Lord.* This blessed woman was accustomed so to fast, that she seemed to be aggrieued, when she was called to meales; In so much that of her sanctity, S. Augustine said boldly in a speech vnto God, that his mother after she was Baptised, neuer spoke word against the diuine commaundements.

S. Augustine after his conuersion departed from Millane, & returning into Africa, tooke his mother with him; Being arriued at the cittie of Ostia Tiberina, they two fell in conference standing at a windowe in the house where they were lodged, which house had a very faire prospect. And coferring of the glory of the blessed, to the great conter of them both; at the end of their speeche the blessed Sainct said; I now delight not in any thing in this life, since God hath showed to me the fauour I haue so oftentimes demaunded of him, to wit: since I see thee a true Christian, and despiser of the world, which was all that I desired, what should I do longer in this world? Let the heauenly maie flie call me

away

away, when it shall please him. Her prayer seemed not in vayne, for fiue dayes after this speech, a small feuer tooke her, & increased in such sort that it came to be mortall. The brother of S. Augustine, who was with them said: that if their mother died, they would cary her into Africa to bury her in her owne Sepulcher. She perceiuing their speech, said vnto them: Bury me euen here in Ostia, for wheresoeuer my bodie is, God will raise it at the last day. I request this one thing of you, to remember me when the holy Sacrifice of the Masse is celebrated. Then she desired to be confessed, and because her stomacke was weake shee did not receiue the blessed Sacrament, but adored it with great deuotion, and many teares. The point of death approaching, shee began to say these wordes of Dauid: *When I called vnto our Lord, he heard my prayer*, And: *In tribulation he gladdeth my heart, in peace I will sleepe in him, and take my rest.* In saying these wordes she yealded her soule vnto God, the nyneth day of her infirmity, and the fifty and sixth yeere of her age. S. Augustine being then thirty three yeares old, who joyntly with his brother, buried the body of their mother in the church of Sancta Aurea. Pope Martin the 5. afterwards caused the body of S. Monica to be brought vnto Rome, into the Church of S. Augustine. The Church celebrateth the feast of this holy Saint on the daie of her death, which was on the fourth of May in the yeare of our Lord, three hundred eighty nine after Canisius, Theodosius, and Gratianus being Emperours.

The life of S. Iohn Euangelist, called, before the porte Latine. May 6.

HOly Scripture relateth in the booke of Daniel, that Kinge Nabuchodonosor caused a statue of gold to be made, to the end euery one in his kingdome, great and smale, should adore it: onelie three yong men of the Iewes, the frendes of Daniel, who was then a speciall fauorite of the kinges, refused to worshippe the Idoll. Forthwith notice thereof was geuen vnto the kinge. Who taking indignation against them, caused them all three to be put into a burning ouen. The fire did no harme vnto them, onlie it consumed and burnt the bandes wherewith they were bound: for there came an Angell from heauen, who refreshed and cooled them, and made the flame to seuer it selfe into parties, that it touched them not; who song hymnes, and blessed and magnified God. The kinge was certified of this wonder, who came to see it, and being yet far off he was astonied, as well for that the fire did not consume them, as also for that he had put three into the furie ouen, and he saw foure therein. Then the kinge drew neare and called them, and willed them to come out of the furnace, praysing their God which had deliuered them from so great a danger.

The same is much agreeable to the solemne day of S. Iohn, before the porte Latine. Nabuchodonosor

Nabuchodonosor signified Domitianus, &c. as that king was moued with indignatiō against the three children, because they would not adore the Statue of gold: euen so the fury of Domitianus was incensed against S. Iohn, because he would not adore his false gods. These yong men were cast into a burning ouen: and S. Iohn was put into a great boyling cauldrō, with oyle, pitch, and rosin. Those were the yong men that were put into the ouen, which signifie the three dignities which S. Iohn had, for as euery one knoweth he was an Apostle, an Euāgelist and Virgin. Nabuchodonosor put onely three yong men into the fornace, but saw the fourth: euen so S. Iohn appeared a fourth Dignity which he hath in heauē, although it be vnknowē in earth to many, which will not acknowledge it in him. For though he died not in the cauldron or vessell, yet none can deny, but he hath the essentiall reward of a martyr, because he had an effectual desire to suffer martyrdome, which appeared when he entred into the seething cauldrō, where he should haue died without doubt, if God had not deliuered him by miracle. The fire of the fornace did not consume the three yong men, so neither the seething oyle did hurt S. Iohn. They came out of the ouen praising God, to the great admiration of the king, and of all the other that were there, S. Iohn came vnhurt out of the cauldron, and made them amased and astonyed, and many Christian Catholiques yeelded thankes and praysed God, for the marueylous wonder shewed to his Saincte. The history of that which happened, Saint Ierome, and Tertullian, recount in this manner.

DOmitianus a most cruel man, being Emperour of Rome, mooued the 5. cōd persecutiō against the Catholique Church, in which he put to death infinite Christians. Doubtles it was a wonderfull thing, and confirmed our faith not a little, that the more these Tyrāts did extend their cruelty against the Christians, the more alwaies they increased in number, & the faith tooke greater roote. All which may be sufficiently confirmed, by the wordes, which a certaine martyr spoke vnto the tyrant that tormented him. Knowest thou not (saith he) that in shedding the bloud of Martyrs, to destroy the faith & Gospell of Iesus Christ, thou workest no otherwise, then if he which desired to make dry, and vnfruitfull the field of his enemy, throwes water theron, which indeed wil make it increase the more? So thou by shedding the bloud of Christians, art the cause that their faith and Religion doth so much increase. But let vs returne vnto the history. Domitianus sent an edict to Ephesus wherein he commanded, all the Christians should be put to death, and the principall persons were commaunded to be sent to Rome.

There were many in that cittie that loued the Apostle exceedingly, for it was his especiall grace to be alwaies much beloued, as there be some persons, for that they are gratious, affable, amiable, delightfull, and of good fauour, euery one doth loue them and beare affection to them. So all these graces being collected in S. Iohn Euangelist in a perfect degree, euery one loued him, among whome the Sonne of God to assimulate him selfe in euery thing vnto

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man would also vouchsafe to be moued with this gratious passion toward S. Iohn (or propassion as S. Ierome calleth it) for to this Apostle he bore such affection aboue the rest, that he only amongst the other was called his beloued disciple. It is no great maruell then, if many spouses of Christ Iesus loue him dearly, which was loued so by their Lord and maister. This I say, for the great desire and affection many recluse religious persons haue to this holy Saint, by taking his name and calling themselues Euangelists, & I know no cause why they deserue not to be approued, when they desire not to abase any other Saint in extolling him, which should be a great vanity; or else they being called so, should imitate his life but little, and that were as great an hipocrisie.

S. Iohn had many that wished well vnto him and loued him intirely, yet there were some others that hated him; for ordinarily, the good haue many that be ready to persecute them: Such as those were, certified the Iudge of the Apostle, who was therefore by the edict, other to be put to death, or for to be sent prisoner vnto Rome. This information being giuen, the Apostle was taken, & as head, and chiefe of the Christians, it was resolued he should be sent to Rome, to be put to death. It is a matter worthy of consideration, in what sort the Apostle departed from his disciples, and from the other Christians. All went vnto the prison to visite him, & he embraced them courteously speaking to them many louing wordes. They wept bitterly, seing that he went to die. They kneeled before him, and craued his benediction. They kissed his handes, they kissed his garments, & kissed the very chaines wherewith he was bound. Some went, some came, none had regard vnto the perill that hung ouer them selues if they were knowen to be Christians, for they were either to be put to death, or sent to Rome; They respected not these dangers, so they might enioy the last imbracements of their Master. S. Iohn spoke to them that had the charge of the Church, I meane those that were either Bishops or Curates, and exhorted them to be constant, and perseuerant in their charge, for the good of their people. At last the Euangelist was conducted to Rome prisoner. Although his voyage be not written as the voyage of S. Paul is, yet we may beleeue that he indured many troubles, and much paine in so long a iourney.

When he came vnto Rome he was put in prison, & the Christians hearing of S. Iohn that he was one of the twelue Apostles, one of the foure Euangelists (although some say he wrote his Gospell afterwardes) one, and the only man, vnto whome Christ recommended his mother, and that he was his especiallie beloued, they came to see him out of all partes of the citty: when they had seene him, they remayned much satisfied, for that beside his amiable countenance and venerable old age (for at that time he was ninetie yeares old) he spoke such effectuall wordes, that enflamed their hartes with the loue of God.

The hearing of his cause was deferred for a time. At last he was examined by a Prætor whom Domitianus appointed for that purpose. Being found cõstant, and firme in his faith, he was condemned to be put aliue into a cauldron of boyling oyle. This was a terrible torment, for such a worthy, and rare man to endure. When the day appointed for it came, all the Citty was on an vproare, euery one ranne, and in euery place were troupes of people; Some complained of the tiranny of the Emperour, and some said, that this passed all his other cruelties. Others said, it was fit that iustice should be administred, lest the adoration of the Gods should cease.

The place appointed for execution, was in a plaine feild, before a gate of the Cittie. There was set on a great cauldron, or some other vessell full of oyle, pitch, and rosin, and vnderneath it they put much woode, and round about it also. There was an infinite company of people come together to see this wonderfull spectacle: when behould, the customes of the Romaines was, that when one was sentenced, and iudged to death, to scourge them before they tooke them out of prison: if it were so, doubtles S. Iohn did call to remembrance, the scourging which Iesus Christ his maister suffered for mans redemption, and so was to him acceptable, and pleasing. The glorious Saint going to die, shewed himselfe as merry and cheerfull in the way, as any Emperor that came with triumph into the citty. Lastly he came to the place of Martyrdome, and euery one looked toward him, when on a sodeine arose a great noise among the people, the most part of whom wept abondantly for compassion, to see such a man to die for such a cause. The hangman was not slacke to strippe the Apostle, and he likewise seemed not slow to enter into the said cauldron. As he entred in, he lifted vp his handes, his eyes, and his heart vnto heauen, and made a deuout praier vnto Iesus his beloued, offering vnto him his life in sacrifice, and saying.

It is fitting and conuenient, that they which are vnited in mutuall loue, should not be separated in its chiefest effect. If thou, my God, and Sauiour, diddest die for me on the Crosse, inflamed with the fier of heauenlye loue, which thou boreſt vnto me and to all man-kind, it is good reason that I also die consumed in this oyle for the loue of thee. Thou knoweſt my will, and thou seest the deede to be effected here presently. I desire to die here for thy loue, aswell to make demonstration of the loue I beare thee, as for to come to enioy thee; Neuertheles, if thou iudgest I am yet necessary for thy people, I refuse not the trauaile, but preferre thy will, for the seruice, and good of thy people, before mine owne desire. These were the wordes of the holy Saint, and now the executioner had laid fier vnto the wood, and the oyle, and the other mixtures began to boyle. The holy Saint felt no more paine, then if he had beene in a bath to be refreshed, or in some other case which might

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yeald comfort to the body. The flame went so high, that the people could not see the Sainte at all. Some lamented him, others had compassion and pitie on him, but when euerie one iudged he had beene consumed, streightwaies they heard him sing with a most melodious voyce in the middest of the fire, like as the three children songe in the fornace of Babilon. Euerie one was much astonished that he was yet aliue, and stayed to see the end of this great wonder.

The executioners when they heard him singe, were more set vpon cruelties, and causèd wood to be fetched, and a greater fier to be made: yet the holy Saint ceased not to sing praises vnto God. Though the officers bestirred them to kindle vp the fire, which turned toward themselues, and made them to fly away, so that they were inforced to leaue him alone. The flame began to decay by little, and little, and at the end it was wholly extinguished, that euery one might come hard and close to see the holy Euangelist in the vessel. But lo then (ô strange accident) they saw the oyle, the pitch, and the rosin consumed with the rage of the fier, and the holy Saint to haue no hurt at all, yea euen as the gold is purified and refined, so S. Iohn after these torments did shine so bright, that they could scarse behold him. The Catholiques seing the miracle, made a great shout for ioye; The Pagans remained confounded, and were ready to abandon their errours, and to be made Christians. Then the officers tooke the Apostle out of the Cauldron, and desired to let him goe free: but yet for dread of the Emperour, they put him in prison againe.

When Domitianus heard how thinges had passed, he durst not aduenture to take away his life by an other meanes, either for that he doubted it would not preuaile, or for that he feared the people, whom he saw were much affected to the Apostle. Therfore he tooke a new way, and condemned him to be banished into the Ile of Pathmos, and so he was; The holy Apostle was ledde vnto the place prefixed, and when he came into the Iland, he remained in the same in great misery, not hauing plenty of any thing but of troubles, and afflictions: neuertheles, God in that place shewed vnto him aboundant fauours, reueiling vnto him those high and profound misteries, which he left written in the Apocalips, which vnto this day are not discouered. Shortly after, ensewed the death of Domitianus, which was agreable to his cruelty; And for that the Senat did repeale, and abrogate all his actes and ordinances, S. Iohn was also reuoked out of banishment.

Departing out of this Iland, he returned vnto Ephesus, where he was receiued of his disciples and louing freindes, with as much triumph and ioy, as the greif & sorrow was at his departure; The Apostle returned to his continual exercises of conuersion of soules, & gouernmẽt of the churches of that prouince. This is the solemnity which the Church celebrateth this day; to wit, the mar-

ryrdome of S. Iohn Euangelist, and though he died not in them, yet felt he the passion & agony of death, which is as painfull, if not greater to suffer the death it selfe. He had an effectuall desire to die for the loue of Iesus Christ, & if he escaped from death, it was by especiall miracle. S. Ierome, S. Augustine, Ruffinus, and other graue authours, call him a martyr in plaine wordes. Our Lord hauing geuen vnto him, the dignitie of an Apostle, an Euangelist, and Virgin, he being so in verie deed, he gaue vnto him also after his death, the reward of a martyr, being such a one in will and desire. So that we may say, that he is one of the Saints, that hath diuers great titles and dignities in heauen, where he is both in body and soule (if we will geue credit to S. Ierome, S. Thomas, and Nicephorus Callistus) and there enioyeth that happines, which the blessed soules possesse, of which God make vs partakers for his mercies sake. Amen. This solemnity is celebrated on the same daie it happened, which was on the 6. of May, about the yeare of our Lord 97. as Eusebius saith (Baronius saith 92.) in the time of the forenamed Domitianus.

The life of S. Stanislaus Bishop and Martyr. 7. of May. Taken forth of F. Ribadinera.

THe blessed Saint Stanislaus Bishop and martyr, was borne in the cittie of Cracouia, the capitall cittie of the kingdome of Poland, of rich and noble parets, who after they had liued thirty yeares in mariage, without hauing childre, they obtained Stanislaus of our Lord thorough their teares and prayers. From his verie infancy he gaue cause to presume what he was afterwards to be, hauing his spirit propre for all sortes of sciences, being otherwise full of shamfastnes, and of honestie in his maner of cariage. He studied first in the citty of Guienna, afterwards in the vniuersitie of Paris, the liberall artes, the canon law, and Diuinity, wherein he rendred him selfe verie expert. At his returne, he found that his parents were dead, whereupon he distributed presently to the poore, the great riches which they had left him. He had a desire to abandon all thinges of the world, and to make him selfe religious, but our Lord who intended to serue him selfe of him else where, suffered that he was made a Canon and a preacher, and successiuely, Bishop of Cracouia, wherto he succeeded after Lampertus. He accepted the charge with a great deale of resistance and difficulty, only for feare to resist against the will of God which called him, & would set him vpon a candlestick, like an abgned Torche, to enlighten by the light of his life and doctrine, all those people which he committed in charge vnto him.

The holines, the vigilance, the prudence & the valor of this Saint, was admirable

intrable in the gouernmente of his Bishoprick: & also his charitie and mercie towards the poore that were in necessity. He was the most humble of all others, sweete to the weake, seuere to rebells, pitifull to the afflicted, patient in iniuries, terrible & zealous in the thinges of God. Boleslaus sonne of the king Casimir, was at that time king of Polād, who at the first gaue proofe of his valor in the warres which he had against the Russians, but afterwards he lost himselfe in voluptuousnes, and abandoned himselfe to all sortes of vices and lubricities, transforming himselfe into a beast, not only carnall, but also cruel & greedie to shed human blood. And as the vices of Princes are more remarkable & pernitious, so all the kingdom of Poland was scandalised & afflicted at the euill example, & at the tirannie of their king. Whereupon it seemed vnto Stanislaus, that he was bound in quality of a spirituall father, to admonish Boleslaus of his debauchednes: which yet he performed with great humilitie & modestie, sundry times beseeching him, to deport and withdraw himselfe, considering that the sinnes of Kinges are more enormous then those of priuat persons; both for that they are more obliged vnto God who hath made them Kinges, as for the great preiudice which the same doth to al the realme, which infecteth it selfe thorough the euill example of its Kinge. And vnles he amēded himselfe, he might well assure himselfe that God would punish him, and perhaps would take from him that authority, & depriue him of the kingdom which he had put into his handes. But Boleslaus tooke in very euill part, the holy and iust admonishment of the Bishop, for that he would not desist from his wicked life, or that there was any in his kingdom so hardy, as onte to reprehend him. Hereupon he resolued to persecute Stanislaus, and il e nille, to make him hould his peace, by forcing him to fly from his Church: & albeit he had no iust subiect to colour the same, yet he inuēted one of some apparāce.

The holy Bishop had bought an inheritance, of a rich man named Peeter, for his Church, & had also paid him the mony, neuerthes he had no acquittāce wherby to make the same apparāt. It was three yeares before, that the master, of whom he had bought this inheritance was deceased, & his heyres (to pleasure the kinge & to make vse of this occasiō) drew the Bishop into sute, saying that he had vsurped the land and inheritance which belonged vnto thē. The matter was treated of before the kinge: the Bishop being destitute of necessary quittāces, and the witnesses which knew the truth, not daring to speake it for feare of the kinge, was condēned to surrēder the possession & enioying of that land. Who seing this, demāded three daies of respit to cause to appeare in person Peeter his author, which was dead three yeares before, as we haue already said: which they in mockage granted vnto him. The Saint fasted, watched, and instātly besought our Lord to defend his cause. And at the end of three daies, after he had deuoutly celebrated Masse, he went vnto the tombe where Peter

was entered: he caused first the tombe to be taken away, the earth to be digged vp, & the dead carckas to be discouered, which he touched with his pastorall staffe, commanding him first to arise. The deceased, sodainly obeyed the voice of the liuing Saint, arose, and by his commandment, followed him to the place of Iustice, where the kinge, the Nobles & the Iudges of his court were assembled. Stanislaus said vnto thē. Behould here is Peter who sould me the inheritance, who is risen againe to presēt & shew him selfe before you. Aske him if it be not true, that I haue paid him euery penny, for the land which he sould me for the Church. Here is a man well knowen, his graue is wide open, from whence God hath raised him vp to confirme the truth: his word therfore ought to stand for more firme & assured, thē all the depositions of any witnesses, or any other euidences that can be produced. The aduerse parties of the holie Bishop, stood like men lost and quite amazed at this so euident a miracle, not knowing in the world what to reply, because that Peter declared the truth, & admonished his heires to doe penance for so greuous a sinne for hauing so molested Stanislaus, contrary to all right and iustice: who offred him, that if he would liue yet certaine yeares, to obtaine them for him of our Lord. But Peter chose rather to returne vnto his graue in repose, then to leade a life so full of perills & of anguish, & tould the Saint, that he was in Purgatory, & had not much more time to tary there to finishe to purge the sinnes which he had cōmitted during his life: and that he had rather to be assured of his saluation, albeit he endured the paines which remayned for him to suffer, then to put him selfe in hazard to lose it, by entring againe into the goulfe & torments of the sea of this outragious world: but he besought him, to obtaine so much at our Lords handes, as to remit his paines, & to make him shortly to enioy his glorie with those that are blessed. This done, Peter returned to his graue, accompanied with the holy Bishop, and with a great multitude of people: then he composed him selfe within his graue, beseeching all the assistance to recommend him vnto God, and so died the second time, to liue eternally.

Now who would not haue been conuerted at the sight of so notable and manifest a miracle as was this? What breast of iron would not haue beene softned & haue relented, seeing a man raised againe, & to choose rather to remaine in his graue, thē to liue in this fraile and miserable life? But the hart of the King was so fleshed in vices, and so deeply rooted in his voluptuousnes, that this was not sufficient to withdraw him, and to reduce him to a better way: but contrarywise, like to a furious beast, he plunged him selfe in the blood of his innocent subiects, and like to an vncleane wretch he wallowed him selfe in the mudde of his lasciuitry, with the notable scandall of the realme. Stanislaus vsed at the first, the most sweet and gentle remedies that he could possible find, to heale this ould & inueterated sore, and seeing that all his medecines remained

ned without effect, he was constrained to apply thereto, both sword and fire, curing him off from the communion of the faithfull like a rotten member, to the end that this punishment might make him to returne into him selfe, or if he would cast away him selfe, that he should not drawe after him, the totall subuersion of the kingdom. Notwithstanding, the kinge like to a second Pharao, hardned him selfe more and more against the scourges of almighty God; and knowing that the Bishop went to say Masse in a Church of S. Michaell, he sent his satellites to pull him forth, and to pluck him from the Altar, and if it were needfull, there to massacre him. Thither they went, & as they would haue laid their handes vpon the Saint who celebrated Masse, a celestiall light affrighted them, & threw them backwards on the ground, not able to execute their wicked designe. The like arriued two or three seueral times to other soldiers, whom the kinge had sent thither to that effect. Boleslaus was there in person, to finde him selfe present at this barbarous spectacle, and to delight his eies with the death of him, whome he helde for his cruell enemie; And seeing that the bloody butchers affrighted, retyred back, not able to execute the commandment of their maistre, he reprehended them for their pusillanimitie, and he him selfe assaulted the Saint, geuing him so greuous a blowe with a sword vpon his head, that he made the braines to fly against the walles. This done, those of his guard stabbed him also with woundes at the Altar where he was, and hewed in pieces his sacred members, which they cast into the fieldes, to serue for a prey to the birdes and beastes. But our Lord sent from four partes, four great Eagles, which kept them selues about the bodie, and miraculously defended the same two dayes together. By night were seene in the ayre sundry lightes vpon his holie reliques: whereupon certaine Priestes and godlie persons, moued with this miracle (who had from the beginning obserued the crueltie of this tyrant Boleslaus) encouraged them selues to gather vp his holie members so scattered abroad, and to put them together: which by another miracle, conioyned them selues so perfectly, as if they had neuer beene diuided, there not appearing so much as any scarre of so many woundes. They buried the body at the gate of the aforesaid Church of S. Michaell, where he had been murdered. Ten yeares after, they transported it into the cittie of Cracouia, and buried the same in the midst of the church of the castell, with a very solemne funerall.

It is a not to be beleeued, how wicked this fact was held thorough out the whole kingdome of Poland, & to other kingdomes of Christendome, and how all good people, haueing vnderstood this horrible and fearfull accident, foretould the calamities and disasters which were to raigne downe vpon this cursed kinge. Pope Gregorie the 7. not enduring to let so haynous a crime escape vnpunished, and the insupportable iniurie which the Church had there receaued

ned, he interdicted the kingdome of Poland, excommunicated and anathemaized kinge Boleslaus, and deprived him of his kingdome, enioyning the Bishops, neither to anoint nor hallow any kinge without his licece. Moreouer, he deprined all those who had assisted at the death of the holy Bishop and martyr, both themselues and their posterity, euen to the fourth generation, of all charges, offices, benefits, and ecclesiasticall reuenues. The miserable kinge abhorred of euery one, and tormented with the cruell hangman of his owne conscience, fled from Poland into Hongry, where within a while after, not being able any longer to abide himselfe, he kild himselfe: albeit some others say, that going a hunting he fell downe vnder his horse, & was eaten vp of dogges. Some others say, that he did doe penance, and remained vnknowen in a Monastery, where he serued in the kitchin vntill his death.

The death of S. Stanislaus (according to Martin Cromer) hapned in the yeare of our Lord 1079. the 11. of Aprill, and since his body was transported the 8. of May; but because this day is busied with the celebration of the Apparition of S. Michaell, therfore the Church celebrateth his feast the 7. of May. After in the yeere 1253. and 174. yeares after his death, Innocent the 4. did canonize him, and placed him amongst the number of Saints. God assisting to worke new miracles, to honor and magnifie this holy Bishop and Martyr. And our holy Father Clement the 8. hath commanded, that the feast of S. Stanislaus should be put into the Roman Breuiary, and that the whole Catholike Church should celebrate the same with a double office. His life is drawen forth of Laurence Surius, out of the second tome of the liues of Saints, the 11. of Aprill, and of Iohn Longine canon of Cracouia, and Vandalie, and of Albert Krantz in his third booke 12. 13. & 14. Chapters, and of Martin Cromer a very graue author, in his history of the affaires of Poland, in the end of the fourth booke of his lessons, approued by the authority of the Apostolique sea.

The Apparition of S. Michael Archangel. May. 8.

IN the second booke of Kinges we read, that Absolon the sonne of King Dauid, was goodly and beautifull, that from the sole of his foote vnto the toppe of his head, there was not any thing to be reprehended, or where with to finde fault, he was so perfectly made in all his body; And although in euery part he was most compleate, yet were the haires of his head most especially commended, for they were like the finest gold. Once in a yeare he was poulled, and the damsels of Ierusalem strone to get his haire (one from an other) to trusse vp their heades therwith. Absolon seeing himselfe in such a grace, and so beautifull, was puffed vp with pride, and laboured not only to be equall with his father Dauid, but desired to be greater then he, and to take away his kingdome from him. Wherefore that to effect

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same he needed helpe, he sought to get it by this subtilitie. He sat euery day at the gate of the Palace, and spoke faire and kindly to euery one that came in, and went out.

If there was any that had a controuersie or sute, he asked him of what place he was, and what his sute was, and the man tould him; If he perceaued that any had wronge, then he said to him: Assuredly thou hast reason, but there is none appointed by the king to decide thy cause; Oh that I had the scepter of Israell! how I would satisfie thee and send thee home, were the enemy neuer so strounge, I would execute iustice whatsoeuer befell. The people that heard these frendly wordes, bowed vnto him, and he embraced them kindely, so that vnto him they tooke affection, and desired nothing more then to see him king (although king Dauid lost his life.) When the proud and craftie young man had drawne much people to his faction, he rebelled against his father, saying: that he would be king.

Many followed him, and many were of the contrary side, and followed Ioab, the most valiant captaine of the kingdome of Israell: after many light skirmishes, they came to a set battaile with the people that followed Absalon: The succesſe of the battaile was this, that Ioab was conqueror, and Absalon fled from the field. The vnfortunate wretch had also an other discomfiture and disgrace, for whilest he fled, his haires were entangled in the braunches of an Oke, and so he hong by them till Ioab his enemie came, and gaue him three woundes with a launce, and killed him: after which he drew his body out of the way, and cast a great heape of stones ouer him.

This figure is aptly applied to this solemnitie of S. Michaell the Archangell, for that Absalon so beautifull, which had such goodly haire, is the figure of Lucifer, who was the fairest of all the Angells. The haires signifie in him, those guiftes which God doth geue vs without our merites, which were desired by the damosells, to wit; of the spirits Angelical, which were of an order lower then he: for according to the doctrine of S. Dionisius Areopagita, the inferiour Angels be illuminated by the higher orders. Whereupon seeing himselfe so faire and goodly, he began to desire to raigne, and to be like vnto God, and so to obtaine his intent, he went craftely like Absalon, suborning many other Angels, and when he saw he had many on his side, he rebelled, and aduanced his banner and standerd against God. Forthwith S. Michaell, the Archangell figured in Ioab, opposed him selfe on the other side, to defend Gods cause, and many other Angels followed him.

These two captaines, ioyned battaile fiercely one against the other, and at the end S. Michaell was victor, and Lucifer was put to flight, and like vnto Absalon, he was was hanged on an Oke by the haire, I meane the haire of his obstinacie and pertinacie in sinne, arising by his abuse, of many guiftes and graces he had receiued of God. After which came S. Michael, like to Ioab, and wounded him thrise with the speare of these three wordes. Quis vt Deus? Who is as God? yet neither was the victorious Michael content herewith, but euen as Absalon was drawne out of the way, and laid in a pit, and couered with a great heape of stones: so Lucifer with all his Angells which followed him, were throwne headlong, and fall downe into the pit of hell and damnation.

OVt of this whole discourse, we may gather two verities, the one: that there be Angells; And the other: that S. Michaell is the principall of them, but it is conuenient to consider these two thinges more particularly. That there be Angells, we doe not only read in the Apocalips, where he speaketh of this battaile betweene Michaell, and Lucifer, but in many other places of the holy scripture also. The Propher Daniel saith, that an Angell spake thus vnto him: *From the first day, thou hast had a desire to vnderstand the secrets of God, I am come to visite thee. But the Prince of the Persians resisted me one and twenty dayes, and would not let me passe, vntill that Michaell the Archangell came to helpe me*: In this place is made mention of the Angels, and of S. Michael in particuler.

It might seeme by this place, that there is warre or variance between them, but you must vnderstand it in this sorte. One Angell had the Prouince of Iury vnder his charge: an other had the charge of the kingdome of Persia. The Angell that had the charge ouer the Prouince of Iury, endeuoured and laboured that the Iewes which were prisoners in the kingdome of Persia, might depart out of that country, to the end, that being at liberty and in their owne country, they might serue God with freedome, and that the daunger might cease, which arose by reason that many of them conuersing with the Idolaters, fell to Idolatry. In such sort, that if this Angel had obtained his purpose, it would haue bene more proffitable for the Iewes, and he himselfe should haue had the greater accidentall glory in heauen.

The Angell that had charge of the kingdome of Persia, considering that the Persians were holpen for the Iewes sake (who were prisoners in their Realme) in matters of vertue, and that many of them forsooke their Idolatry, and were conuerted vnto the law of God, laboured that they might not be deliuered out of that bondage. The contrary desires of these two Angells is a spirituall warre, which endureth betwen them vntill they know, the finall will & pleasure of God. But you must not vnderstand this warre betweene Saint Michael, and Lucifer, that it was as this warre which is made vpon the earth, for in heauen, be no weapons, swordes nor artillerie. This their warre was only contradiction of willes, and difference of opinions, which was betweene the one part and the other.

Cap. 17. We reade in Genesis, that three Angells appeared to the Patriarche Abraham, which went to destroy Sodom, and the Patriarch Iacob saw the Angells goe vp and downe a ladder, that reached from earth, to heauen. As also he wrastled with an Angell. In Exodus we reade that God said to Moises, if the
Cap. 23. people be obedient to my commaundementes, an Angell shall guid them, and conduct them into the land of promise through the desert. In the booke of
Cap. 22. Numbers it is said: that an Angell mette the Propher Balaam, to the end he

should

should not goe to curse the people of Israell. In the booke of Kinges in diuers places, is mention made of Angells.

In the new Testament Angells are named very often, as when Christ praied in the garden and was in a mortall agony, considering the cruell torments he was to suffer. S. Luke saith: there came an Angell from heauen that comforted him, which was; he reduced vnto his mind the great vtilitie which would arise of his passion. And to speake but one word for all, almost in euery booke of the holy scriptures the Angels be named, some thing or other is said of them, which is a sufficient inducement to Christians, to beleeue that there be Angells. Cap. 22.

Some Philosophers came to the knowledge of this verity by natural reason, for if a man come into a house, where he neuer was before, if he heare any walke aboue in a chamber, he may say by good reason that there be some people: we see that the Sunne, the Moone, and the Planets and all the heauens are moued, then it is necessary that there be one to moue them. Aristotle by these meanes, vnderstood there were powers, and separated substances, which we Christians call Angells. Hitherto we haue proued that there are Angells, now let vs see, what an Angell is.

An Angell is a spirituall creature, not composed of matter and forme, but of *Actus*, and *Potentia*, of essence, and being. They vnderstand matters without discourse, from the one to the other: knowing the principle, they vnderstand also what may be inferred or deducted thence by way of conclusion: they know God by force of nature, in that he is the beginning, & cause of all things created, but not in that he is the obiect of supernaturall blisse, for that they haue only by reuelation.

When God created the Angells, he infused into the vnderstanding of euery one of them certaine intelligible formes, or (that we may speake more properlie) certaine *Species intelligibles*, more or lesse vniuersall, according to the naturall perfection of euery one, and by them they vnderstand themselues by their proper essence, without any interuention of species. In the world there be three differences of thinges. One be purely materiall, as stones, plantes, and the like. Others be composed of matter, and of spirituall forme, as man is; And others be composed not of matter, & forme, but of Acte, and Potentiallity, of being, and of essence, and such is the Angells. Yea such is God himselfe, who is a most pure Acte, only he cannot admit any mixture of Potentiallity as the Angels do.

There is no mention made in Genesis of the sinne of the Angells, as there is of the sinne of man; neither is there mention made expresly of the Angells, for that Moyses spake with a rude people inclined vnto Idolatry, and if they had knowne there had bene Angels, they would easely haue bene induced to adore them. There is no mention made of the offence of the Angells, as there is of the sinne of Adam, because God did as a mighty Lord is wont to doe, hauing

two vassals which haue committed the selfe same fault; one being a principall person, and of great parentage, the other of base, and low condition.

This fellow he hangeth publiquely for his chastisement, & to the example of others, but as for the former, lest the people should make an vproare, or lest his kinsfolkes should doe some violence to the officers of Iustice, he procedeth against him secretly, and when he is iudged, they come by night vnto the prison, and there they put him to death: then it is answered to them that inquire of him; he is dead, and if you aske why or wherfore, you shall know no other but he is dead. So God chastised the Angell secretly as a person of nobility, & nothing was said plainly of his offence, nor of his punishment, but man that was like a rude clowne, composed of earth and clay, was chastised publickly for the example of others.

As the offence of the Angell was secret, so his chastisement was correspondent, because his infirmity was without remedy. Like as a Phisitiã, which maketh no account of a desperate disease. Mention is made only of the offence of man, whose infirmity was yet remediable, and cureable, for seeing that he that sinned, was not of that perfection in science and knowledge, but was indeede mooued thereto rather by the perswation of an other, it was requisite, that he might also obtaine remedy by an other. This befell vnto man, and not vnto the Angell, because he fell, when as he was neither tempted of sensuallity (for he had no such) nor by an other, but only of him selfe.

God created also the Angells in grace, as S. Iohn Damascene affirmeth, who saith: God created the Angells together, and infused grace into them. Diuines are wont to distinguish in the Angells, three instantes of time. In the first they receiued grace, euery one conformable to the capacity of his nature; In the second all the good Angells conuerted themselues vnto God, in louing and showing vnto him reuerence, as vnto their Lord, and therefore they merited. In this same instant, the wicked Angells, puffed vp with the excellency of their naturall perfection, began to be insolent and proud. For God commanding them to adore his only begotten Sonne being made man (of whom he gaue them notice) while the good Angells adored, the euill supposed it vnfitting for them which were Angells, and so adorned with guifts, to abase themselues to adore a man (although he was God also) and so would not adore him, but shewed their pride, and sinned. In the third instant of time, was inded the way by which euery one atiued to their end, and so the good were confirmed in grace, and the euill were obstinate in euill.

God gaue time to the euil Angells by which they perished by their sinne, but to man he gaue time that he might arise againe by repentance, & amendment of his life, which was a rare, and singular fauour. He also shewed him a second fauour, noe lesse then the former; for that man by his freewil (with the assistan-

ce of gods grace) may merit ſo much, that he may come to ſurpaſſe the Angels. For the Angels of the firſt Hierarchy muſt remaine in that place & can paſſe no higher, but it is not ſo in men, but ſomewhat like the Cheſſe, where a knight can not be made a Queene, but a Pawne may. If one one ſhould ſee a ſnaile with a ſnel on her backe to fly, he would marueile much: but a greater marueile it is to ſee a ſpirit couered with fleſh, ſuch as a man is, to fly higher then the Angells.

The Angells be innumerable in reſpect of vs (as Iob ſaith, and as many doctors and learned diuines affirme) euery one diſtinct in perfection from an other, as the Lyon and the Horſe be different. For as amongſt ſo many thouſandes of men (which is wonderfull) there is not one ſo like another that there remaineth not ſome difference: ſo, the Angells are not of equall perfection among themſelues though they be all Angels, but are diuers one from another, euen as the Lyon and Horſe be different.

The Angels be deuided into three Hierarchies, or otherwiſe as we may call them, holy Principalities; In the ſuperior Hierarchy, be three greateſt orders called Seraphins, or ſpirits inflamed with the loue of God. They which are next to theſe are called Chereubins, or ſpirits repleate with the ſcience of God. And they of the third order are called Thrones, becauſe in them God repoſeth as in his proper throne. In the ſecond Hierarchy, are three other orders of ſpirits, called Dominations, Vertues, and Powers. In the third Hierarchy, are likewiſe three orders, to wit: Principalities, Archangels, & Angels, which name is comon to them all, and this laſt order hath no particuler name.

Some doctors ſay, that God doth not ſend into this world the Angels of the firſt, and ſecond Hierarchies, but only thoſe which are of the third Hierarchy; And though this be the ordinary vſe, yet when any occaſion of important affaires doe fall out, as that of the Incarnation of our Sauiour, God ſendeth the Angels of the ſuperiour Hierarchy. Whereupon S. Gregory ſaith: that it was conuenient, that vnto the Bleſſed virgin ſhould be ſent one of the higheſt Angells, ſince his embaſſage was moſt high; It may be ſaid, that God ſendeth into this world the Angels of all the three Hierarchies in this maner. The ſpirits of the ſuperior Hierarchy, illuminate and reueale by the commandement of God, to the inferiour Angels, that which they ought to doe, and they performe that which they appoint.

Some haue ſaid, that God appointeth an Angel guardian to euery kind of vnreaſonable creature; So that one Angel hath a charge ouer al the kinde of Lions, leſt they ſhould vtterly periſh, an other ouer the kind of horſes, and ſo ouer other beaſtes: but vnto man, he giueth euery one an Angel in particular, & if he be a King or principall head, he hath two, to wit: his owne proper Angell, and alſo that which is Preſident of the Prouince where he is head. Some doctors be of opinion, that aſſoone as God infuſeth the reaſonable ſoule into the wõbe of

the mother, he geueth him an Angell, to haue charge of him: yet S. Thomas ſaith; That when the Creature is borne, an Angell is giuen it, for vntill that time, the Angell which hath the cuſtody of the mother, hath alſo the charge of the creature in her wombe, and that is ſufficient.

S. Ierome ſaith; That great is the dignity of the ſoule, in that it hath an Angell, to be its Guardian aſſoone as it is infuſed. S. Bernard aduiſeth vs ſeing we haue ſtill in our company our Angell guardian whether ſoeuer we goe, that we take heed to doe that in his ſight, which we would be aſhamed to doe in the ſight of men. Be a man neuer ſo wicked and naught, his good Angell neuer abandoneth him vtterly vntill death. In ſo much that Antichriſt ſhall haue an Angell to keepe him, which ſhall hinder him from doing of much euill, which he would otherwiſe haue put in practiſe. When one dieth, that Angell which was his protector, is conſtituted guardian to an other, euen as when a man that was tempted by one deuill dyeth, Lucifer commaunderh him to goe and tempt an other.

The Angells haue two exerciſes, the one eternall, and the other temporall. Their eternall dutie, is, to praiſe God, which they doe vnceſſantly: the other temporall, to preſent to God all the good workes that men doe, and this ſhall laſt while the militãt Church laſteth. Therfore the Angel Raphael ſaid to To-
Tob. 12. 12. bias: when thou dideſt pray with teares & bury the dead, I preſented thy praier vnto God. Three effects, the ſuperiour, and inferiour Angels worke in men: The firſt is: they illuminate them, and reueale vnto them the ſecrets of God. The ſecond is: in giuing them directions, & in helping them to performe that which is reuealed vnto them, and inducing them more, to the loue and praiſe of their Creator. The third effect is: to purge and cleanſe them from many ignorances in the which men would ſtumble, yea in theſe thinges which might be knowen by naturall reaſon,

We know the names of the three Angels, to wit: Michael, Gabriel, and Raphael. This name Raphael is by interpretation, the medecine of God, and he it was that cured old Tobias, and guided his ſonne in his trauels: he recouered his money for him, he deliuered him from the fiſh that would haue deuoured him, he gaue him a wife, and by his aduiſe Aſmodeus the deuill was caſt out, he comforted the afflicted, and in fine became his aduocate in all troubles. Gabriel by interpretation, is, the fortitude of God. This holy Angel reuealed vnto Da-
Dan. 8. niel, the ſecret or miſtery of the Incarnation of our Sauiour, and was ſent Embaſſador by God vnto the glorious Virgin Mary, and talked with her, which S.
Luc. 1. Luke recounteth. He was of the Superior Hierarchy, as S. Bernard, and S. Gregory ſay, he did reueale alſo the Natiuitie of S. Iohn Baptiſte, he chaſtiſed Zacharias for his vnbeleefe, he brought meate to Chriſt when he was hungry in the deſert, and he comforted him when he praied in the garden. Chriſt had

not

not an Angell, becauſe he had noe neede, for it is not fitting nor conuenient, that a child ſhould be guardian or maiſter to a learned man. Michael is by interpretation, who as God? Becauſe when he tooke the part of God againſt Lucifer, he ſaid thoſe wordes, which were reuealed vnto Dauid by the holy Ghoſt, for he ſaid: *Quis ſicut Dominus Deus noſter, qui in Calis habitat?* Michael was then preſident of the Sinagogue, and now he is of the Church, which celebrateth a feaſt of his apparition, which was in this manner. Pſa. 112

In the time of Pope Gelaſius the firſt of that name, there was in Apuleia a man very rich in cattle, who was called Garganus, & dwelt at the foote of a hil called alſo Garganus. Perhaps the hill tooke the name of him, or els he of the montaine. It happened that a Bull was loſt out of the heard, and after much ſearch, was found in a caue of the mountaine. None was ſo hardy as to enter, but one ſhot in an arrow, which being halfeway, turned backe; & hurt him that ſhot it in. This ſeemed a wonderfull thing, and put all them that ſaw or heard it in great feare, one of them was the Biſhop of Siponto, who praied vnto God to declare this ſecret. He hauing faſted three daies, & as many nights, & being in continual praier. S. Michael appeared vnto him, and told him that the place was vnder his guard and protection, therfore he would haue them build a remplein that caue to the honor of God, and alſo in honor of him, and all Angels.

The Biſhop went vnto the caue accompanied with many people, and found the caue fitted, and made like a handſome Church, whereupon he conſecrated it in the honor of S. Michael, and celebrated Maſſe in the ſame. In the proceſſe of time, many miracles were done therein, whereby the place grew famous, and renowned. Not long after Pope Bonifacius builded a Church in the honor of S. Michael in (*Circo Marco*) a place ſo called in Rome. Of this dedication is alſo kept a feaſt in the end of September, in which place we will ſpeake more of the Angels. Let vs therfore in the meane ſpace pray vnto them, that they will be fauourable vnto vs before the heauenly maieſtie, that our workes may be holy, and preſented vnto God by them, and that they will obteine for vs the eternall glory, which they enioy for euer. Amen. The Catholique Church celebrateth this feaſt of the apparition of S. Michael, on the day it happened, which was on the 8. of May in the yeare of our Lord. 495. *Baronius ſaith.* 493. *Tom. 6. Anno Domini 495.*

The life of S. Gregorie, Nazianzen. May. 9.

SAlomon ſaith in his Prouerbes, that a wiſe ſonne gladdeth his father. This ſentence was verified in S. Gregorie Nazianzen called the deuine, for that he was the father of Diuinity among the Greeks Doctors. Ruffinus ſaid of him: that there neuer any ſhewed

him

him selfe contrary to his doctrine, so much the liker he was to be an heretike, and the more he seemed to condiscend vnto him, the more he seemed to remaine a Catholique.

The holy man was sonne to an other Gregory, who hauing bene first married, was afterward Bishop of Nazianzen. His sonne was his eye, in that he saw him so wise, and learned, and was cause of his fathers eternall gladnes. For he hauing given eare to some Arian Bishops, had embraced that heresie (and remained in that errour) vntill by the assistance of gods grace, and by meanes of his sonne (who by his doctrine, and continuall prayers besought our Lord to enlighten his father) he forsooke that errour, and embraced the true faith. After which he passed his life with comfort and consolation, to see himselfe called out of the way to hell, in which he ranne without stay, while he remained in that errour. The life of that holy Doctor, was written largely by Gregory the Preist, an auntient author. The authors of the Tripartite history wrote of him also, so did likewise Russinus, Symeon Metaphrastes, and Nicephorus Callistus, in this manner.

SAint Gregory called Naziãzenus was borne in Nazianzum a citty of Cappadocia, his father was called Gregory as he was, and his mothers name was Monica. By the fruit these two brought forth, you may iudge the goodnes of the tree; By the goodnes of S. Gregory, you may iudge how good his father and mother were: but especially by this you may gather the vertue of his father, who though he had a wife and children, yet he was elected Bishop of the citty of Nazianzum. Some thinke that it was lawfull in Greece to be a Priest, and to haue a wife. True it is, that though the Roman Church doth tollerate it, yet therefore it doth not approoue it. And though in the time of the primitiue Church, some were ordered, and some consecrated Bishops that had wiues, yet it had a condition adioyned, which was: that with the consent of the woman, he ought to liue continent euer after. And if they remained in the same house together, it was as brother, and sister, not as man, and wife: so that the Preist liued alwaies chast. This may be seene by this proofe, that amongst so manie being made Preistes that had wiues, yet hitherto it hath not bene seene, that a man taking orders, should after that marry againe, yea if they were found not to haue obserued chastitie, he was deposed.

Well then: the father of Gregory of Nazianzum, was chosen Bishop, seperating himselfe from his wife, and liuing chast, and he was carefull to haue his sonne Gregory to increase in learning, and good discipline, like as he grew in yeares. He studied in diuers places, diuers sciences, and lastly, determined to goe to Athens, an vniuersitie which was then the mother of sciences. Being in this iorney, he had a greate storme on the Sea, and was in danger of his life, he feared greatly to die without Baptisme, for he was a Catechumen only: wherfore he made a deuout prayer to God, and vowed to spend all his life in his seruice, yea this he did with such efficacy, that forthwith came a faire season,

and

and all the passengers confessed, that the God whom Gregorie praied, and vowed to, had deliuered them, and said: that he was more potent then all the other Gods, and rendred thankes vnto Gregory, as though he had giuen them their liues.

Not long after he arriued at Athens, where he studied many yeres with great profit to himselfe, and to others, that were become his freindes, as the great Basilius, vnto whom he was very deare: Philosophie was his principall studie, yet forgot he not to exercise himselfe in vertue, auoyding all the sinnes wherwith youth is wont to be most molested, especially dishoneſt life: for he delighted in chastity exceedingly. It is said that he had a dreame, though rather we may call it a vision, which was this: he thought that he was set hard at studie, and that two beautifull yong women came, and sat by him, and vsed much familiaritie towardes him: he somewhat offended with their boldnes, asked their names, and what they would haue? They answered; Be not agreiued Gregory, that we vse kindnes, and sit by thee, for know thou, that one of vs is wisedome, and the other chastitie. God hath sent vs to thee, that we may accompanie thee all the dayes of thy life. S. Gregory hauing spent 15. yeeres in study, returned vnto his country and was Baptised. Calling to his remembrance that in the storme on the Sea he had vowed to spend al his life in the seruice of God, he had a minde to leaue all worldly thinges, and to liue priuately in a desert. But his father (who was yet aliue) made him Priest, though he withstood it verie much. His father thought by this meanes to keepe him in his company, but he could not, for he went vnto Pontus with the great Basilius, to exercise the studie of holy Scripture, where he liued a monasticall life certaine yeares.

In those times the Arrian heresy increased very much, by reason it was fauoured of the Emperour Valens: yea, in so much that in a manner through all the Orient, the Catholique Bishops were deprined of their Bishop-rickes, and heretique Bishoppes were put in their places. Many laboured with the father of S. Gregory, to receiue and approoue the doctrine of Arius. He seeing himselfe 90. yeeres old, and fearing the menaces which they made, consented vnto the heretikes, whereupon many religious men would not cōuerse nor keepe him company, but accompted him an heretike. This euill newes was brought vnto his sonne Gregory, who also vnderstanding that by the death of an other brother he had, his fathers house, goods, family, and euery thing els, went to ruine (for that there was no body to gouerne them) he determined to goe into his owne country. The houshould affaires he remedied, and set in good order quickly, but to recouer his father he found great difficulty: for it seldome happeneth, that one that looseth his faith, recouereth it easely, and commeth to be a good Catholique againe. The good sonne laboured so with his father, both with reasons and arguments which he alleaged, and with prayers and fa-

ſting which he vſed, that at laſt he reduced him vnto the truth, and he confeſſed his errour, and liued afterwardes quietlie and Catholikelie in his Church.

S. Gregory not contēt with this victory; hearing that in Cæſarea, the Arians ſurmounted the Catholikes, and that they had drawen vnto their opinion Euſebius Biſhop of that Citty. Although there had bene ſome variance betwixt him and S. Baſile, yet he notwithſtanding ſent one to deſire him, to helpe him in that interpriſe he intended to vndertake for the honour of God, and S. Gregory and S. Baſill went both together to Cæſarea. They two diſputed oftentimes with the Arians, and alwaies conuinced them, and put them to the foile. In this ſeaſon deceaſed Euſebius, and S. Gregory tooke great paine to raiſe the great Baſilius to that dignity, as in deed he did. And he thought he had done God great good ſeruice, to haue procured ſuch a norable defender of the true faith, to be placed in the Biſhops ſeate of that Citty. S. Baſil being now Biſhop of Cęſarea, deſired that S. Gregory might be Biſhop of Saſina, in the which dwelt and ſeiourned many ſtrangers, and though that S. Gregory (enforced by the interceſſion of his freind) receiued the dignity, and was conſecrated Biſhoppe, yet he left it ſoone after; partly, for that his labours in the citty were loſt, becauſe the ſtrangers that ſeiourned there, did more harme then he did good, as alſo, for that his father had ſent one to call him to Nazianzen, being deſirous to haue him his coadiutor in that Cittie, for he being ſo ould, it was fitte he ſhould haue one to helpe him.

S. Gregory tooke the care to helpe his father, but vpon this condition, that after his death this charge ſhould not be impoſed on him, which his father cōfirmed vnto him. S. Gregory began to exerciſe the office of a Paſtor in preaching, & adminiſtring the Sacraments, conforting the afflicted, encouraging the weake harted, releeuing the poore, making peace with enemies, and perſuading euery one to be exerciſed in the ſeruice of God, and this he did to the great proffit, and ſpirituall comodity of the people. Yet for all this, he did not forget to gouerne his houſe, & his familie, though his brother Cellarius, & his ſiſter Gorgonia were dead. His mother, who was little yonger then his father, liued vnto the age of 100. yeeres, and a few dayes after, paſſed out of this life. Whileſt the funeralls were kepte, S. Gregory was alwaies preſent, and before the body was buried, he made a funerall Sermon. Then to the end the people ſhould not enforce him to accept the charge of a Biſhoppe (which he alwaies fledde from, knowing what paine and perill this office brought with it) he departed from the cittie, & went vnto Seleucia, vpon deuotion to viſit a church of S. Tecla. He deferred the time ſomewhat lōg in that place, vntill he thought they had elected an other Biſhop, but when he returned vnto his country, he found nothing had bene done, yea rather they ſtaied with great expectation, to haue him their Prelate, and requeſted him to receiue that dignitie. He gaue

no eare vnto their requeſt, but liued priuately in his houſe vpon his patrimonie, and medled not with any part of the Biſhoppes office.

At that time was diſcouered a new hereſie in the Orient, no leſſe impious & peruerſe, then the hereſy of Arius, for that if the one hereſy bent their curſed and ſacrilegious tounge againſt the Sonne, the other did exaſperate it againſt the holy Ghoſt. This new hereſy, was ſpread into ſundry partes in a ſmall time, but it was moſt ſtrong in Conſtantinople. This thing came to the eares of S. Gregory, who (inſpired by God, and perſwaded by the great Baſilius) went vnto the citty to make an oppoſition vnto that hereſy, and to deſtroy it aſmuch as he might. Comeing vnto Conſtantinople, he found the heretiques impatronized of the principall Churches of the citty, and only one little Church was left, and remained vnto the Catholiques. In that place S. Gregory began to ſhew himſelfe a defender of the perſon of the holy Ghoſt, as in Cęſarea, & other places he had defended the perſon of the Sonne. He began to preach the true & Catholique doctrine, to thoſe few that aſſembled in that little Church, whether came forth-with the heretikes to withſtand him, and he defended himſelfe, and reproached them, in confuting their errours.

He behaued him ſelfe ſo in theſe diſputations and conflicts, that within a few daies there fell no ſmale mutation in the cauſe of religion. The Catholikes which before were oppreſſed, grew more ſtong and preuailed, and the heretikes which before did triumph, remained, diſmaied, and more confounded. This little Church was made in a ſhort time the moſt principall, & the fame of Gregory was ſpred ouer all the Empire, and came eſpecially to the eares of Peter the Biſhop of Alexandria, who was ſucceſſour vnto S. Athanaſius. Although he was not brought vp to ſumptuouſly, as was ſeene afterwards, yet hauing authority to appoint a Biſhoppe in Conſtantinople, thought it fit for to place S. Gregory therein, and ſo he did. S. Gregory ſeing, that though he ſhould not vndertake the Biſhoprike, yet notwithſtading he ſhould be imployed in other affaires, accepted the dignitie, to the ende he might attend to the affaires of the Church with more vigor and force, as he did indeede. For he not only caſt to the ground the hereſy of the Macedoniás, which was, that they blaſphemed the holy Ghoſt, but he alſo defeated an other ſect; not only that of Arius, which had bene inuented againſt the perſon of the ſonne, but the hereſy of one Apollinaris, and his followers. All theſe heretikes got little at the handes of Saint Gregory, for he with his ſermons, diſputations, and writtinges, made them that they durſt not lift vp their heades againſt him, yea he cauſed them to remaine confounded, with ſhame and reproach.

There was at that time in Conſtantinople, a man borne in Egypt, who liued like a Cinique philoſopher. He made ſhew to deſpiſe the world by his apparell, and in all other externall thinges, but inwardly he was ſullen, couetous, cauilous

lous and of very euill behauiour. This man got to be very familiar with S. Gregorie, and fained to haue a desire to be a Christian. At the beginning, S. Gregorie iudged him to be a man without doublenes, and of a sincere mind, and gaue order to instruct him in the misteries of the faith. At last he Baptised him, and kept him in his companie, made him eate at his table, and acquainted him with many matters of importance, wherein he found him discreete, and wise, wherefore he made him Preist: after which time he sought the ruine of his maister, like an other Iudas.

This man fell into frendshippe with an other Priest of that cittie, who was little knowen, and a man of euill life. These two had knowledge of an other Priest a straunger, who came to Constantinople to buy marble for a building, and brought great sommes of money with him: whereupon they laboured in such sort with cunning wordes, and gay proffers, that they got the greater parte of the money out of his handes, and went to Alexandria. There were they importunat with Peeter Bishoppe of that cittie, to remooue S. Gregory from the sea of Constantinople. The Bishoppe not dealing so vprightly as he ought to haue done (without informatiō or proofe of any offence committed by S. Gregorie, but only for the money) sent certaine Bishops out of Egypt, to depose him from that sea, and to bestow it on Maximus (that wrought this treachery.) The Bishopps being come vnto the Imperiall citty, and publishing the cause of their coming, all the people tooke armes, because they saw what wrong was offered vnto their Prelate. And because they knew that many heretiques wished him euill, and seemed to shew themselues obedient to the Bishop of Alexandria, they said it was fit, if he should shew himselfe obedient vnto his superiour, that they should know also what moued him to depose S. Gregory.

When the holy Bishoppe saw such a tumult, he called his Priestes and his other freinds, and tould them, that he was determined to returne vnto his countrey, for that although he had taken vpon him that dignitie, yet he did it not for any other cause, but only for the honor of God, and the good of their soules in that dangerous time of herefie. They answered him: Our Lord and father, perhaps thou thinkest there is lesse danger now then was before? Be assured, that assoone as thou art out of the cittie, these men will begin to speake the same blasphemie of the holy Trinity, which they spake before. Therefore consider well what thou doest, for as thou art bound to maintaine and defend the honour of God as thou hast begunne, so shouldest thou spend thy very life for him also, sith he lost his life for thee: especially the matter standing so, that if thou do but shew thy face against his enemies, many persons shall returne to thy side, and thine aduersaries shall faile of their purpose and be confounded. These and such like wordes, mooued S. Gregorie, to stay still in Constantinople. And though the heretiques in one Church had chosen Maximus for

their

their Biſhoppe, yet the Catholiques reſiſted in ſuch nombers, and withſtood them, that he and they were gladde to depart the cittie, leſt they ſhould be killed. Theodoſius at that time was Emperour in the Eaſt, a Spaniard borne, and a man wiſe, valiant, and very Catholique, who being then in the Prouince of Macedonia, Maximus went vnto him, and made many complaintes of S. Gregory, and ſo did his followers that accompanied him. The Emperour who was informed of that which was done, and knew very well the perſon they accuſed, did not only forbeare to fauour them, but threatened them alſo, and put them to ſilence. Maximus departed from the Emperour diſcontented, and went vnto Alexandria, to ſpeake with Peter Biſhoppe of that cittie, becauſe he had elected him. After much talke betweene them, Maximus ſaid vnto Peter: marke Peter what I tell thee; If thou doeſt not bring to paſſe, that I haue the Sea of Conſtantinople, I will diſplace thee, and ſucceede in thy ſeate and dignity: Peter was afraid of theſe wordes, and therefore procured the Gouernor of the cittie, to compelle Maximus by force to depart from thence.

After a few daies, Theodoſius entred the cittie of Conſtantinople triumphantly, for ſome victories he had obteined, wherfore S. Gregory went to viſite him, and was by him kindly, and louingly entreated, and he thanked him for his great paines he had ſuſtained, for the honor of God, and his Church. And becauſe the Arians had alwaies poſſeſſed the Cathedrall Church of Conſtantinople, the Emperour promiſed to take it away from them, and to deliuer it vnto S. Gregory, wherefore the good Biſhoppe rendred vnto him many thankes. The day was ſet downe that it ſhould be done, which when it was vnderſtood in the cittie, there was a great vprore and tumult, for the Arians complained of the Emperour, and threatned to kill S. Gregory. The day appointed for that purpoſe came, and many thought they would haue come to hand-ſtrokes, but the prudent Emperour appointed his guard, to ſee that no diſorder were committed.

It happened that day (which happeneth oftentimes in Conſtantinople) that ſuch a thicke cloud ſtood ouer the cittie, that they could ſcant diſcerne day, wherfore the Arrians ſaid: This was a miracle God ſhewed, to make them to vnderſtand, that it was not his will they ſhould be depriued of their Church: but right ſoone it was euident that their iudgment was falſe, and they remained deuided and confounded, for when the Emperour and the Biſhoppe came to the Church doore, the cloud vaniſhed away, the ſkie was cleare, and the ſonne ſhone out, ſhewing it to be a chearefull and a ioyfull day, as in deed it was for the Catholiques. S. Gregory coming into the Church, fell on his knees and gaue thankes vnto God, for his great fauor and grace, in reſtoring this Church vnto his ſeruice. The ſame was done by the Emperour and all the people, euery one reioycing, and weeping for ioye. The Catholiques embraced

one another, and reioyced together, and praiſed God, and with a loud voyce confeſſed the miſtery of the Bleſſed Trinity. This greuouſly diſpleaſed the Arians, who gaſed at all that was done, and fretted and chafed at the Emperor, but much more at S. Gregory whom the Emperor and all the people beſought, to ſit vpon his ſeat, and to take full and entier poſſeſſion of his dignitie.

S. Gregory (for that he could not be heard of all) by ſound of trompet made to be proclaimed: that that day ſhould be wholy ſpent, in the ſeruice & honor of the bleſſed Trinity, in which it had pleaſed God to giue them the triumph ouer their enemies. The people reſted content herewith, and the Emperour was much aſtonied at the great modeſtie of S. Gregorie. The prouidence of the Emperour was ſuch, that there was but one ſword onely drawen in Conſtantinople, and that without any hurt at all.

Not long after S. Gregorie was placed in the Biſhops ſea, at the inſtance of the Emperour, and of ſome Biſhoppes which were in the court, and of all the people generally, euery one being much ſatisfied with his Sermons, and good doctrine, as alſo with the examples of modeſtie, humilitie, and vertuous life that he gaue vnto all men, as appeared in that which chaunced vnto him, which was as followeth. One day entred a certaine young man into the chamber of S. Gregory (where many people were gathered together) who though he were luſtie and ſtrong, and fit to vndertake any hard enterpriſe, yet he fell downe at his feete, and beſought him inſtantly to forgiue him, he asked noother thing but to be pardoned, for his offence had bene very heinous. S. Gregory earneſtly demaunded of him, and badde him ſhow wherein he had offended him? The young man told him: that on the day the Church was taken from the Arians, he was hired to kill him, and that he would haue performed it if he could. God forgiue thee my ſonne (ſaid the Biſhoppe) and I pardon thee from my hart, but on this condition, that thou ſhalt forſake the Hereſie of Arius. This act was diuulged through al the citty, wherefore euery one did more and more eſteeme their Prelate, being full of humilitie and modeſtie, ſince he had ſo eaſely pardoned ſo heinous a crime.

The Biſhop remained quiet ſome little time, and did ſome times viſite the Emperour though but ſeldome, for that the concourſe of people in the court, and conuerſing with the courtiers, was diſpleaſant vnto him, and he thought their life was vnquiet, and full of vexations. He had an eſpeciall care of all the affaires concerning his office, making prouiſion for ordinary matters, as alſo for extraordinary, yet did he not for all this forget his dutie and exercise of the holy ſcriptures, but he was alwaies conuerſant in them. He had ſome diſciples which were come vnto him to learne, frō ſundry coaſtes of the world, ledde by the reporte which was ſpred of him, farre and neere: One of them was S. Ierome Doctor of the Church, as he reporteth himſelfe.

This

This good Biſhoppe hauing gouerned the Church of Conſtantinople twelue yeeres, and wearied out with age, and the many paines and troubles he had endured, deſired to retire him ſelfe into his countrey, and to lead the reſt of his life in peace. In ſhort ſpace after his minde was fulfilled, for that a Councell was called of 150. Biſhoppes, to roote out the hereſie of Arius, and of others which were after diſcouered. In this Councell were preſent many holy Prelates, of the which one was Miletus Biſhoppe of Antioch, who died in the time the Councell laſted. His death cauſed ſome differences to ariſe among the fathers. One of them was, about the Patriarkeſhippe of Conſtantinople, for ſome ſaid: that S. Gregory in deed was in poſſeſſion thereof, and though that for him ſelfe he was worthy of it, yet had he bene put into it againſt a decree of the Nicene Councell, which forbad, that he which had bene poſſeſſed of one Church, might not be promoted to an other; And Gregory hauinge bene Biſhoppe ſometime of Nazianzen, could not be placed in Conſtantinople, and alſo they which had made him to accept that dignitie, by no reaſon ſhould haue done it, ſo that for this matter they in the Councell were of diuers opinions.

When S. Gregory vnderſtood thereof, he came one day into the Councell, and before the fathers made this ſpeeche: Fathers, and Paſtours of the Church of God, me thinkes it is very inconuenient and vnfit for your perſons, that being heere aſſembled to make peace in the Church, there ſhould be controuerſies and diſcordes among you. If this ſtorme doe ariſe for my cauſe, throw me into the ſea as Ionas was, and forthwith the tempeſt will ceaſe, I am readie to performe all that which ſhalbe determined by the Councell: and if it be iudged that I ſhall goe forth of the cittie, I am ready to depart forthwith, that thinges may continew in peace. Fare you well, and remember my many troubles, and paines I haue taken. Theſe wordes made all his aduerſaries to be aſhamed.

S. Gregory departed from the councell, & went vnto the Emperour, and beſought him very inſtantly to let him goe vnto his country, telling him, that it was neceſſary ſo to do, to conſerue the vniuerſall peace of the Church. The Emperour wondred at his great modeſtie, and the departure of the Saincte was verie diſpleaſant vnto him, yet for all that (though againſt his will) he gaue him leaue. After this, S. Gregory aſſembled together many Prieſtes, and other his freindes, and beſought & perſwaded them, to remaine conſtant in the faith he had preached vnto them, and to be obedient vnto their Prelate that ſhould be ſet in his place. Then with the teares of euery one, he tooke his leaue of them and departed, and went into his countrey and liued a part and priuately, in certaine landes, parcel of his patrimonie, in a place called Arianzum. He ſtaied a while in that place, but vnderſtanding that the cittizens of Nazianzen accoũted

ted him ſtil their Prelate, & that they would not chooſe any other in his ſtead; he returned vnto the cittie, and gouerned his Biſhop-ricke certaine yeares, hauing for coadiutor one Eulalius a Prieſt. The great Baſilius his freind was dead a good while before, where vpon he reſolued to goe vnto Cæſarea, where he had bene Biſhoppe, to make his funerall ſermon. So he went thither, and returned againe ſoone after.

The reſt of his life he ſpent in writing diuers workes, repleniſhed with wonderfull eloquence and doctrine. Many of his bookes were in the defence of the faith, eſpecially againſt the heretiques called Apollinaris, who hauing written their curſed opinions in verſe, to draw the people vnto them with pleaſantnes, and ſweetnes of the verſe, the holy Doctor alſo wrote part of his workes in verſe, and this was his laſt exerciſe, in which he ſpent his time, and the reſt he beſtowed in praier and meditation, and in other pious deedes, & being now old and weake, he chaunged this mortall life for an immortall. It is ſaid of him, that when he ſaw himſelfe free from the tempeſt of the Sea wherin he was, when he went vnto Athens to ſtudy, in the vow he made of amendemen of his life, he purpoſed neuer to ſweare any oth, and that he obſerued it, calling to mind that which the wiſe man ſaith, to wit: That the mã accuſtomed to ſweare, is repleate with iniquitie, and in chaſtiſement thereof, God permitteth ſome misfortune or affliction to be alwaies in his houſe.

Let vs learne of this holy Doctor not to ſweare, to be humble and modeſt as he was, and not to ſeeke our owne priuate proffit and honour, but the honour and glory of God, to the end, that he which rewardeth the ſeruices and good workes of his holy Saincts, may reward ours alſo, by giuing vnto vs after our death, eternal life. The Catholique Church celebrateth the feaſt of this Saint on the day of his death, which was on the 9. of May, in the yeere of our Lord 390. (Baronius ſaith 389.) Valentinianus and Theodoſius being Emperours, as Trithemius ſaith. The body of this Saint was in Rome, in a Church of the Monkes of S. Benedict, called in Campo Martio, which had bene de Greci. But Pope Gregorie tranſlated it afterwardes on the day of S. Bernabie the Apoſtle, in the yeare of our Lord 1580. into a very faire Chappel, which the ſame Pope cauſed to be made in the Church of S. Peter in the Vatican.

The life of S. Gordian and Epymachus Martyrs. *May.* 10.

THe Prophet Amos had bene a keeper of sheepe, and he had made some sermons & speeches by the commaundement of God, in which his speech was rude, and simple, and his reasons and sentences seemed also to be vnlearned and rusticall, for he had alwaies in his mouth the names of Bull, Crowe, and Sheepe, and such like: yet vnder such

like

like Metaphores, he reuealed and spoke thinges full of high misteries, as is apparant in these wordes: If the Lyon (said he) shall wound any cattell, and shall deuour the same, if he let the feete and the eares hang out, the Shepheard will come, and laying hold thereon, pull it by force out of his mouth againe. The Prophet meanes by these wordes, that if the diuell be possessed of any soule, and leaueth out of his mouth the feete and eares, God will put to his hand, and draw him out of his mouth. It may be said that the soule that is in mortall sinne, then leaueth out his feete and his eares, when he goeth vnto sermons, and vnto diuine seruice, and giueth eare vnto good counsail; For then God layeth hold vpon him, and conuerteth that soule. Amos. 3.

This happened to a principall knight, who was a great fauorite of the Emperour Iulianus, and his Lue-tenant and Iudge. The diuell was in a manner possessed of him, and had deuoured him, causing him to exercise exquisite torments in putting Christians to death: Yet, for that he inclined his eares, to heare the holie doctrine of S. Ianuarius, who was a prisoner in his house, euen readie to pronounce the sentence of death against him, he obtained life for himselfe, for that he was conuerted vnto the faith of Iesus Christ, and died for his sake. The life of this Saint hath bene taken out of a very auncient manuscript booke, which doth agree with that which venerable Bede, and other authors of Martyrologes write of him, and it was in this manner, as Laurentius Surius recounteth it.

AT such time as Iulianus the Apostata ruled the Empire, there was giuen vnto him a memoriall of many Christians, who were by him cruelly persecuted, and imprisoned. Among these was a Priest called Ianuarius, who was deliuered vnto the handes of Gordianus Lue-tenant of the Emperor. He tooke him vnto his house, and put him in safe custodie. Then he caused him to be brought before him, and asked him of what countrey, and what his name was? Ianuarius answered: I am of Antioch, I am a Christian, & borne of Christians. This suffiseth saith Gordianus, therefore make choise of one of these two thinges, either to sacrifice vnto the immortall Gods (and thou shalt gaine the fauour of the Emperour, and shalt be by him exalted to honour) or els prepare thee to heare the sentence of death, as thy offences do deserue. Ianuarius answered; I study to sacrifice vnto the true God, vnto whom I haue offred my selfe, and if thou giue sentence of death vpon me, I shall haue patience, for that my sinnes deserue it. Gordianus replied: if thou wilt sacrifice vnto the Gods, thou shalt be sett free from these sinnes, for which thou doest deserue to die. Ianuarius answered: I am already deliuered from them by the meanes of holy baptisme, and I wish thee also to receaue it, as others haue done at my handes, that as they, so thou also maist be freed from the eternall torments, which are prepared for thee.

These wordes made some impression in the mind of Gordianus, and he commaunded that the holy Priest should be led to his owne house, and that there

he ſhould be kept. Then went he vnto him by night, and he tould him, that he much deſired to heare him ſpeake more largely, of the matter he began to talke with him, which was: concerning the ſtate of the other life. The good Prieſt tould him many thinges, which moued Gordianus very much, eſpecial-lie when he told him, that he if were Baptiſed, he ſhould obteine pardon for the ſinnes he had committed againſt many Chriſtians, whom he had tortured, and put to death by the commaundement of the Emperour: finally he deter-mined to be a Chriſtian.

He went to his wife called Marina, and reherſed vnto her, what had happe-ned betweene him and Ianuarius, and tould her he was aſſured, that the wor-des of Ianuarius were very true, and that which they had till that time belee-ued, was falſe, and vntrue. The ſomme of all was, he tould her ſo much, that ſhe was brought to that he deſired, and both of them went to Ianuarius, and falling at his feete, beſought him to Baptiſe them. The holy Prieſt examined them firſt, to ſee if in ſincerity they demaunded Baptiſme, & hauing inſtructed them in the faith, in the beſt ſort he could (for the ſhortnes of the time) went with them to their habitation, where he found a ſtatue of Iupiter, which they broke in peices, and threw it into a priuie. This being done, the holy man Baptiſed them with all their ſeruauntes, and others of their houſhould, which were in all fiftie three.

After certaine daies, the Emperour ſent Clementianus the Tribune, vnto the houſe of Gordianus, to know if Ianuarius had ſacrificed to Iupiter, & hea-ring that he remained conſtant and firme, he appointed him to be tormen-ted, and put to death, in the market place of Traianus. The Tribune came, and talked with Gordianus, who ſaid? Ah Clementianus! if thou kneweſt Ie-ſus Chriſt for God, as I know him, thou wouldeſt not feare the menaces of worldly Princes, yea, thou wouldeſt rather labour to gaine and attaine the eternall rewards, which he hath prepared in the other life for them which ſerue him, as it ſeemeth to me I doe already ſee and poſſeſſe the ſame. And to anſwer that which thou ſpeakeſt of this holy Prieſt, know, that I cannot vſe any vio-lence againſt him, I rather thinke my ſelfe vnworthy to kiſſe his feete, ſince my ſoule hath gained ſaluation by his meanes.

Clementianus would ſtay no longer, but went vnto the Emperour, and ſaid vnto him. Know ô Emperor, that this Magitian Ianuarius, hath deceued Gor-dianus thy Lue-tenant, with his wife, and familie. They be all Baptiſed, and they haue broke in pieces the Statue of Iupiter, which was in his houſe, ther-fore appoint what ſhalbe done herein. The indignation the Emperour conce-ued hereat, can not be expreſſed, wherefore he commaunded Clementianus to proceed rigorouſly againſt Gordianus, and gaue ſentence in writing that Ia-nuarius ſhould be put vnto death, & that Marina the wife of Gordianus ſhould

be

be made ſlaue to certaine ruſticall clownes, who dwelt in a place called *Aqua Salua*, for he thought there could not be a more greeuous puniſhment then that, for ſuch a noble, and delicate lady as ſhe was.

Clementianus cauſed Gordianus to be brought vnto his preſence, in the temple of the goddeſſe Tellus, which is: The earth, where he had cauſed his iudgment ſeat to beſet vp. When Gordianus was brought thither, Clementianus ſaid vnto him: how is it Gordianus? Be theſe the thankes thou doeſt render to our inuincible Emperour, of whom thou haſt receiued ſo great honors, and benefites? for what cauſe doeſt thou now deſpiſe his commaundement, in adoring ſtrange and vnknowen gods? and haſt broken the Statue of Iupiter, and caſt it away, as thou knoweſt, to the notable diſhonour of the Emperour? Yea rather ſaid Gordianus, I haue done this for the good and profit of all the Romaine Empire. I pray you tell me Clementianus, who deſerueth more, & who is moſt fit to be adored, the workeman, or his labour and workemanſhippe? I adore the workman that made heauen and earth, & you adore the Idols which be the workemanſhippe of men. Then ſaid Clementianus: who is he (as thou ſaieſt) that made heauen and earth?

S. Gordianus anſwered: that is Ieſus Chriſt the ſonne of the liuing God. Clementianus replied: if this thy Ieſus Chriſt be he which made heauen and earth, how cometh it to paſſe, that a Prince ſo wiſe, and diſcreete as Iulianus the Emperour is, doth deſpiſe him? Yea rather (ſaid Gordianus) Iulianus ſhalbe deſpiſed of him, ſince he adoreth the wood and the ſtones. For which cauſe his miſerable ſoule ſhall fall into the deepe pit of hell like a heauie ſtone, & there ſhall burne continually with the ſame wood and ſtone, that he adoreth here. Let vs leaue this talke ſaid Clementianus, and adore the immortall Gods, or els I will commaund thee to be beheaded. The holy Saincte made ſmall account of his threates, and remained firme in his determination. Wherfore the Iudge made him to be ſtripped, and cruelly beaten with ſtaues, hauing certaine plumets of leade faſtned vnto them, which bruiſed his bones, and put him vnto great paine.

In the time S. Gordianus was in this torment, he ſong chereefully, and rendred thankes vnto God, for putting him in the nũber of the holy martyrs. Clementianus (hearing the wordes of the martyr) commanded his head to be cut off, & his body to be caſt nere vnto the Temple of the Goddeſſe Pallas, & that none ſhould bury his body, to the end the dogges might eate it. There came vnto that place many fierce maſtifes, but when they came hard to the body of the holy Saincte, they howled and barked, but touched it not at all, yea rather, they guarded, and defended the ſame. In the night one of his ſeruantes, and certaine Chriſtians went thither, and buried it in the *via Latina*, not far diſtant from Rome, in a ſepulcher where the reliques of the holy martyr S. Epima-

chus were, whose martyrdome was briefliе written by venerable Bede, and other authors of martyrologes in this manner.

The life of S. Epimachus, May, 10.

SAinct Epimachus borne in Alexandria, was apprehended for professing the faith of Christ. He remained many dayes in prison, where he indured troubles and afflictions very patiently, considering that it was God, for whose sake he suffered, and life euerlasting was the reward, for which he hoped. At the end he was condemned to be burned, and his ashes and bones were carried to Rome, and put in the sepulcher where S. Gordianus was afterward buried. For this cause the Catholique Church celebrateth iointly the martyrdome of these two Saintes on the day S. Gordianus died, which was the 10. of May in the yeare of our Lord 213. the Aforenamed Iulianus the Apostata being Emperour. Let vs beseech God, that as the bodies of these two holy Saintes, doe accompany each other in earth, and their soules in heauen doe the same: euen so by their prayers and intercession, he may be pleased to adioyne vs vnto them in the celestiall and euerlasting glory. Amen.

The liues of SS. Nereus, Archilleus and Pancratius Martyrs. May 12.

HOly Scripture, in the booke of Kinges recounteth, how the valiant captaine Iehu, tooke possession of the kingdome of Israel, and how he entred into the cittie of Iesabel, who was painted, and had dressed vp her head in prophane manner, to the end he should see her, and be enamored of her. Iehu asked what that woman was, and it was told him, it was Iesabell lately wife to king Achab. When he heard that he commanded two or three Eunuches that were with her, to throw her from the windowe vnto the ground, and so shee died.

This history is not from the purpose of these three martyrs, S. Nereus, Archileus, and Pancratius. Two of the which being Eunuches, and attending on Flauia Domitilla, niece vnto the Emperour Domitianus, cast out of the windowe Iesabel, with all her prosane Ornaments and attires, to wit: by their holy counsell and admonitions (as may be seene in their liues) ridde, and discharged her mind, of all vaine pompes and ornamentes of the world, and by their meanes brought to passe, that she extinguished all that was prosane, and onely Iesus Christ liued in her. The life of these Saintes, was translated out of Greeke into Latine by one vnnamed, who affirmeth that he hath translated it faithfully, and that it was approued by graue authors. Many Martyrologes do accord with the same translation, and frier Laurentius Surius recounteth it in this manner.

Among

AMong many other Pagans which were conuerted in Rome by the preaching of S. Peter the Apoſtle, there were two Eunuches, one of the which was called Nereus, and the other Archileus, and they were chamberlaines vnto Flauilla Domitilla neece vnto the Emperour Domitianus, & was a Chriſtian alſo. Theſe two being one day in the preſence of their lady, ſaw her ſmooth her forehead, and lay her haire in order very diligently. She adorned them with pearles and pretious ſtones, and laying her haire with thrides of gould, that they might ſeeme more amorous & gratious, ſome ſhee bound vp, others ſhe let goe looſe, and ſhe waſhed her face with an artificiall water, which made her ſeeme pleaſant and reſplendent. Then ſhe apparrelled her ſelfe with garments of purple, ſilke, and gold.

Nereus, and Archileus, ſtood marking her attentiuely, and when ſhe ſhad made an end and was ready, they ſaid vnto her: If thou, o Domitilla, wouldſt vſe that care and diligence, which thou beſtoweſt in trimming and decking thy ſelfe with intention to pleaſe Aurelianus thy ſpouſe (and ſonne vnto the conſull) in adorning thy body and beautifying it with vertue, without all doubt thou ſhouldeſt pleaſe Ieſus Chriſt, who accepting thee for his ſpouſe, thy fauour and beautie ſhould indure for euer, neither ſhould there euer want vnto thee new attires to adorne thee, in his eternall kingdome.

Domitilla anſwered: It is not euill that I adorne me to get me a marriage and to haue children, to the end my noble linage may be continued, and the memory thereof be conſerued. Neither is it contrary to vertue, that I enioy the delights which my eſtate, and youth requireth, yea, it ſeemeth the part of a baſe minded vaſſall, that may enioy the delightes of his eſtate, and enioyeth not the ſame, ſuch a one in my opinion ought to be expulſed out of the commonweale, for thereby he becommeth vnproffitable, in not procuring to marrie, and to haue children. It ſeemeth to me that aſmuch as lieth in him, he would bring the world to an end, for that he endeuoureth not to leaue behind him, poſteritie and iſſue.

Nereus anſwered: Madame you fixe your minde on the preſent delightes of the matrimoniall ſtate, and do not conſider what enſueth there after. To be married is a thing lawfull, to the end the world may be conſerued, yet all are not bound to be married. At the beginning of the world it was conuenient that al men ſhould haue wiues, to the end men might be multiplied, but now being multiplied ſo much, it is good that ſome ſhould continew in the ſtate of virginitie, ſince that the difference betweene the ſtate of marriage and virginity is aſmuch different, as is betweene thirty, and a hundred. Preſuppoſing then, that euery one is not bound to marry, and that the virginal ſtate is better then the ſtate of the married, I would haue you (Madame) to conſider, what it is

for a maide to marry,

Firſt, ſhe looſeth the name of Virgin, & aſſumeth an other which is cõtrary vnto it, to wit: not a virgin. And moreouer which ſhe will not grant vnto her father that begot her, I meane, the dominion of her body, ſhe graunteth vnto a man of her bloud, in taking him for husband; making her ſelfe his vaſſal, and is of him ſometimes perhaps vſed like a ſlaue or drudge. If ſhe light on an humerous husband, he forbiddeth his wife the conuerſation of her father and mother, he wil not haue her talke with this man, nor ſpeake with that womã, he wil not haue her to heare, ſpeake, nor talke with any. And that which ſhe ſometimes doth with a ſincere minde, he taketh in the worſer part.

Domitilla anſwered: I know my mother ſuffered many troubles, for my father was iealous of her, yet all men are not iealous, neither muſt I of neceſſity light vpon ſuch a match. To this Archileus made anſwere; All men that take wiues, before they be married and eſpouſed, make a ſhew of modeſtie, humanity, affability, loue, and other good conditions; but when they haue brought their wiues home, they are quite chãged, ſo that they ſeeme not to be the men they were before. And the ſmall regard and ſhameleſnes of ſome is ſo much, that they make drudges of the Ladies of the houſe. And if the wiues wil withſtand or gainesay them, in theſe or other their vnciuil deedes, they do not onlie reuile them, but alſo adde bad vſage, and although his ſpouſe be not iealous nor vicious of life, nor affected with any other euill quality, yet for all that, he will knowe of his wife what ſhe doth out of his company.

Vouchſafe Madame to heare yet further what I ſay. To be with child nine monethes, is to beare a heauy weight, nor can ſhee be eaſed or ridde of it in all that time. For a litle moment of delight ſhe muſt be alwaies in feare, leſt the houre of her deliuerie, ſhould be the hower of her death. To be weake and feeble, pale, euill coloured, and not to be able to goe a ſteppe on her feete without feare & paine. If the mother be too hot, or too cold, or otherwiſe diſtempered, many euils ariſe thereof, aſwell to the infãt as the mother: ſhe ſometimes looſeth her life, or her limmes, or getteth ſome long or wearieſome infirmitie, or els the infant is ſometimes borne lame, crooked, or dumbe, or with ſome other defect in his body. So Archileus held his peace.

Then Nereus began againe ſaying; Oh how happy is the ſtate of virginity, which is far from all theſe calamities. It is beloued of God, & moſt deare vnto the Angels, and doth reſemble God almighty in reſpect of the integritie thereof. The young woman that looſeth her virginitie, looſeth alſo in this reſpect this ſimilitude, ſince ſhe hath not her integrity any more. The woman that looſeth this guift by ſinne, may by penance put it away, but to recouer her former integrity, is a thing impoſſible. Any eſtate of holines whatſoeuer, may if it be loſt, be recouered by penance, only virginity being once loſt, can-

not

not by any meanes be recouered. As the queene excelleth all her damosels, so virginity is that which must excell, and surpasse all other morall vertues, and hath a great affinity with martyrdome. Faith maketh much of it, hope embraceth it, and charity ioyeth at it, and geueth it the kisse of peace. Patience, the contempt of the world, vigilancy, constancy, and wisedome, keepe her companie and goe by her side, all these vertues being flowers of paradise.

The Angels may say to the woman that looseth that guift. Tell me thou woman, wherein hath the virginall seale offended thee, that thou shouldest place in steede therof corruption, which is its deadly enemy? This pretious Iewell hath alwayes kept thee company since thou camest from thy mothers wombe. It was with thee when thou suckedst the milke of thy mother, when thou wakedst, when thou stoodst, when thou rosest from thy bed, when thou put on thy clothes, when thou diddest decke vpp thy selfe, when thou hungredst, when thou didest eate, it was alwaies with thee. It was also with thee before thou wast baptised, when thou wast a Cathecumen, when thou wast Baptised, when thou wast made the spouse of Christ in Baptisme, by these espousales no harme came vnto it, but much good. O blessed virginity which maketh a mã in earth, like to the Angells of heauen! Wherfore Domitilla, Lady and mistres, choose either to be spouse to Iesus Christ, with this title of perpetuall virginity, or els loosing it, to be subiect to a morrall man, with whome if you shall haue any delight, it wilbe momentarie, and passe quickly away, yea it shalbe accompanied with very great miseries, and disgustes, that it will seeme to you rather a paine then a pleasure.

These and other wordes said Nereus and Archileus to Domitilla, who being a prudent Damsel, mooued with such efficacious reasons, but much more by the grace of God which wrought in her, said: I wish that it had pleased God, that this celestiall doctrine had come to my eares before this time, for then I would neuer haue bene espoused: yea as when I was baptised I abandoned the adoration of Idolls, so being instructed by this holy Philosophie, I would haue eschued the desire to be maried, and to haue children. But it being Gods will, that by meanes of your wordes I was made a Christian & so gained my soule, I am in hope, that he will also by your discretion and counsel, helpe me to conserue my virginity, and deliuer me from the handes of Aurelianus, vnto whom I haue bene promised for spouse. Great was the ioy of the two Saincts, when they heard the wordes of Domitilla, and they told her, that there needed no other thinge but her consent, and for all the rest (God assisting them) it would come to good passe.

They asked leaue of her, and went to the holy Bishoppe Clement, who at that tyme ruled the Church of God, and they said vnto him: We know thy chiefe honor (O holy father) to be in Iesus Christ, and of worldly glory thou

makest

maketh smale account, also we well know that thy father hath a brother called Clement, who was the Consull. Plantilla was sister vnto him, who bought vs two being litle ones; This lady hearing the Apostle S. Peter, was conuerted & baptised, and died the same yeare that the holy Apostles SS. Peter & Paul were martyred, and left behind her one daughter, who on her fathers side is niece vnto the Emperour Domitianus. This lady whom we haue serued, and yet do serue as bondmen, was promised as Spouse to Aurelianus. Now, by meanes of some reasons which we haue heard the Apostle S. Peter speake, and which we haue repeated vnto her, she is determined to conserue her virginitie for euer. Therefore we desire thee, to goe and gaine this ladie vnto Iesus Christ. S. Clement answered: me thinkes the time aprocheth, wherein you and I must iointlie die for the loue and profession of Iesus Christ. But because he bid vs not feare them that take away our corporall life, we ought not to make account of any mortall man, but serue the immortall God. When he had said this, he and the two Saints departed, and went vnto the place where Domitilla was, who made a vowe of perpetuall virginitie in the handes of the Pope, and he consecrated her for a spouse of Iesus Christ.

The troubles & persecutions the good damsell for this cause endured of her spouse Aurelianus can not be recounted with toung, for he obteined of the Emperour, that if Domitilla would not sacrifice vnto the Gods, she should be sent into exile to an Ile called Pontia (or Pontiana) Nereus and Archileus went in her companie to attend and serue her, and to comfort her in her afflictions. They remained a while in that Ile, and in that time Aurelianus did not forget Domitilla his spouse, yea he went vnto her in the Ile, to see if her opinion was altered. But finding her firme and constant, and perceiuing that Nereus and Archileus were cause thereof, he wreakt his anger on them, causing them to be beaten cruelly. Hauing done this, he brought them into Terracina, to the end Moninius Rufus who had bene Consull, & was iudge in that place, might giue sentence on them. Moninius, seing that the holy men persewered in the faith of Iesus Christ, which had bene taught them by S. Peter, caused them to be hanged on the torture, and their sides to be burned with plates of heated Iron applied vnto them, and lastly, to be beheaded. Auspicius who was foster-father, and disciple of S. Domitilla, tooke the bodies of the Saincts, & brought them neare vnto Rome, and buried them in *via Ardeatina*, in a possession of the same Domitilla, neere vnto the place where S. Petronilla the daughter of S. Peter was buried.

The succesle of Domitilla was this: Aurelianus caused her to be led vnto Terracina, and there he would take her to wife in forcible maner. To that end he chose an especiall day, inuited his kinsfolkes, called musitions, as the vse was in the weddinges of the gentiles, and began the feast. Among others Aure-

lianus

lianus daunced, hauing Domitilla in his power fast shut within a chamber, who deuoutly praied vnto God, to deliuer and set her free from that peril. It pleased God to heare the praier of his holy Saincte, and to deliuer her by this meanes. The dauncers were in the hall of the lodging where Domitilla lay, & among others Aurelianus daunced, and when they were now all wearie, he stroue to be last of al that should leaue the daunce. Lastly, he daunced so much, that on a sodeine he fell dead on the ground, and by that meanes, Domitilla was set free from the violence, which was ready to be offered vnto her, but not from death, for Aurelianus had a brother called Lussurius, who being desirous to reueng his brothers death (for the which he put Domitilla in fault) asked leaue of Traiane, who was successor in the Empire, to make her sacrifice vnto the Gods, or els to put her vnto death.

Lussurius obteined all his desire, and went vnto Terracina, where he found Domitilla, accompanied with many other damsels, whome she had perswaded to receiue the Christian faith, & to conserue theyr virginity. Lussurius made protestations vnto them all before witnesses, that they should resolue to sacrifice vnto the Goddes, but seing his protestations to be vaine, he caused all the thinges that were of any valewe with in the house, to be caried away, and then caused he the dores to be locked, and a fire to be made round about it, to the end that Domitilla & other two virgins, which were called Theodora, & Ruffina, might be consumed with fier in that place. On the next day Cesarius a Deacon came thither, and taking away the stones, and the wood which was halfe burnt, found the bodies of the holy women lying flatte on the earth in such manner, as if they had bene in praier, so that it was apparant, that they ended their liues in praier. The fier had take away their liues, but had not touched one of the haires of their head. Their bodies were buried honorably.

The life of S. Pancratius Martyr. *May* 12.

ON the same day on which the Church celebrateth the feast of the aforenamed Saincte, it adioyneth to the the martyrdome of S. Pancratius. Whom in the time of Diocletianus, & Maximianus Emperours, came vnto Rome from a citty of Phrigia (in the which he was borne) with desire to be a Christian. He vnderstood that the Pope lay secret for feare of the persecution, wherefore he went to seeke him, and hauing found him, he remained in his company certaine dayes, & at the last he became a Christian. After he was Baptised, he offered himselfe voluntarily vnto the persecutors, who led him to Diocletianus. He seing Pancratius to be young (for he was but 14. yeare old) and beautifull, and by his wordes seeming to be wise, tooke great affection to

him: he beſought him to ſacrifice vnto the Goddes, making vnto him large offers if he would doe ſo.

S. Pancratius anſwered the Emperour, and alleaged one reaſon worthy of his notable witt, ſaying: I cannot endure (o noble Emperour) to heare thee to perſwade me to adore thoſe gods, whoſe life was ſuch, that if thy ſeruants were like vnto them, thou wouldeſt chaſtiſe them ſeuerelie. The Emperour would not let him ſpeake any more (wondring much at the wordes he heard) for he doubted if Pancratius continewed his ſpeeche, he might vſe reaſons of ſuch efficacy, that they would haue withdrawen many from the adoration of the Idols, and therefore he cauſed him to be beheaded.

The body of the Saint was honorably buried by a good woman called Octuilla. The Church celebrateth the feaſtes of the aforenamed martyrs, the day they died, which was the 12. of May. Nereus and Archileus ſuffered in the yeare of our Lord 92. in the raigne of Domitianus. And Pancratius in the yeare 286. (Baronius ſaith 303.) in the raigne of the Emperours Diocleſianus and Maximianus.

The life of S. Boniface Martyr. May. 14.

THE Prophet Zacharie ſaith, that the cauldrons in the houſe of our Lord, ſhall be as the potts before the Altare. S. Ierome expounding this place, ſaith: That in theſe cauldrons, the fleſh is ſodde, which is offered in the Temple in ſacrifice, which were blacke with the ſmoke, and had an euill ſmell, becauſe of the vſe whereto they ſerued. But in the potts were ſet noſegaies of flowers vpon the Altare. Agreable vnto this, by the cauldrons we may vnderſtand diſhoneſt people, and thoſe that are geuen to ſenſualitie: for as in theſe cauldrons the fleſh was boyled, ſo theſe in the cauldrons of their filthy appetites, boyle their fleſhly delightes. Thoſe were made blacke with the fire, and with the ſmoke, and ſmelt euill, by reaſon of the vſe they were imployed in: euen ſo, carnall people, become blacke with the fier of concupiſcence, which doth burne them, and they be made moſt vgly and ſtinking, by the vſe of that wicked vice. If they be ſcoured and made cleane, it is to couer their filth, and if they vſe any odoures or perfumes about them, it is to take away the ſmell of their filthy life.

To ſay the truth, ſuch as theſe be, diſſemble their ſinne before men, but from God they can not conceale it, in whoſe ſight there is not any thing more foule and diſpleaſant, than carnall and ſenſuall people. So that the cauldrons doe liuely manifeſt vnto vs, the lothſome ſtinke of ſenſuall delightes. The potts of roſes and flowres, doe repreſent the ſweete odoures which doe concomitate honeſt and chaſte virginitie. There is no roſe nor flower, can be ſo grateful to the ſenſe, as an honeſt and chaſte perſon, in the preſence of almighty God. This is to our purpoſe which the Prophet ſaith: That the cauldrons in the houſe of God, be as the potts vpon the altare. His meaning is, that ſometimes God bringeth vicious and carnall perſons, to be

come vertuous and chaſt liuers, which happened in this preſent Saint, who being a carnall and diſſolute man, became after by Gods grace ſo holy, and honeſt of life, that he gaue vp his life a ſacrifice for the loue of Chriſt his Lord. Of him Vriteth Ado Archbiſhoppe of Vienne in this manner.

SAint Boniface was a Cittizen of Rome, and had vnder his charge the goodes and poſſeſſions of a rich ladie called Aglae. The conuerſation they two had together, was the occaſion that they offended God in ſinning carnally: & though they remained ſome ſpace of time in that ſinne, yet all good motions were not quite extinguiſhed, for Boniface was a great giuer of almes, & very charitable toward the poore, which was the cauſe that God afterward inſpired him to acknowledge his ſinne. Alſo Aglae being a woman of great account, and hauing many kinſfolkes, loſt thereby her good name and reputation, and was ſpoken of in euery mans mouth, ſo that their ſinne was not ſo pleaſing to them as it had bene before, for that it was abated with the curbe of publicke ſhame. Alſo, it was a helpe that they were both Chriſtians, vnto this adioyning the conſideration, how they had loſt the fauour of almighty God, the companie of Angels, and were condemned vnto hell, according to the preſent iuſtice of God, where they looked to be tormented eternally with the diuels.

The commemoration and conſideration hereof, I ſay, and theſe motiues, induced both of them by mutuall conſent, to determine to abandon their ſinfull eſtate, and to labour to obteine pardon of God for their former offences. They perceiued themſelues miſerable, & vnworthy to appeare before the heauenly maieſty, by reaſon of their greeuous offence, except they found ſome meanes to gaine his grace. Wherefore vnderſtãding that the perſecution which Diocletianus, and Maximianus had raiſed, was very rigorous in Aſia the leſſe, in the prouince of Ciciliã, and that many Chriſtians were there martyred, they agreed together that S. Boniface ſhould go thither, and endeuour to get the body of ſome martyr, to the end they might obteine pardon of their ſinnes by his interceſſion.

S. Boniface went on the iourney and came to Tharſus, a principall citty of that Prouince, and bad them that were in his company to prouide a lodging, for he himſelfe would goe to ſee that which he ſo much deſired, which was: the place where the Chriſtians were martyred. When he came thither, hee ſaw one hanged by the feete, vnder whoſe head was a great fire which burned bright. There was an other tied both by the handes and feete, and pulled vnto foure poſtes of wood in horrible torment. An other was torne with hookes of yron, and another cut in pieces by the middle. Another had his handes and feete cut of, & another was laid ouerthwart a poſt, which held him aloft frõ the ground in greeuous paine: he ſaw in briefe the moſt cruell torments, the afflicted Chri-

ſtians indured. He therfore hauing a great deſire to ſuffer the like for the loue of Ieſus, cried out with a loud voice: *Great is the God of the Chriſtians. He truly deſerueth that ſuch torments and martyrdomes, be indured for him. Bleſſed and happie are they which ſuffer them for his ſake.* Hauing ſaid this, he ranne with great deuotion vnto the place where the martyrs were, and kiſſed their woundes, and wiped the ſweat from their faces, he anointed his eyes with their bloud which they ſhed, and ſaid with a feruent voice: *Fight manfully (o bleſſed martyrs) and ouercome the diuell, for the torment ſhall paſſe away, but the repoſe and glorie ſhall laſt for euer. The time ſhall come, when you ſhall ſee them that now torment you, tormented in hell for this their cruelty.*

Theſe thinges came to the knowledge of the Iudge Simplitius, by whoſe commandement theſe cruelties were inflicted vpon them. He cauſed S. Boniface to be taken and brought before him, and then ſaid vnto him; Who art thou? S. Boniface ſaid: I am a Chriſtian. This is inough ſaid the Iudge, and forthwith cauſed him to be ſtripped naked, then to be hanged by the harmes, and all his body to be torne with hookes of Iron, vntill his very bones were ſeene. Then he put ſharpe needles betweene the nailes and fleſh of his fingers, yet notwithſtanding, the holy martyr lifted vp his eies vnto heauen, and ſupported the torments very cheerefully. Then the iudge cauſed him to be laid flatte on the earth, & with certaine inſtruments making him hold his mouth open, powred in melted lead. Neither did this content him, but he filled alſo a cauldron of pitch, and when it boyled very faſt, he made the martyr to put his head into it, which torment by Gods aſſiſtance did him no harme at all, ſo that the iudge in a rage cauſed his head to be cut off.

When S. Boniface died, there happened a great earthquake in all the citty, and euery one ſaid: that it was for the crueltie vſed againſt the ſtranger which was a Chriſtian. This earthquake cauſed many Pagans to be conuerted, & the Chriſtians which were daunted to ſee the great cruelty, tooke hart, and were animated to die for Ieſus Chriſt. They which came from Rome with S. Boniface ſought him, and when they found him not, they ſaid: this man hath mette with an other Aglae, and he is ſporting with her, or ells he is faſt in ſome tauerne, at the wine. Theſe men mette with ſome of the officers, & asked them if they had not ſeene a ſtranger that came from Rome, corpulent, curle-haired, and apparrelled in ſcarlet. They anſwered: This man whom you ſeeke, is this day beheaded, for that he confeſſed he was a Chriſtian. No no there is no ſuch matter, replied the companions of S. Boniface, he whom we ſeeke, was far of from being a martyr, for he was an adulterer, & a great drinker of wine. Come ſaid the officers, and we will ſhew you his body.

So they brought them to the place where his body lay, and his companions when they ſaw him, wondred out of meaſure. Then they beſought the officers to

to giue them the body, & they were contented for 500. pieces of money, which were disbursed forthwith. They imbalmed it with pretious ointmentes, and wrapped it in costly clothes, which they had brought to enwrappe the bodies of some other Martyrs, and carried it vnto Rome, rendring glory to God, that worketh such wonders. An Angell appeared vnto Aglae, who told vnto her all that which had happened vnto Boniface. She went to meete that holy body with great deuotion, and caused a Church to be builded neere to Rome, in his honor, and buried him therein very honorably. This being done, she forsooke the world, and al the pompe thereof, and distributed her goodes among Churches, Monasteries, and needy people. She gaue liberty vnto her bondmen, and tooke the habite of a religious woman, and such was her holy and vertuous life, that God wrought many miracles by her meanes.

She liued afterward thirteene yeares, and after her death, was buried by the body of S. Boniface, whose feast the Church celebrateth on the day of his Martyrdome, which was one the fourteenth of May, about the yeare of our Lord 288. In the raigne of the Emperor Diocletianus (Baronius saith 305. vnder Constantius and Galerius) Vsuardus putteth the feast of S. Boniface, on the sixth of Iune, which was the day his body was brought vnto Rome.

The life of S. Vbaldus Bishop of Eugubium in Italie, May 16. Taken forth of Surius tom. 7.

BLessed Vbaldus natiue of Eugubium, was noble by blood, but yet more noble by integrity of life. He being but a childe, lost his father, and after by his godfather Vbaldus (whose name he had taken) was committed to a religious man, the Prior of the Church of S. Marian and S. Iames martyrs, to be instructed in ecclesiasticall discipline, where applying himselfe to the studie of learning, he learned the holy Scriptures. But growing vp to riper yeares, & to more mature iudgment, seing the brethren of that place to liue litle conformable to their rule & institutions, he went to the Church of S. Secundus, where for a while he liued very piously: where Ioannes Gramaticus (of blessed memory) Bishop of the citty of Eugubium, seeing the well ordered & religious conuersatiō of the youth, endeuored to cal him to his owne Church, so that of his fatherly beneuolence, he often detained him with himselfe. Who when he had passed the yeares of his youth, the grauity of his behauiour did so maruelously recommend him vnto all, that he was made Prior of the Church of S. Marian & S. Iames aforenamed, euery one geuing his voice in his fauor. Which office, although of it selfe it was very honorable, yet the maners of the clergy of that place were somwhat corrupted. He was there hyred for a year-

lie pention to ringe the belles at such houres as the diuine office was to be said in the meane while the cleargie remained in their owne houses, giuing themselues to making good cheere, and to long sleeping, so that the obseruation of ecclesiasticall worship, seemed almost to consist in the ringing of the Bells. In the cloistre, accesse was free for all, as well for women, as for men, nor were the gates any time shut. Wherfore first, of all those cleargy men (assisted by diuine helpe) he adioyned three vnto him, whom hauing sweetly and gently admonished, he brought them to that passe, that they were willing to liue with him according to the prescription of their rule, and did firmely adhere vnto him. After this, he went to the Monastery of our B. Lady of Portuensis, where the rule of Apostolicall institution was decently obserued, there subiecting himselfe for the space of three monthes, to the discipline of those brethren, to the ende that being made a disciple of truth, he might teache others afterwarden without error. For departing from thence, he caried the rule with him, and proposing the same vnto the brethren, he obtained (God fauoring him) that when he commanded it to be obserued of all, from that very time, all so behaued themselues as the same enioyned, and they conformed themselues vnto him religiouslie.

Then fell there out a thing lamentable, which was, that the greatest part of the cittie of Eugubium was burnt, and by the fearefull iudgment of almighty God, the Abbie also of the blessed man vtterly perished, with the griefe whereof not being a little oppressed, he went to Peeter Ciriminensis, Prior of the hermitage of Auellana, whose sanctity of life and fame, was at that time spread in euery place: to whom he declared, that he would forsake the office of priorship, and change his place. But he mildly reprehending him, taught him, that the godly were to be tried by tentations like gould in the fornace, and that he should be guilty of a great fault, if he should abandon his brethren committed to his care, in so sad and afflicted estate. Whereupon the man of God Vbaldus, beleeued the wordes of so great a personage, and not without great alacrity of minde making speedie returne, assisted with diuine helpe, both began to build againe the church that was burnt, as also, neighbours inciting, wonderfullie to repaire the damage of the goodes that were lost, and that to far foorth, that that fire brought no detriment, but rather great emolument, and encrease of pietie and religion. At that time Perusinus Bishop (of blessed memorie) departed this life, in whose place Vbaldus being elected, he betaking him selfe to flight, lay hid for a while in an hermitage, vntill another was ordained. He was also elected Bishop of another cittie, but going a foote to Rome to Pope Honorius, taking foure other priestes with him, he brought to passe by great instance (both made by him selfe, and by some Cardinalls also which were his friendes) that he was discharged from that function.

Being

Being therfore by diuine ordinance reſerued for his owne cittizens, he returned to Eugubium whereof Stephen the Biſhop dying, and the cleargie of that place not agreeing amongſt them ſelues touching the election of their prelat, the ſeruant of God Vbaldus, with certaine others went to Rome, that they might chooſe ſome one of the Church of Rome, whome the Biſhop of Rome might conſecrate for their prelat. But the Biſhop being diuinlie incited therto, named Vbaldus for their Biſhop, commanding that they alſo ſhould choſe him. Nether yet did honor alter in him, the laudable maners of his former life, but with the encreaſe of dignitie, all virtu alſo did encreaſe. His liuing was verie temperat, and voide of all vaine glory: for albeit he eate very ſparingly of all kinde of meate, that he might auoid vaine glory (which lyeth in waite to entrap thoſe that are abſtinent) he moſt commonly vſed drie bread, that ſo he might refreſh his body, and yet might not be caught with the delightes of vnlawfull meates. His bed was ſet forth with a little ſtraw, a little boulſter, and with a meane and ſory couerlet. But prayers were ſo frequent with him, that all times, and all places were oratories vnto him. He liued vntill the dayes of Alexander the fourth in his biſhoprieke, endued with ſo great patience and ſanctitie of life, that iniuries being done vnto him euen of thoſe that were moſt familiar with him, he bore them pleaſingly; For once being ſhut forth by his owne dore-keeper, and ſmitten on the forehead with the dore, he bruſed the head of that iniurie by voluntary obliuion.

Vpon a time the wall of the citty of Eugubium was to be repaired, cloſe to the vineard of the bleſſed man, where ſome of the maſons did ſomewhat, that ſeemed to be to the detriment of the Biſhops vineard. He therfore forbad that they ſhould proceed no further in that iniurious worke. But he who was the ouerſeer of the worke, ſlighty ſetting by his defence, and moreouer wickedly thruſting him away, threw him downe in the wet morter, where with he being all defiled, returned home with a moſt quiet minde, as if he had ſuffered nothing at all. The holy man likewiſe ſuſtained many afflictions, and greeuous ſickneſſes. Twice alſo he broke his legge, and once his arme. Alſo out of his fleſh (but eſpecially forth of a terrible ſore of his ſide) intollerable corruption or matter flowed forth: yet would he not that that ſhould be any impediment vnto him, the leſſe to diſcharge the dutie of a Biſhop. Death approachinge nere at hand, his body being vtterly deſtitute of forces, hauing receiued the Sacraments of the Church, and praying and ſinging, he rendred vp his ſpirit to our Lord, the 17. day of Iune; and was brought into the houſe of the bleſſed martyrs Marian and Iames. But his buriall was deferred for certaine dayes, and that as well becauſe of the healing of the ſicke who came thither, as becauſe of the deuotion of many. After which, his body (which yelded forth a moſt ſweet odor) was of certaine moſt honorably interred, in his canonrie,

neere to the walles of the citty, where euen to this present, it remaineth altogether incorrupted, and also shining with infinit miracles.

The life of S. Potentiana, or Pudentiana Virgin. May 16.

SAint Luke the Euangelist recounteth in his Gospell; That the vnfortunate riche man (who for that he was couetous was condemned) being in tormentes, lifted vp his eyes, & saw Lazarus in Abrahams bosome. Great is the misterie which is heere cõteyned, in that the Euãgelist dothe not saye that he looked vpon others, but vpon Lazarus, though in that place there were many others on whom he might haue looked, as Adam the first man & Eua his wife, Abel the iust, Noah that great Patriarch restorer of the world. There was also Moyses the law giuer, Dauid that famous king, Isaias, Ieremias and the rest of the Prophetes. The great S. Iohn Baptist was also there, most worthy to be seene aboue the rest.

It wanted not a misterie then, that the rich man looked, and beheld no others but only Lazarus, lame, and full of vlcers. This therefore we may coniecture to haue bene the misterie: that in hell it commeth to their mind, although to late, what euery one of them which is there ought to haue done. And for that to the rich man (to haue bene deliuered from hell & to haue attained the celestiall ioyes) the particuler and proper meane was, to haue respected the poore, and to haue giuen almose, since this is the proper talent which he hath in trust, to giue it withall, and of which God will aske and demaunde a straight accoũt. For this although too late, and without any benefit, the rich man being in hel, looked vpon Lazarus the poore man, and vpon none but him. The vertuous virgin S. Potentiana vnderstood this well, and how that it was necessary for her, if she would aspire to heauen, to giue almes. Wherefore she spent the most of her time in this holie exercise. Venerable Vsuardus, and other authors of Martyrologes, write her life in this manner.

SAint Potentiana was borne in Rome, & was daughter vnto Pudens, wherfore some haue called her Pudentiana. Her father was disciple vnto S. Paule, and was very rich, & of noble linage: and her mother was called Sabinlena. She had a sister which was S. Praxede. This holy Saint from her childhood (by the councell of her parents) exercised her selfe in workes of pietie. Her parents after their death, left great possessions, to her and her sister, part of which they sold, and distributed vnto the poore. The exercise of these two sisters was, praiers and fasting. By her meanes al their houshold seruãts which were in nomber. 96. were Baptised by Pius the Pope.

For that Antonius, se who was at that time Emperor, had made a law, that the Christians should not haue tẽples, for the publiqu exercise of their Religion & seruice of God, the Pope therefore came vnto the house of S. Potentiana

and there said Masse, many Christians comming thither secrerly to heare it, & to receiue the blessed Sacrament.

This holy Saincte gaue good and curteous entertainement vnto the Pope, and bestowedd on him thinges necessary for his liuing. Being busied in these holy exercises, she chaunged this temporall life, for one that was eternall. Her body was buried in her fathers sepulcher, in the Church-yard of Priscilla, in the Via Salaria, on the 19. day of May, in the yeare of our Lord 168. the aforenamed Antonius Pius being Emperour. It is said that the body of this holy Saincte, is at this time in the cittie of Parma.

The life of S. Vrbane Pope and Martyr. May. 25.

IN that renowned supper (which the Prophet Daniel reconnteth) king Balthasar made vnto his fauourites, Courtiers, and seruantes, being serued in his vessells of gold and siluer, which his father Nabuchodonosor had brought from the Temple of Ierusalem vnto Babylon, he, his Wiues, and the rest that were at the banquet, drinking in them, God was wroth with him for his great pride, and there appeared a hand, which writ on the Walle (although in Ciphers) that he should shortlie die.

Hereof it commeth that Pope Vrbane made a decree: That the thinges offered by the faithfull vnto the Temple, should not be put afterwardes to any prosane vse, lest God should chastise them that did so, as he did Balthasar for prophaning the vessels of the Temple. The life of this holy Pope collected by Damasus, and other authors which wrote of Popes, is in this manner.

SAint Vrbane was borne in Rome, and was sonne to Pontianus. He succeeded Callistus in the Popedome, and was a man of most holy life. His conuersation was very pleasing, and his life exemplar, so that by his preaching, infinite people were conuerted vnto the faith, aswel in Rome, as also in other places. Among other, one was Valerianus a principall man, and husband to S. Cecilie, with Tiburtius his brother, both which were most holy martyrs. In whose honor, S. Vrbane consecrated the house of S. Cecilie, and made it a Church. This Pope wrote an epistle of profitable and wholesome doctrine, out of the which are taken some decrees. In the time of this Pope the custome of the primitiue Church endured still, which was: for the Christians to liue in common. And to remedy their necessities, they sold the possessions which others had left vnto the Churches. But because experience did show, that it was not conuenient to haue the said possessions sould; Pope Vrbane ordeined, that thereafter they should not be sold, but of the fruites, and with the reuenewes thereof, the Priestes and ministers of the Church should be susteined.

S. Vrbane was the firſt Pope, that vſed the chalice and paten of ſilver, in the celebration of the Maſſe, impoſing great penalties on them who vſed them or tooke them (or any other veſſels offered by the Chriſtians to any pious vſe) with intent to imploy them in any prophane vſe, or manner. He commanded them alſo to auoide the company of one excommunicated by a Biſhoppe, although vniuſtly. He alſo decreed, that Confirmation ſhould be taken after Baptiſme, by the handes of a Biſhoppe. He was Pope eight yeeres 11. monethes and 11. daies (Baronius ſaith. 6. yeeres. 7. monethes and 4. daies) in which he gaue holy orders fiue times in the moneth of December, and ordered. 9. Prieſtes. 5. deacons, and 9. Biſhops. He was martyred in the time of Alexander Seuerus ſonne vnto Mammea, who although he did nor perſecute the Chriſtians (but rather was deuout vnto Ieſus Chriſt) and kept his Image among his Idols, yet by the vſe of the fore-paſſed perſecutions it fel out, that Pope Vrbane came to be a martyr. His body was buried in the Churchyard of Pretextatus in the *Via Appia*. His death was on the day that the Church celebrateth his feaſt, which was the 25. of May, in the yeare of our Lord 233. as Onuphrius ſaith (Baronius ſaith 233.)

The life of S. Eleutherius Pope and Martyr. May 26.

ON a time there came vnto our Sauiour certaine malicious perſons, of thoſe which watched to find in him ſomething whereof they might accuſe and reprooue him, and when they found not any thing, they ſought amõg his diſciples, who ſeeing that they did ſometime eate without waſhing their handes, they thought it to be a very greate fault, for that it was a cuſtome of the Ieweſ to waſh their handes oftentimes, and eſpecially, when they went to eate. Wherefore concerning this, they determined, to talke with our Sauiour perhappes thinking if he ſhould approoue this in his diſciples, that then they might haue occaſion to complaine and to accuſe, not the diſciples, but the maiſter himſelfe, as a tranſgreſſor of the old and ancient law.

Well, hauing found this ſmale matter to ground vpon, they ſaid vnto our Sauiour: Why doe thy diſciples contrary to the ordinances and cuſtomes of the ancient law, in not waſhing their handes when they eate? They do this perhappes, becauſe they know not the ancient cuſtomes, or els if they know them, they do contrary, and deſpiſe them. Ieſus who vnderſtood very well their malice, anſwered vnto them and ſaid: for what cauſe do you contrary to the commaundement of God, being cruell againſt your fathers? making them to die of famine, and giuing your goods away to others, which your Elders ſay is lawful? Which thing is falſehood and deceipt, and againſt that which God and nature it ſelfe ſpeaketh and teacheth.

Laſtly Chriſt ſaid: it was a ſmall matter whether the handes were waſhed or no to any meate, and of this he yeelded this reaſon, ſaying; That which entreth into the mouth, defileth

not the soule, but that which cometh out: from the mouth cometh euill wordes, which giue signes of wicked thoughtes bred in the heart, as dishonesty, reuenge, couetousnes, and such like. That which entreth into the mouth goeth into the stomake, who deuiding that which is necessary for the sustenance of the life, sendeth the rest as superfluous out of the body.

The holy Bishoppe Eleutherius considering this sentence of Christ Iesus, which saieth: That which entreth in by the mouth, doth not defile the soule, he made a decree, in which he declared it to be lawfull to eate of euery kinde of meate. In such sorte, that it is not forbidden vnto a Christian by lawe, that he neuer eate some kind of meate, as the Iewes were forbidden: which God did, to auert from them certaine vices, represented and signified in those thinges. God commaunded them not to eate the flesh of porke, which is a beast which signifieth Luxury, and hereby he commaunded them to be chaste, for they might consider thereby and say, If God commaunded that he which eateth of this beast, which signifieth Luxury, should be chastised rigorously, what a great chastisement doth he deserue, which shall commit such a sinne actually.

The Hebrewes were an obstinate, and stubborne people, and therefore God vsed them vigorously, but he did not so with the Christians, because he forbad them that they should not commit the sinne, and gaue them licence and libertie, to eate of the beast which is signified. So that vnto a Christian, there is not any meate forbidden by the law, if it be in it selfe good to eate, and not contrary vnto health: Because to take poison or any other thing notably hurtfull vnto health, is not lawfull, but rather it is a mortall and deadly sinne.

It is sinne also to eate thinges lawfull (and that doe not damage vnto health) at all times and daies, without making any difference of one day or another. Because in all the Lent, vpon fridayes and saterdayes, and some other dayes in the yeare, the Church forbiddeth and prohibiteth for good respects the eating of flesh (and certaine other meates, as eggs, cheese, and all kind of white-meates) which thinges are not forbidden, because they are euill in them selues, but the holy Church willeth, that for diuers other holy respects, Christians keepe abstinence on some apointed daies, in chastising their owne flesh, by abstaining from certaine meates, yet not condemning them.

I say then, that the mind of S. Eleutherius neuer was, nor he desired not to take away the vse of fasting and vigils, in saying: that all meates were lawfull vnto Christians to be eaten. For he knew very well, that the fast (of the Lent especially) had beene brought in by our Sauiour, and obserued by his holy Apostles, and reduced vnto the order it is now kept, from the time of the most holy Pope Telesphorus. Therfore in this, Pope Eleutherius intended only to say: That a Christian was not forbidden by his law, to abstaine from any kind of meat for euer, as many sortes of meates were forbidden vnto the Hebrewes in the old law. The life of this holy Pope written by Damasus, and other authors, was in this manner.

BY the death of Pope Soter, Eleutherius borne in Nicopolis a citty of Greece (who was a deacon and disciple vnto Pope Anicetus) was placed in S. Peters chaire. His father was called Abondius. At that time Commodus Anto-

nius ſonne to Marcus Aurelius was Emperour, and the Chriſtian Church was then in peace, for which cauſe our holy Religion increaſed euery day in great number of faithfull, aſwell in Rome as in the other cities and Prouinces. Among many that were conuerted, the moſt principall was Lucius king of England, which at that time was called Britanie, and was after called Anglia, of certaine people called Angels which conquered it, and laſtly, by corruption of the word, it is called England.

King Lucius being moued with the zeale of our holy Religion, ſent ambaſſadors vnto Pope Eleutherius, requeſting him, to vouchſafe to receaue him & all his court, into the lappe of the holy Church. The Pope glad of this good newes, diſpatched forthwith two holy men, the one Fugatius, and the other Damianus. Who being arriued in England, baptiſed the king and all his court, and afterwardes all the people of that kingdome, pulling downe their Idols, and forbidding to doe ſacrifice to them any more. In ſuch ſort, that England was the firſt Prouince of the worlde, that receaued the faith of Chriſt by publicke decree, with all the nations that were in that kingdome. This was in the yeare of our Lord 180. (Baronius ſaith: 183.) But thoſe that were called Apgli, hauing conquered that kingdome, cauſed that people to returne vnto Idolatry, which laſted vntill the time of S. Gregory, by whoſe meanes they were conuerted againe.

We haue no cauſe to muſe much at theſe mutations, hauing ſeene what befell in that realme in the time of king Philippe of Spaine, the ſecond of that name. For that kingdome being wrapped in many errors & hereſies, & Mary the daughter of the right Catholike Princeſſe Catharine, wife vnto king Henrie being queene thereof, and taking to husband king Philippe, all the ile renounced their errors, and the people thereof returned vnto the obedience of the Church of Rome. For which in Spaine were made greate triumphes and ioye, ſuch as neuer were before in that kingdome. But alas the true faith laſted but a while in that Iland, becauſe queene Mary dying without iſſue, king Philippe left that realme vnto Elizabeth, daughter of king Henry, and in her time the people of that kingdome returned to their former errors. Whereby it appeareth, that this nation doth lightlie leaue their faith, and readilie alſo receaue it againe. But let vs returne vnto our Pope.

I ſay, that he hauing made the aforenamed decree about the meates, and hauing giuen holy orders three times in the moneth of December, & at them ordered. 12. Preiſtes. 8. Deacons, and 15. Biſhops, and hauing gouerned the Church. 15. yeares three monethes, and two dayes (Baronius ſaieth: fifteene yeares, and twentie three dayes) receaued the crowne of martyrdome, on the ſame day that the Church celebrateth his feaſte, which is on the twentie ſixt of May, about the yeare of our Lord 195. (Baronius ſaith. 194.) In the time of

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the Emperour Commodus. His body was buried with many other Popes in the Vatican.

The life of S. Iohn Pope and Martyr. May. 27.

WE reade in the second booke of Paralipomenon, how that the good king Ezechias, among many his pious workes, caused the temple of Ierusalem to be cleansed, for when he began to raigne, he found it filled with dust, myer, and other filthines. The same did Pope Iohn the first of that name; For he finding many Churches full of vncleanes (for that the perfidious Arians were possessed of them, which kept them correspondent to their doctrine) he vsed all diligence that such like filthines should be thrust out of Italy, and out of many other partes of Christendome, taking away the Churches from the Arians, and restoring them vnto the Catholiques.

This his diligence so much pleased God, that he merited to obtaine that which many haue desired, and not obtained, to wit, the Crowne of holy Martyrdome. The life of this holy Pope hath bene taken out of the Romaine Pontificall, and out of other good authours, in this manner.

BY the death of Hormisda the Pope, there was elected in his place Pope Iohn the first of that name, who was borne in Toscany, and was sonne vnto Constantius. There was in this holy Pope all the good parts & qualities which are required in a good Prelate. In the beginning of his Popedome, he had a great care to augment the seruice of God, and caused many faire buildinges to be made for that end: he made a Temple and Churchyard in the *Via Ardeatina*, in the honor of the holy Martyrs Nereus and Archileus. An other he made in the honor of SS. Fælix and Adauctus martyrs also: and an other in the honor of S. Priscilla the virgin. He adorned the altar of S. Peter with much gold and Iewels of great Price. In the time of this Pope, raigned in Constantinople the Catholique Emperour Iustinus, who by the perswasion of the Pope (who desired to reduce all the Orientall Empire vnto the vnion of the faith, and to extirpate the errours that kept it in diuision) made a law and publicke edicte, by which he commaunded, to shut vp all the Churches of the Arians, and to banishe all the hereticks out of his Empire, and the same did the Pope in Italy.

At that time Theodoricus king of the Ostrogothi, who had chased and driuen Odoacer king of Heruli out of Italy (which he had vsurped) was Lord of the greatest part thereof. Theodoricus kept his royall seate in Rauenna, and was an Arian, and vnderstanding what Iustinus had decreed in the Empire, & what the Pope had done in Italy, was greately offended, and began not only to threaten the Pope, but the Emperour also, because they had taken away the

Churches from the Arians. At that time Theodoricus was very potent and mighty, wherefore Pope Iohn was enforced to repaire vnto the Emperour, to take order how to resist him, and to be deliuered from his rage and furie. He tooke his iorney towardes Constantinople, and led with him Theodorus and Agapetus men of the Consular dignitie, and an other Agapetus who was a Patricius, or Senator also.

It is said, that when the holy Pope was come vnto Corinth, a gentleman sent vnto him a horse whereon his wife vsed often to ride, and when the horse was sent backe, he would neuer abide that the woman should come on his backe, so that it seemed, that beaste which had carried the greatest man of dignity and authoritie in the world, disdained to be checked, and ruled by a woman. The gentleman marking it, and holding it for a very strange thing (as it was indeed) sent the horse to be giuen vnto the Pope. When the Emperour vnderstood that the Pope came to speake with him, he went to meete him in great maiestie, and with a noble and great companie, for that it was said, there had neuer bene Pope of Rome in Constãtinople before. When the Emperour came neere vnto the Pope, he dismounted from his horse, and with great humilitie and reuerence, kneeled at his feete, and honoured him as the vicar of Christ. When the Pope was readie to enter the gate of the cittie, he restored sight to a blind man, by laying his handes on his eyes.

The next day he propounded the cause of his coming in the imperial counsell, and it was decreed: that such prouision should be made in the affaires, that they should not come to open enmity with Theodoricus, being so mightie and strong. The Emperour wrote diuers letters, and diuers other things he did in the behalfe of the Pope. It can not easily be expressed how kindly, and curteously the Pope and the Senators which were in his company were entertained. When the Pope should depart from Constantinople to returne into Italy, the Emperour gaue him a font of gold of twenty pound waight. And also a chalice of gold of fiue pound waight, which was decked with pearles and pretious stones. And then as he desired, he was crowned by the Popes owne hand before he departed, in such sort, that Iustinus was the first Emperour that was crowned by the Popes hand of Rome.

Pope Iohn beeng returned into Italy, and remaining in Rome, had sent the Emperours letters vnto Theodoricus. He thought that those things which he did in taking away the Churches from the Arians went not well forward, except he vtterly dispossessed them of all, and left them not one. Wherefore he wrote a letter vnto the Bishoppes of Italy, in the which he commaunded them, That if they found in their iurisdiction, any Church in the handes of the Arians, they should take it away, and consecrate it after the Catholique manner. Vnto this commandement he added this, that whilest he was in Constantinople,

tinople, he had done the like in the Churches which had bene left in the handes of the heretickes.

These thinges displeased Theodoricus who tooke it greuously, yet dissembled he the matter, asmuch as he could, and made shew, that the doings of the Pope pleased him well, and would haue him come to visite him. When Pope Iohn vnderstood the mind of Theodoricus, he suspecting no deceipt, went in person to see him in Rauéna, imagining that his voyage would be for the good of the vniuersall Church. He was scarcely entred into Rauenna, but Theodoricus staied him as a prisoner, and restrained him of his liberty. Although he put him not publikely to death, because of the Emperour Iustinus (vnto whom he was assured his death would be very displeasant) yet vsed he him so cruellie, and such was the hardnes, and stinke of the prison where he put him, that he died within a few daies.

When Theodoricus vnderstood that the Pope was dead, he caused two noble gentlemen of Rome, whom he kept prisoners in Pauia, viz: Boetius, and Simachus, to be beheaded, only for that they were affected and well willers to the Pope, and to the Emperour Iustinus. After these, this king began to vse other cruelties, but God staied his fury by shortning his daies. Procopius (an author of that time) recounteth, and Blondus, and Sabellicus say the same; How that Theodoricus supping one night, two or three daies before his death, there was serued vnto the table the head of a fish, and he thought in his mind, it was the head of Simmachus, whom he had beheaded in Pauia. He opened and discouered this his imagination to them that were present: moreouer, he said that the head looked on him and bit the lippe, as though it threatned him. This imagination was so imprinted in the mind of Theodoricus, that two or three daies after he died in desperation. And so he died not only in respect of his body, but his soule also was condemned to the fire of hell, eternally to be tormented.

S. Gregory rehearseth, that a holy Hermite which dwelt in a desert of the Island Lapara, vpon the same day that Theodoricus died, said: that Pope Iohn and Simachus, whom he had put to death, led his soule as prisoner, and cast it into a golfe of fire which is in that Island, God vsing them for his officers, from whom he had taken their life by iniustice. So this holy Pope died, in the a-forenamed manner, and the Catholique Church holdeth him in the number of the holy martyrs, and celebrateth his feast on the 27. day of May. He was Pope. 2. yeares. 9. monethes, and 17. daies, and he died in the yeare of our Lord 526. in the time of the aboue named Emperour Iustinus. This Pope gaue holy orders in Rome before he went vnto Constantinople, and made. 15. Bishops. His body was carried from Rauenna vnto Rome, & was buried in the Church of S. Peter.

He

He wrote a letter vnto Bishoppe Zacharias (out of which is taken a decree) in which he commaundeth subiects not to be so hardy, as to reproone their Bishope or curate. I said before, that he wrot an other letter vnto the Bishoppes of Italy, exhorting them to beware of the poison of the Arian sect, and that they should persecute such heretikes, and take from them their Churches, and not to feare the menaces of the King. He also decreed, that a Bishoppe put out of his Sea, should not be bound to appeare in Iudgment, or answer his aduersary, before he was placed againe in his dignitie. Of this Pope writeth S. Gregory in the 3. booke of his dialogues, chap. 2. and 4. booke 30. chap.

The life of S. Felix Pope and Martyr. May. 30.

THe Apostle S. Paule writing vnto the Romaines, admonisheth them: to seeke to preser one another in honour. Sometimes there be men founde in the worlde, who thinke there is no other honour, but that which they take from their neighbour, wherefore they dispise him, and make no reconing of him, but vse alwaies proud behauiour to them, with whom they conuerse. Which is a signe, that such as these, be of base and vile condition, or ells that they haue little wit. The more noble and vertuous a person is, so much the more seeketh he to be curteous, and to honour euery one. And because S. Paule desired that all Christians should be of a noble disposition, he biddeth euery one preser his companion in honour. As if he would say, that euery one should endeuour to aduance his companion, in the honouring of his neighbour, for in so doing he should obteine honour himselfe.

This was considered by S. Felix Pope of Rome, the first of that name, of whom there is no notable thing spoken that he decreed, in the time of his Pope-dome, but that euery yeare the feast of the holy martyrs should be celebrated, on the day of their death: and that the holie sacrifice of the Masse should not be celebrated, but vpon an Altar builded ouer the reliks of Martyrs, and all this he did to honour them the more. Of which honour, a great part redoseth vnto himselfe, for that he ending his life by Martyrdome, part of the honour which is done vnto the holy Martyrs, befell vnto him as vnto a Martyr. His life was written by Damasus, and other authors, that wrote the liues of Popes, in this manner.

SAint Felix was borne in Rome, and was sonne vnto Constantius. In the time of his Pope-dome the Church was in some repose, for that Aurelianus was Emperour, who in the beginning of his Empire, had other busines & imployments, as warre with the Gothes & the queene Zenobia, so that he had no time to persecute the Christians. But afterwardes hauing obteined victories of his enemies, and hauing discomfited that valiant queene, and led her prisoner vnto Rome in triumphe, he raised the nineth persecution against the holy

Church,

Church, in the which the holy Pope Felix was martired, after he had bene Pope. 4. yeares. 3. monethes and 15. dayes (Baronius saieth 2. yeares. 5. monthes wanting one day.)

He gaue orders twise in the moneth of December, and made. 9. Prieſtes. 5. deacons, and 5. Biſhops. His death was on the day, that the Church celebrateth it, which was on the 30. of May, in the yeare of our Lord. 275. in the perſecution of the afore-named Aurelianus. His body was buried in his owne Churchyard in the *Via Aurelia*, two miles from Rome, where he had conſecrated a Church.

The life of S. Petronilla Virgin. May. 31.

OVR Sauiour ſaieth; The good Tree bringeth forth good fruite. *S. Peter the Apoſtle was a very good tree, and ſuch conſequently muſt be the fruite; The fruite was S. Petronilla his daughter. He was a great Saint, and ſo was thee alſo, as is ſeene in her life, which was written by Marcellus diſciple of S. Peter, and it is alſo recounted in the life of the holy martyrs, Nereus and Archileus, in this manner.*

BY the wordes in the goſpell it is moſt cleare, that S. Peter had a wife, in that the text ſaieth: he had a mother in law, who was cured of a feuer by our Sauiour, as is very manifeſt. The Apoſtle had alſo a daughter borne in lawfull matrimony called Petronilla, who being in Rome, was ſicke of an incurable infirmitie of the palſey, and kept her bed continually. It happened on a day, that ſome of the diſciples of S. Peter were with him in his houſe at meate, among whom was Marcellus that wrote this ſtorie, & was an eye witnes thereof. There was alſo an other diſciple called Titus, who ſaid to S. Peter: How cōmeth it to paſſe, that thou healing ſo many ſicke folkes, euen with thy ſhaddow, yet haſt thou Petronilla thy daughter ſicke of the palſey, and doeſt not heale her? The Apoſtle anſwered: know thou, that it is good for her ſhe is ſicke. And to the end the truth hereof may be apparantly ſeene, and that there is health for her in Gods hand (aſwell as for other ſicke folkes it need were) I will haue her to riſe vp from her bed in health, and attend on vs at the table. With this Petronilla roſe vp in perfect health, as if ſhe had neuer bene ſicke in all her life, and attended on the table, as her father bid her. Dinner being ended, the Apoſtle commaunded her to goe ſicke vnto bed as ſhe was before. She remained then ſicke a little while, in which ſhe grew very carefull to pleaſe God, and to ſerue him with deuotion, yea ſo far forth, that ſhe not only obteined health for her ſelfe, but for other ſicke folkes alſo by her prayers.

S. Petronilla was very beautifull, of good behauiour, wiſe, and gracious, for

which cause, Count Flaccus a man of great accompt in Rome, very rich, and of a noble linage, was so enamored of her, and bore her such affection, that he went vnto her house to see her, with a firme resolution to aske her for wife, and led with him many souldiers, as if he were to goe to some fierce battaile. When the holie damsell perceiued the intention of the young man, shee said vnto him. To what end be these armed men (Flaccus) against a weake woman and vnarmed? A man that intendeth to gaine the grace and fauour of any woman, with intent to marry her, vseth to procure it with seruices and prayers, & not with braueries & terrifying. Notwithstanding, if thou wilt haue me to wife, let there come to me some matrones and damosells, which may stay with me three daies, who after that time may bring me vnto thy house, not after the estate of a poore damosel (as I am) but as it befitteth the greatnes of thy noble bloud. Flaccus conceiued great content at these wordes, and forthwith did as Petronilla aduised him.

The holy damosell spent three daies in praying and fasting, desiring God to deliuer her out of that daunger, for that she had offered vnto him her virginity, and had made a vowe not to haue the will to know any man carnally, and therefore that he would not permit it to come to passe against her will, for that all her desire was to manteine and keepe her promise past. The third day a holie Priest called Nicomedes came vnto her, who said Masse, and gaue her the blessed Sacrament, and when she had receiued it, she lay on her bed, and rendred her soule vnto God. The matrones and damosells whom Flaccus had sent to accompany the spouse, and to bring her to his house, and to honour his manage, serued fittly to celebrate the obsequies of the holy damosell, and to accompany her vnto her graue. The Church celebrateth the feast of this Saint, on the day of her death, which was on the last of May, in the ninetie eight yeare of our Lord, in the raigne of Domitianus. Her body was buried in the *Via Ardeatina*, and in the time of Paulus the first, it was transported into the Church of Saint Peter, in the yeare of our Lord. 775. Antonius Maurolicus setteth in his Martyrologe, the feast of Saint Perpetua, on the fourth day of Nouember, and saith, she was mother of S. Petronilla, and wife vnto S. Peter the Apostle.

The end of the moneth of May.

IVNE.

IVNE.

The liues of SS. Marcellinus, Petrus, and Eraſmus, Martyrs. Iune. 2.

KIng Salomon ſaith: God giueth vnto the Iuſt, the reward of their trauailes, and he leadeth them by a marueillous waie. *By which he would inferre, that by the way of aduerſities, perſecutions, ſtripes, wounds, sword, and fire, and other ſuch like, God leadeth his holie Martyrs to the gates of heauen, and to their due reward. This is vndoubtedly, a ſtrange and marueillous waie. Neuertheleſſe, it is verified in the perſons of all the Martyrs, but it is eſpecially apparant in S. Peter, Eraſmus, and Marcellinus, whom we now haue to ſpeake of.*

They being priſoners, and in the handes of the Pagans, vnder ſtrong guard, and in fetters; God tooke them in a ſtrange ſort out of the handes of their enemies, to confirme ſome which were not well eſtabliſhed in the faith, as appeareth in their liues. After which his will was, they ſhould be taken againe, and martyred, that ſo he might giue them, the reward of their trauells. The liues of theſe Saints, written by venerable Bede, and by Ado Archbiſhop of Treuers, was in this manner.

IN the time whileſt Diocletianus the cruell perſecutor of the Chriſtians, gouerned the Empire of Rome, there was apprehended in Rome, Peter an Exorciſt, by the commaundement of a Iudge called Serenus, and was by him put into a deepe and darke dungeon, loaden with fetters, and boltes of Iron. The keeper of the priſon was called Artemius, who had a daughter (whom he loued dearely) poſſeſſed with an euill ſpirit. One day Peter ſpake to him, and ſaid: Artemius follow my Counſell, and beleeue that Ieſus Chriſt the ſonne of God, is the true remedy of euery one that beleeueth in him, and thy daughter ſhalbe healed. Artemius anſwered: I may well laugh at thy ignorance and folly, and at the Counſel thou giueſt me. This thy God can not deliuer thee (which doeſt beleeue in him) out of this priſon, though thou ſuffereſt many greifes & troubles for his ſake, and wouldeſt thou haue me beleeue, that he will deliuer my daughter, if I beleeue in him? Neuertheles, let vs make this bargaine, I will lay on thee as many Irons more as thou haſt, I will put thee in the deepeſt dungeon, and locke the dores with more lockes, and will double the watch, and if he doe deliuer and free thee, I will beleeue in him. The holy Saiuct was con-

tent with this accord, and offered to come vnto him in his lodging, and this (ſaid he) I will not doe in reſpect of thee, for my God little eſteemeth, whether thou beleeue in him or no, but I will doit to the end, the great power of Ieſus Chriſt my God may be euidently ſeene. Artemius ſhakinge his head as if he made a ſcoffe at his wordes, departed, and told all this vnto Candida his wife.

When night came, behold, Peter the ſeruant of God appeared before Artemius, and Candida his wife, clothed in white, with a Croſſe in his hand. When they ſaw him, they fell at his feete, and ſaid with a loud voice: Truly there is but one true God, & Ieſus Chriſt is he. The daughter of Artemius whoſe name was Paulina, was forthwith deliuered from the deuil that tormented her. There came thither about 300. perſons of their neighbours, who ſeing the miracle, they all confeſſed Ieſus Chriſt, to be the true God, and deſired Baptiſme, and ſo did all the ſeruantes of Artemius. Peter the holy exorciſt brought thither the Prieſt called Marcellinus, who baptiſed them all (with many others that were priſoners) for that Artemius gaue them liberty and meanes, to be made Chriſtians.

The Iudge Serenus was aduertiſed of this, and commaunded Marcellinus & Peter to be brought before him. And in reuenge that Marcellinus had Baptiſed ſo many, he commaunded the ſouldiers of his guard to buffet them, who gaue them ſo many blowes, that they left for wearines. Thē he bid that Peter ſhould be put in priſon, and there ſtripped naked, bound, & ſo to be laid vpon peeces of glaſſe. Peter turned vnto the Iudge, and ſaid: thou art called Serenus (that is cleare) but as I thinke thou art ouercaſt with a cloud ful of obſcurity, hauing commaūded to abuſe a perſon whom thou art not worthy to behold. Peter ſaid this, for the many buffets and abuſes that had bene giuen vnto the holy Prieſt. Then were they put both into priſon in ſeuerall roomes, and Peter was laid naked on broken glaſſe, and both his feete were locked together in the ſtockes.

An Angell appeared to Marcellinus whileſt he praied, and brought him to the place where Peeter was: then hee deliuered them both out of priſon, and brought them vnto the houſe of Artemius, where the newly Baptiſed Chriſtians were in great confuſion, becauſe they had no Inſtructor in the faith. The two holy Saincts continewed by them certaine daies, and hauing ſufficientlie inſtructed them, they vnderſtood that Artemius and Candida his wife (which had bene in priſon vntill that time) were brought out to be martyred, for that they ſtill confeſſed the name of Ieſus Chriſt, wherfore they both went, and meeting them, incouraged them to fight like valiant ſoldiers, regarding and looking to the reward God had ready in ſtore for them.

The officers knew the two holy Saincts to be the ſame that were miſſing out of priſon, whereupon they tooke them, and certified Serenus, and requeſted to know his pleaſure what ſhould be done with them. The Iudge ſentenced, that both

both of them ſhould be led to a certaine hill, called *Silua Nigra*, or the blacke wood (which is now called *Silua alba*, or the white wood in reſpect of theſe two holy Sainctes) and there to be beheaded, and this ſentence was executed accordingly. When the two holy Sainctes were at the place appointed, they fell to their prayers. Then imbracing each other, with tender affection and loue, & animating one an other, they were in this manner beheaded.

The Executioner that cut off their heades, ſaid openly: that he ſaw their ſoules clothed in white, borne vnto heauen by the handes of Angels. The ſame man for doing it, did penaunce for his ſinnes, & being at that time an old man, was Baptiſed by Pope Iulius, and was named Dorotheus, who afterwardes did end his life bleſſedly. The bodies of theſe holy Martyrs were taken away by two deuout wemen, the one called Lucina, and the other Firmia, who buried them neere vnto the Sepulcher of S. Tiburtius the Martyr. Theſe two died on the ſecond day of Iune.

The life of S. Eraſmus Martyr. Iune, 2.

THe holy Church on the ſame day that it celebrateth the feaſtes of the holy Martyrs S. Peter, and S. Marcellinus, maketh alſo a commemoration of S. Eraſmus: Who (as Ado ſaith) was a Biſhop in Campania, in the time of the ſame Diocletianus, by whoſe commaundement Eraſmus was taken and beaten with ſtaues, after that he was baſtonaded with knotty clubbs, and then put into a great cauldron filled with pitch, oyle, roſin, and lead, which boyled a pace, and yet vnto the Saint it did no hurt at all. This miracle cauſed many Infidels to turne vnto the faith of Ieſus Chriſt. Then S. Eraſmus was put in priſon, and loaden with Irons, but an Angell deliuered him from them both, and conducted him a good way from thence, yet within a few dayes, the holy Saint fell into the handes of Maximianus, who was companion to Diocletian in the Empire, and nothing inferiour to him in cruelty.

This Tyrant put the holy Martyr to moſt cruell torments, among which this was one: he braced vpon his bare skinne a corſalet of iron redd hotte, but from this and others alſo God by his power deliuered this Saint, for an Angel tooke him againe out of priſon, and ſet him at liberty, and brought him into Campagnia, where the holy Saint hauing confirmed many people in the faith (which had bene daunted with the rigorous perſecution of the two cruell Emperours) he was againe apprehended, and at the laſt martyred, for the profeſſion of the faith; And by this wonderfull meane was guided by his Lord, to obtaine the reward of his trauels in the heauenly glory.

The Church celebrateth the feaſt of the aforenamed three holy Sainctes, on

the ſame day they were martyred, which was on the ſecond day of Iune, about the yeare of our Lord 296. (Baronius ſaith 302.) In the time of the aforenamed Diocletianus and Maximianus. Vſuardus putteth the feaſt of S. Eraſmus on the day following, to wit: on the 3. day of Iune.

The liues of SS. Primus and Fælicianus Martyrs. Iune. 9.

IT is a cuſtome of the Deuill (as it is apparant by the booke of Iob) to complaine often, and to accuſe men in diuers ſortes before God. Of ſome he ſaith: They be theeues and Church-robbers. Of others, that they are adulterers. He publiſheth the periury of one, and manifeſteth the manſlaughter of an other. And there is not a ſinne committed, but he preſenteth it vnto the Iudgement ſeate of God, and then he ſaieth: Why am I drowned in the pit of hell, and man who is made of duſt, yea rather of nothing, committeth many ſinnes, and is not chaſtiſed?

This propertie of the deuill, is ſeene in many of his miniſters, who as if they were hyred by him, ſeeme to haue no other buſines, but to report the deedes of one vnto an other, to commit euill thereby, diſcouering the defectes, and imperfections of the inferiours vnto the ſuperiours, not with zeale, that remedy might be giuen vnto their faultes (for then and ſo, it ſhould rather a vertue then a vice) but only with intention to doe euill.

Hereof it commeth, that the thing which in it ſelfe is vertuous and good, in the mouth of ſuch men is vicious and euill. And this commeth to paſſe, for that their mind and intention, hath no other end, but to doe hurt, and damage vnto their neighbour. Of this we haue an example in the life of the holy Martyrs Primus, and Falcianus, taken out of an auncient Manuſcript, with which venerable Bede, and other authors doe agree.

SAint Primus and Fęlicianus, were brethren, and Citizens of Rome, in the time of the Emperour Diocletianus, vnto whom ſome Prieſtes of the Idols (imitating the deuill in accuſing) ſaid: that they were Chriſtians, and deſpiſed his commaundemēts, in that they would not ſacrifice vnto the Idols. Of whom they ſaid: they ſhould haue no anſwer nor oracles, except the two brethren were put to death. The Emperour cauſed them to be apprehended, and impriſoned, into which priſon deſcended an Angell, which comforted and incouraged them, to ſuffer cheerefully for the loue of Chriſt. They receaued great comfort thereof, and rendred thankes vnto God, that as he had giuen conſolation vnto S. Peter when he was in priſon by an Angell, ſo he had comforted them by the ſame meanes, and they beſought him by the merites of the holy Apoſtle, to thinke of them alwaies, and to helpe them and giue them ſtrength to indure all torments for his ſake.

After certaine daies, Diocletian cauſed them to be brought before him, and ſaid

said vnto them: Are you the men that make so small account of the Emperors commaundements? They made answer: We be they, that in all iust and reasonable thinges obey thee, but in vniust matters, and void of reason, we will neuer condiscend to thy will. I will beare the iniury (said the Emperour) which you doe me with patience, hoping that you will doe my will in sacrificing to the inuincible Gods, Hercules and Iupiter, so shall you neither loose the dignity of Senators, nor your goods, but they shall rather be increased. The Senators answered: we are to offer sacrifice vnto the true God only, and not vnto them whom thou calleſt Gods. Know then (said the Emperour) that except you sacrifice, there are prepared for you very cruell torments. The holy Saincts answered: No torments shalbe able to seuer vs, from the seruice and deuotion of Iesus Christ our Lord. Then the Emperour bad they should be carried to the Temple of Hercules, and if they would not sacrifice, to be tormented with extremity. The officers forthwith led the holy Saincts vnto the Temple, & seeing them to be constant in the refusall to adore that Idoll, they beate them sore with rodds of iron, which torment the holy Saincts endured with great patience. The tormentors, counselled them, not be so stubborne, but to obey the Emperour. They answered: we will obey the Emperour of heauen, & not this earthly Emperour, yea, we will rather loose a thousand liues. Diocletianus was certified hereof, who deliuered ouer the Saincts vnto a cruel Iudge called Promotus.

This Iudge caused the holy Saincts to be put into a prison in the *Via Nouatana*, which was within his Iurisdiction, and in that place the holy Martyrs were ofrentimes visited and comforted by Angels. The Iudge commaunded them to be brought into the Court before him, and there he tolde them, the commaundement of the Emperour was: that they should either sacrifice vnto their Gods, or els they should be tormented with all cruelty, and therefore he bid them be aduised what they would doe. They answered: they were resolued, not to adore stockes and stones, but the true God of heauen. Then the Iudge caused them to be separated one from the other. Primus was led away, and Fælicianus staied still, vnto whom Promotus said: I pray thee haue regard vnto thine old age, sacrifice vnto the God Iupiter, lest thou loose thy life by greiuous torments. Fælicianus said: Iesus Christ will looke vpon me, and helpe me, who hath brought me vnto this age, and conserued me in his holy faith, so that I make no account of thy threates, therefore doe with me what it pleaseth thee.

The Iudge in a rage caused him to be stripped, and stretching him on the ground, they beate him with chaines of iron, which had plummets of lead tied to them, and when he thought he had ouercome him, he caused him to be set on his feete, and said vnto him: Is it possible that thou art so foolish and sen-

seles,

seles, that thou wilt end thy life in torments, when thou maiest end it in peace? I tell thee I haue not begun to torment thee yet. Fælicianus answered: I am fourscore yeares old, and it is 30. yeares since I was Baptised, and promised to serue Iesus Christ, and I hope in him, that he will deliuer me out of thy handes with victorie.

Then the Iudge caused him to be stretched vpon a post, & to naile his handes and feete thereon, and after lifted him vp on high. The holy Saint being in this case, the Iudge spoke vnto him as followeth: Assure thy selfe thou shalt not be taken downe from this post, vntill thou sacrifice vnto the Gods. But Fælicianus being in this torment, sung with a cheereful countenance, and said: *In Deo speraui, non timebo quid faciat mihi homo.* Oh wretch said the Iudge, leaue this thy folly, denie the Christian faith, that thou maist be freed from many other torments. The holy Martyr answered: Thou art the most wretch of all other, since thou art not satisfied to adore stockes and stones thy selfe, but wouldest haue me also to adore them.

The Iudge caused him to remaine three whole daies in this torment, without any refreshing of meat or drinke, to the end he might desire to do sacrifice, or els to end his life in that torment. But although the holy Martyr wanted the refreshing of men, yet celestiall comfort did not faile him, for the Angels appeared in that place, and comforted him in such sort, that whilest he remained in that torment, he continually sung praises vnto God. The Iudge wondring to see him remaine aliue in this sorte, commaunded he should be taken downe, and when the Martyr came vnto the ground, he caused him to be beaten more sharply then he had beene before, and then sent him backe into prison, so that Primus saw him not.

Promotus hauing tormented Fælicianus, caused Primus to be brought into the Court, and said vnto him; Know thou, that thy brother hauing obeyed the commaundement of the Emperour, hath sacrificed vnto our Gods, for which cause great triumphes are made in the Pallace, and vnto him are giuen many presents, and great honour is done vnto him. Do thou as he hath done, and thou shalt be in like sort honored. Primus answered: Though thou be a minister of Satan, whose custome is alwaies to lie, yet in this thou hast said truth, that my brother hath obeyed the Emperour. I say not the Emperour of the earth, but of heauen. Thou wouldest by this deceipt induce me to do thy will, but I tell thee plainly, that I am told of all that which is happened vnto my brother Fælicianus. An Angell of my Lord hath certified me, how he hath ouercome thy torments, and now he is in prison very cheerefull for the fauours and comforts God hath shewed him in this conflict, as if he were already in die in Paradise. The Iudge hearing these wordes, commaunded that Primus should be beaten with knotty clubbes, but the martyr while he was tormented said

said: Though thou hast power to torment my body, yet shalt thou not haue any authority ouer my soule, with this I comfort my selfe.

After that the martyr was beaten, and he made him to be put vpon the torture, with two torches set to his sides. The holy Saincte in this torment songe. *Igne me examinasti, sicut examinatur argentum.* I blesse thee ô my Lord Iesus Christ, since that I putting my trust in thee, feele not the tormentes which the ministers of Satan giue me. The iudge seing this, said: These men be without doubt inchaunters, since they feele not the tormentes in which they be. To this the martyr answered: O thou Iudge, do not attribute the mercy which Iesus Christ vseth vnto his seruantes, vnto arte Magique, for he dooth it for the glory of his most holy name. The Iudge caused the martyr to be taken from the racke, and to be laid flatte on the ground, and then to melt lead, and to poure it into the mouth of the Saincte.

He commaunded also Fælicianus to be brought thither, to see with his eyes the martyrdome of his brother, to the end, that he fearing to be tormented in the same manner, might change his minde, and sacrifice vnto the Gods. The commaundement of the Iudge was quickly performed. The holy martyr by the power of God, tooke the melted lead, and it did him no harme, yea it seemed vnto him to be a very pleasant draught.

Beholding his brother Fælicianus in that place, he said vnto the Iudge: Now I see that Fælicianus hath not sacrificed vnto thy Gods as thou saidst lately, yea rather, he is constant in the loue of God, by which I trust that God will deliuer me and him from thy torments, and will giue vs the reward of our trauels sustained for his sake, which shalbe a crowne of eternall glory. I take no care said Promotus of any of your wordes, but my will is, that you do sacrifice vnto the Gods, otherwise I will cast you to the wild beastes to be deuoured. The holy Saincte answered: It were better for thee to cōfesse Iesus Christ to be true God, for in so doing thou maist be deliuered from the infernall fiendes, which expect thee to euerlasting torments.

The Iudge raged against the Saincte out of measure, and caused them to be put into the Theater, which was neere vnto the streete Numentana, and then two feirce Lyons to be let loose, who approched vnto the holy Saincte, as if they had bene two mild lambes, and fell at their feete. Then were let out two terrible Beares, and it fell out as before. Many gentiles which were present at this spectacle and seing this miracle, were conuerted vnto the faith of Christ.

The tyrant Promotus, tired with tormenting the holy martyrs, commaunded to cut of their heades and to throw their bodies vnto the dogges, & forthwith it was so done. Yet was there no liuing beast nor foule seene, to approche vnto those holy bodies, vntill that one night some Christians tooke them, and anointed them with pretious ioyntments, wrapped them in white linnen, and

buried them in the Arſenale, neere vnto the Arches called Numentani, and for 30. daies together, they went to that place, ſinging their Pſalmes and Himnes in praiſe of God, & his holy Martyrs. The perſecution being ended, a Church was built in that place, in honor of theſe Saincts, and vnto the glory of Ieſus Chriſt: who with the Father and the holy Ghoſt, liueth and raigneth for euer. Amen. The Church celebrateth the feaſt of theſe Saincts on the day of their martyrdome, which was on the 9. of Iune, about the yeare of our Lord. 290. (Baronius ſaith. 303.) in the raigne of Diocletianus.

The life of S. Barnaby Apoſtle. Iune. 11.

Cap. 49. THe Prophet Eſay, ſpeaking in the perſon of God the Father with Ieſus Chriſt, ſaith: *I haue giuen thee to be the light of the Gentils, to the end thou maieſt be my ſaluation, vnto the vttermoſt borders of the earth. It doth happen ſometime, that a Lord which hath made a garment for himſelfe by his owne meaſure, beſtoweth it after vpon ſome ſeruaunt, and it falleth out, that the garment fitteth him as well, as it had bene made for him at the firſt.*

Euen ſo, this ſentence of the Prophet, was a garment for our Sauiour, which he wore as long as he conuerſed with men in the world. This garment was giuen to S. Barnaby the Apoſtle, and it fitted, and ſerued him as well, as if it had bene made purpoſely for him. For God gaue him as a light vnto the Gentils, vnto whom he preached the goſpell, euen to the vttermoſt partes of the earth. Hauing preached in diuers countries and prouinces, he bloom the ſaluation of all them, that gaue eare vnto his doctrine, and were conuerted vnto the faith of Chriſt. The life of this holy Apoſtle, is collected in part out of the Actes of the Apoſtles, and out of Alexander Monachus, and is reherſed by Simeon Metaphraſtes in this manner.

SAinct Barnaby was an Hebrew, of the tribe of Leui. His father was departed from Iudea, becauſe of the warre that was there, and went to dwell in Cypres, where he liued a vertuous life, obſeruing the law of his auncеſtors. He was rich of worldly poſſeſſions, and had ſome land and inheritance neere vnto Ieruſalem, becauſe the Prophet Eſay had ſaid: Bleſſed ſhall the man be, which hath his Linage in Sion, and his houſe in Ieruſalem. The Hebrewes which vnderſtood them litterally, laboured by all meanes poſſible (although they dwelt a good diſtance off) to haue a houſe in the cittie, or ſome poſſeſſion in the territorie. This was the cauſe there was ſo many houſes in Ieruſalem, as Ioſephus affirmeth, that accounteth them to an incredible number. Saint Barnaby was borne in Cypres, and his father named him Ioſeph in memory of the ſonne of the Patriarch Iacob, and deſired to haue him remaine in Ieruſalem, and to be the diſciple of Gamaliel, of whom he learned the law and the Prophets, and

in that place S. Paule was his schoole-fellowe. Although the studie of diuinitie seemed to be all his care, yet together with this studie, did he not faile to performe all vertuous exercises for the beautifying of his soule, vsing continually prayer, fastinge and almse-deedes. He frequented the Temple, and estraunged himselfe from all conuersation wherin was any perill or daunger. All these thinges were causes that he proffited more in his studie, and that he was so perfect, that he had by heart, the greatest part of the bookes of the scripture, and thereby he got great credit and renowne among the people.

It happened that at that time, Christ preached in Ierusalem, and did some miracles, at which S. Barnaby was present, whereof one was: when he healed the sicke man in the poole called Probatica, at sight of which, he remained amased and astonied, when he considered the doing thereof. Then he went to seeke our Sauiour, and fell at his feete, and desired him to giue him his benediction, Iesus who knew right well the secrets of his heart, receiued him kindlie. S. Barnaby being in Ierusalem, lodged in the house of his aunt called Marie, who was mother of Iohn, whose surname was Marke, so that S. Barnabye and S. Marke, were two sisters sonnes, or cosen-germans. S. Barnaby said to his aunt: Come aunt and see the Messias, whom our predecessors haue so much desired, and then told her the miracle which Christ had done. When the good woman heard this, she left all she was about, and went to the Temple. She found out Iesus and fell at his feete, and said to him; Lord, if I haue found grace in thine eyes, I beseech thee come to my house, and vse it as thine owne, for the house and all that dwell therein shalbe very happy, if thou wilt come into it. Our Lord fulfilled her request, not only at that time, but many other times also, when he was in Ierusalem. And by the tradition and opinion of aunciene men, it is holden: that this is the house in which our Lord celebrated his last Supper with his disciples. In that house also he appeared after his rising againe to the same Apostles, first in the absence of Thomas, and againe when Thomas was with them, and heere likewise they were assembled, when the Holy Ghost came. In this house they were all in prayer, when S. Peter was deliuered out of prison by meanes of the Angell. And moreouer, S. Marke the Euangelist was was sonne to this holy woman.

One time Iesus went from Ierusalem into Galilee, and S. Barnaby followed him iointly with many others, of the which our Lord chose. 72. to be his disciples, the head and most principall of them being S. Barnaby. This name S. Peter gaue vnto him in imitation of Iesus Christ, who named S. Iohn and S. Iames sonnes of Thunder, in respect of their vertue, and for their proprietie of thunder in their opinions. So S. Peter called Ioseph, Barnabas, which is: sonne of Consolation, because he was so to many men in affliction, and tribulation. One time hearing our Sauiour speak of the rich, that they should giue almose,

and lay vp their treasure in heauen, he (who was possessor of much riches his father being now dead) receiuing only that which sufficed him for his liuing, sold all the residew, and distributed the price arising thereof, among the poore and needy. After the comming of the holy Ghost, he sold likewise that little he had reserued, and brought the price, and laid it at the Apostles feere, nor reseruing any thing for himselfe, and giuing an example (in doing thus) to the other disciples to doe the same. S. Barnaby had bene familiarly acquainted with Saule, for that they had bene schoolfellowes, and talked oftentimes with him, and reproued him, to the end he might conuert him: but Saule made no reckoning of his wordes, but (for that he saw the Apostles did many miracles, whereby the law of Moyses lost the credit, which the gospell gained) gotte together a troope of vagaboundes: and the first thing which he did was, the persecuting of S. Stephen, and after his death, all the Church.

After his conuersion, coming to Ierusalem, all the disciples fled from him, only S. Barnaby was so bold to goe to him, and to say to him: how long ô Saul, wilt thou be another Saul in persecuting, nor Dauid, but Iesus Christ, the Author of truth, of whom the Prophets doe plainely foretell that which we see now fulfilled? Saul hearing these wordes, fell at the feere of S. Barnaby, and with many sobs and teares said vnto him. Pardon me good Barnaby (teacher of the truth, and captain of the light) I haue found by experience & am most sure, that the wordes thou speakest to me, be the very truth, he whom I wretch called the Carpenters sonne, and did persecute, now doe I confesse him to be the only begotten Sonne of God, of the same essence, maiesty, and power with the Father, who for our saluation was made man in the wombe of Mary, who brought him forth, and yet remained a virgin. I confesse that he preached to the world, and died for vs, and rose againe and ascended into heauen, where he siteth at the right hand of the eternall Father, & lastly, shall come to iudge both quicke and dead. Whilest Saul said these wordes; Barnaby was astonied, and studied whither this was Saul that blasphemed, and had persecuted Christ and his Church, or not. Well to conclude, he imbraced him with great ioy, and said to him: My good Saul, who hath bene thy maister to instruct thee in this truth? who hath perswaded thee to confesse that Iesus Christ is the true sonne of God? Saul bowed his face, and with griefe and shame, yea shedding manie teares, answered him: The man Iesus Christ whom I persecuted, hath appeared and spoken to me, and as me thinketh, his voice resoundeth alwaies in mine eares, and saith to me: Saul, Saul, why doest thou persecute me? Then he told vnto him all the successe, and manner of his conuersion. S. Barnaby hauing heard all the story, tooke him by the hande, and led him to the Apostles, and said vnto them: Why be you in dread of the lambe, and account him a wolfe? why despise you the valiant souldier, as if he were a vile coward? Then he

he told all that which had happened vnto Saul, and alſo, how he had already preached Ieſus Chriſt in Damaſcus, and that he thought to haue done the ſame in Ieruſalem as he had done there, but was ſo hated and perſecuted by the Iewes (who ſeing that he who was before a perſecutor of Ieſus, did now preach him with ſuch feruour, and in ſuch ſort) as many of them accorded and conſpired to kill him.

When the Apoſtles vnderſtood this, they appointed Saul ſhould preach the Goſpell in his owne countrey, and Barnaby they ſent vnto Antioch. In that place he preached many daies, encouraging and confirming the Chriſtians of that cittie in the faith, and brought many others to receiue Baptiſme. He departed from thence by the appointment of the holy Ghoſt, and preached in the countries adiacent, and finally went vnto Rome, where many receiued his doctrine, & therefore being in greater veneration and eſteeme then he deſired to be, he departed ſecretly from thence. Euſebius Cæſarienſis ſaieth, that S. Barnaby departed from Rome, and went vnto Millan, and was Biſhoppe of that citty. The ſame ſaith Dorotheus Biſhoppe of Tyre. Then went he vnto Alexandria a citty of Egipt, and from thence to Ieruſalem and to Antioch, where he receiued exceeding conſolation, to ſee the great number of people, that had receiued the faith & Baptiſme. Then departed he vnto Tharſus to ſeeke Saul, and hauing found him, returned with him vnto Antioch, where they preached one yeare to the great good and profit of the diſciples. They that were Baptiſed, were called Chriſtians, which was done in that place, before any other. Then returned they vnto Ieruſalem, in the 14. yeare after Chriſt his Aſcenſion, as S. Paul affirmeth, writing vnto the Galathians.

At that time was made the accord with S. Peter and the other Apoſtles, that they ſhould preach to the Iewes, and Saul and Barnabas ſhould preach to the Gentils. This agreement being made, they two departed and went vnto Cypres, and preached in Salamina. Then paſſed they to Paphos, preaching and doing many miracles. In that place was conuerted Sergius Paulus the Proconſull, & becauſe he was the firſt Roman that bare the office of Conſull, that was conuerted to the faith by the preaching of Saul, therefore in memorie of that notable acte, Saul tooke on him the name of Paul. Then paſſed they into Pamphilia, and from thence they returned vnto Antioch. Their returne thither was of neceſſity, to decide a certaine doubt which was riſen among them that were conuerted from Iudaiſme, & Gentility, to wit: whether the gentils which were conuerted, were bound to be circumciſed before they were Baptiſed or not. To reſolue this doubt, S. Paul and S. Barnaby went to Ieruſalem, where a Councel of the Apoſtles being aſſembled, it was determined, that Circumcifion was not neceſſary. SS. Paul and Barnaby hauing had their reſolution, returned to Antioch, and there they deuided themſelues a ſunder.

S. Barnaby ſailed into Cypres, and preached there and went to Salamina a citty of that Iſle (now called Conſtantia) where he ſtayed a certaine time, and reaped great fruit by his preaching. All the Iſlanders bore great reſpect vnto S. Barnaby, for the modeſty, and gratious behauiour they ſaw in him. His countenance was graue, and his garments were baſe and meane, fitting them that forſooke the vanitie of the worlde, and did wholy apply them ſelues to vertuous exerciſes. His eye-browes were bowed round, his eyes cheereſull and modeſt, his ſpeech was delightfull, & his wordes diſtilled like hunny. He would not ſpeake any idle wordes, his walking was moderate without oſtentation: to conclude, his behauiour was ſuch, that the people wondred at him, & thought him rather a diuine, then a humane Creature. This was the cauſe that he and S. Paul being at Liſtra, and hauing healed a man borne lame, the people of that citty thought them to be Goddes, and ſaid: that Barnaby was Iupiter, and Paul Mercurie. The Prieſtes of that cittie would haue offered ſacrifice vnto them, if they had not hindred them ſaying: that they were not Gods but mortall men, and ſeruantes of the immortall God. So that the goodly preſence, and honorable countenance of S. Barnaby, was a great cauſe, that euery one in Salamina did reſpect him, and hearing his doctrine, many were conuerted vnto Chriſt.

Some certaine Iewes came from Syria into that cittie, to perſecute this holy Apoſtle, and they reſiſted his doctrine, and alſo ſpoke much euill of him. Who with drew himſelfe into a houſe, and thither called his deuoute friendes, and after he had admoniſhed them to be conſtant in vertue, in obedience to Gods commandements, and in remembrance of the general iudgment, he told them, that the day of his death was at hand. When his louing friendes heard it, they were troubled out of meaſure, and bewailed it bitterly, but the holy Apoſtle comforted them, and hauing made his prayer for them, he celebrated Maſſe, and they receiued the Bleſſed Sacrament, and then he told them more plainely that the Iewes would put him to death. There was preſent Marke, for whoſe cauſe he fell out with S. Paul, when they ſeperated themſelues each from other. Becauſe S. Paul would not haue Marke to goe with them, for that he ſeemed to be ſo timorous and faint harted in Pamphilia, hauing in that place abandoned the Apoſtles for dread of death, and returned vnto Ieruſalem. Of which he was ſory afterwardes, and went againe with them.

To conclude, S. Paul would not haue him with him, ſo S. Barnabye and S. Marke went together. And being at this time with him, he was deſired by S. Barnaby to bury his body. After this S. Barnaby went into a Sinagogue of the Iewes, and there he preached, prouing effectually, that Ieſus Chriſt was the Meſſias fore-told by the Prophets. The Iewes that were come from Siria, ranne thither, and hearing him preach, in a rage and furie laid handes violently on him,

him, & put him into a little roome, and there they kept him vntil night. Then they brought him out, and put him to sundry torments, and lastly stoned him to death, and cast his body into a fire, but (it so pleased God) it was not consumed. When S. Marke vnderstood how thinges were passed, he with many other Christians, went to the place where the body of the Apostle lay, and carried it away, and buried it in a caue without the Cittie, shedding many teares, for loosing so good a Maister.

S. Marke departed from Cyprus (because there was raised a sore persecution in all that Island against the Christians) and sailed toward Ephesus where he found S. Paul, whom he certified of the Martyrdome of S. Barnaby. After this time S. Marke kept in the company of S. Peter, and by his appointment wrote his gospell. Lastly, S. Marke went vnto Alexandria, where he was martyred. The body of S. Barnaby continewed in the place where it was buried, vntill the 17. yeare of the Emperour Zenon, the yeare of our Lord. 485. and as Nicephorus saith: the same Apostle appeared to Antemius Bishop of Ciprus, and told him where his body was, and that on the toppe of it he should find the gospel of S. Mathew, written with his owne hand. The Bishop Antemius withall the Clergy went to the place, and found euerything as it was said vnto him.

The Gospell was forthwith carried to the Emperour in Constantinople (for so he desired) and for the body of the Apostle, was built a goodly Church in the same place where it was found, & there it remained a great while. The Church celebrateth the feast of this Apostle on the day of his Martyrdome, which was on the 11. of June, in the 52. yeare of our Lord, and about the 7. yeare of the Emperour Nero. Many authors writ of S. Barnaby, as Sigisbertus in his booke *de viris illustribus*, 2. chap. Eusebius in his Ecclesiasticall historie 2. booke 2. chap. and booke 2. chap. 2. and booke 1. chap. 14. S. Ierome cap. 17. *de viris illustribus*. S. Isidore, in his bookes of the liues of the holy Fathers, cap. 82. Venerable Bede in his retractations, at the end of the 4. chap. of the Actes of the Apostles.

The life of SS. Basilides, Cirinus, Nabor, and Nazarius, Martyrs. Iune. 12.

DAuid, that great king and Prophet saith: That God is marueilous in his Saintes. *This saying may be vnderstood in two manners, the first is: That he for their sakes doth many wonders. The other is: that by them also he worketh marueilous effects. Truly it is not to be a litle admired, that a man who is rich, well dieted, daintely apparelled, sleepeth soft and easilie, and is highlie regarded, and respected of euery one; I say it is wonderfull, that such a one notwithstanding all this, should giue for Christes sake and loue, his goodes vnto the poore, and become poore and needie himselfe, and to be scorned, although* Psa. 72.

though he haue bene beforetime much regarded, to become of no credit and reputation, to sleepe hard, vse course clothing, and a spare and meane dyet.

It is a wonder for a souldier, vsed to wound and kill others, to suffer himselfe to be killed for the loue of Christ. The one and the other, is truly a great wonder, and yet the one and the other, did God with these foure holy Martyrs we now treate of, to wit; SS. Basilides, Cirinus, Nabor, and Nazarius. Who were rich, and yet gaue their goodes to the poore for the loue of Christ, and became poore themselues. They were souldiers, but they defended not their liues, they did rather voluntarily yeald their liues to Martyrdome, for the loue of Iesus Christ. Therefore we may with reason say of them with Dauid. That God is marueilous in his Saincts, *since in them he brought such maruailes. The liues of these holy Martyrs, collected out of many authors of Martyrologes, and especially out of venerable Bede, was in this manner.*

IN that great persecution of the Church, which the two Emperours Maximianus and Diocletianus raised against the Christians, foure rich and noble Citrizens of Rome (which had followed the warres a long time, whose names were Basilides, Cirinus, Nabor and Nazarius) were accused, not of any offence they had committed, for they were vertuous men, but because they were Christians, wherefore the Emperour commaunded they should be apprehended. The holy Saincts hauing notice thereof, got the greatest & best part of their goods together, and gaue it to the poore. Then were they taken and deliuered vnto Aurelius Gouernour of the Citty, who instantly perswaded the Martyrs to adore the Gods, and to abandon their vaine superstition, whereof they were accused. They answered with one and the selfe same voice, issuing from the selfe same will: that they would loose their liues, before they would forsake the name of a Christian.

The Gouernour seing their determination, caused them to be put in prison, vntill the tormentes he meant they should suffer, were prepared. But our Lord comforted his Martyrs in the prison. For beeing put into a darke dungeon, while they were in prayer, there appeared a great light in the place where they were, which not only expelled all darkenes of the place, but also droue greife from their hearres, and the holy Saincts remained cheerefull and comforted, which when Marcellus keeper of that prison sawe, he was conuerted vnto Iesus Christ, with some of his familie. Then were the holy Saincts taken out of prison, and brought before the Iudge, who seing them constant in their purpose, and that nothing proceeded from their mouthes but the name of Iesus (whom they confessed to be true God) commaunded them to be stripped and beaten with scorpions of Iron, which were certaine instruments, that had at the head hookes like vnto the clawes of beastes, which extreamly tore & rent their flesh.

These Saintes, not now souldiers of Cæsar, but of Iesus Christ, sustained this punish-

punishment with singular patience, and then were led backe to prison againe, in which hauing bene laid in irons seuen daies, abiding stinke, hunger & thirst, the noise and vapoures of the other prisoners, and such like troubles, they were then taken out, and brought before the Emperour Maximianus, who knowing all that which had happened vntill that time, and how they were constant in the Christian faith, commaunded them to be beheaded, which was performed. Their bodies were throwen vnto the wilde Beastes, who vsed them with more curtesy, then they which were men had vsed them before, for they touched them not, yea rather, they shewed reuerence & respect vnto them. Then were they honorably buried by the Christians, in a place out of Rome, which is called the Catatumbę.

The holy Church celebrateth the feast of those martyrs, on the day of their martyrdome, which was on the 12. of Iune, about the yeare of our Lord. 300. (Baronius saith 303.) In the raigne of Diocletianus and Maximianus. Venerable Bede writeth: that in the yeare of our Lord. 767. Gordegandus Bishop of Martinen, with the leaue of Pope Paulus the first of that name, translated the bodies of SS. Nabor and Nazarius, together with the body of S. Gorgonius, from Rome into Fraunce, and laid the body of S. Gorgonius in a Monastery that is called Gorcia. The body of S. Nabor in another Monastery called Noua-cella, and the body of S. Nazarius in another Monastery, which is called Loresahin, in which place they flourish with many miracles.

The life of S. Anthony of Padua. Iune, 13.

THat strong and valiant captaine Iosue (by whose industrie and diligence the people of Israell entred the land of promise) is a liuely and a perfect patterne, of all the Euangelicall preachers. For that (in the same manner) the preachers of the gospell are they, which guide the Christian people, and by their diligence, make them to enter and enioy the land of promise, to wit, the heauenly Ierusalem, in the glorie of the blessed.

The figure aboue specified, may most fitly be applyed to S. Anthony of Padua. For as Iosue was the seruaunt and familiar friend of Moyses, who for his mildnes and humility was high in the fauour of God, so S. Anthony was also the familiar friend and sonne to the Seraphicall Father S. Fraunces, the great friend of God, because he was humble and mild, beyond imagination.

After the death of Moyses the Hebrewes were recommended vnto Iosue; So after the death of S. Fraunces, all his religious order was recommended vnto S. Anthony. Iosue guided the people toward the Land of Promise, he being the first in the battailes, and putting himselfe in the greatest daungers, against the Gentiles and Idolaters, which would haue stopped their passage. So the glorious S. Anthony, by the meanes of his holy sermons, was guide, not

only to the religious of his owne order, but also vnto all Christian people, before whom he was the first in the battailes, in putting himselfe in the greatest daungers, especially against the heretikes, vnto whom he was a deadly enemy.

It is also said to Iosue: that our Lord was with him, and that his name was famous, and renowned throughout all the lande. So we may say, that our Lord was with this glorious Saincte, shewing vnto him many graces and fauours, which made his name famous and renowned through all Christendome. The life of this blessed Saint, written by a religious man of his order, was in this manner.

IN the kingdome of Portugal, which is in the west part of Spaine, there is a citty called Lisbone, in which is a principal Church, dedicated vnto the mother of God, and in that is the body of the glorious martyr, S. Vincent of Zaragossa. Neere to the said Church dwelt a noble Cittisen, whose name was Martine, who had to wife a graue Matron called Mary. It pleased God to giue them a sonne, whom they named Fernandus. And because he continually conuersed in the aforenamed Church, he was much inclined to the seruice of God, he auoyded all thinges hurtfull vnto youth, and exercised him selfe in good and holy workes. He studied diuers sciences, in which he profitted much, but especially in holy Scripeure. And although that the knowledge of learning increased in him, yet wanted not therefore in him vertues, which increased also: In the end, to abandon the world altogether, and also that which is hurtfull in it, he determining to leaue it, entred into a monastery of Chanon regulars, of the order of S. Augustine, which was without the citty. There S. Anthony remained two yeares, shewing great sanctity and holines. But because the often visitation of his friendes, importuned him out of measure, he laboured, not to change the order and the habite, but the place. Therefore with the licence of his superiour, he went to remaine in an other Monastery of the aforenamed order, in the citty of Conimbria. The holy Saint being there, and exercising the workes of a true religious man, began to shew by speaches & sermons, how great a treasure our Lord had inclosed in his humble brest.

After this, vnderstanding that there had bene martired some religious men of the order of S. Francis, in the Citty of Morocco, whose bodies were brought into Portugall. The Saint had a great desire to suffer martyrdome for the loue of Iesus Christ, and iudged it would be a good meanes, if he changed the habite of S. Augustine, into the habite of S. Francis. To this purpose he talked with certaine religious Franciscans, and said vnto them: that he would take their habite, if they would promise to send him to preach in the country of Infidels. The said fathers were well pleased with the proposition of the Saint, because of old they knew his worthines, & they thought their order should gaine credit, hauing him in it; And so the fathers of S. Francis order, graunting to

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the Saint all that he desired, and he hauing obtained leaue of his Superiour (though with much a doe) tooke his leaue of them all.

When the holy Saint was ready to depart, a religious man of the Monastery (who peraduenture was sory for his departure) said to him, farewell Fernandus, take thou the habit of the fryers Minors, it may be thou shalt be a Saint. The holy Saint turning vnto the religious man that said these wordes, answered him with great humility: When thou heares that I am a Saint, yeeld thankes for it vnto God. This being said, he went with the fathers of the Minors, who staied for him, and so merilie, they went all vnto their Monastery. When the holy Saint was to put on the weede of S. Francis, to the end that neither father, nor mother, nor any other person should find him out, he changed his name from Fernandus, vnto Antonius. After this, the desire of martyrdome increased in him daily, wherefore his superiours, to fulfill their promise vnto him, gaue him leaue to goe into Africa, to preach the gospell in the citty of Morocco, and in any other land of the Infidels. S. Anthony with great ioy imbarked him to goe into Africa, but God had disposed otherwise of him, for being arriued and lodged among Christians, he fell sicke for one whole winter, so that for to recouer his health, he was inforced to make againe toward Spaine his native countrey, but this was not graunted vnto him neither, for the contrary windes droue the shippe, in which S. Antony was, into Sicilia.

In that place the holy man had knowledge, that S. Francis kept a generall Chapter in Assisium, a citty of Vmbria, and though he was not perfectly whole, yet he stroue to goe thither. The Chapter being finished, and all the religious men returning to their Conuents, there was not any that would take S. Anthonie with him, for that he was not knowen, and being also sickly, they counted him burdensome, yet he besought the Minister of the Prouince of Romania, to vouchsafe to take him with him, which with the leaue of his Generall he did. The Minister, called brother Gracian, seing the great humillity of the holie man, receiued him with good will, and hauing brought him into his prouince, gaue him a lodging in a conuent, which was in a desert called the mounte of Paul. There S. Anthony staied a while, liuing the solitary life of an Hermite, and making no shew at all that he had any learning, but his continuall exercise was either prayer, or meditation.

It happened, that he was sent with other religious men vnto the cittie of Farly, to receiue orders, as they went on the way with other religious men of the order of S. Dominicke, they went all into one house to eate, and in that space they treated amõg themselues, that one of them should preach, or make some spirituall speech, for the edification of others. The fathers of S. Dominicks order excused themselues, saying: they durst not preach before they had studied what they should treate of, and in like manner the other religious men

made their excuſes. Then the Superiour of S. Anthony commanded him vpon obedience, to ſay ſome thing as God inſpired him. The Superiour of the holie man ſaid thus, although he knew not that he had any learning, but aſmuch as ſerued to ſay his office, for in the conuent where he had bene, his exerciſe beſide the time of prayer and meditation, was in the kytchen, as to wipe and make cleane the diſhes and platters, to ſweepe and carry away the filth, to keepe cleane the Celles of the other fryers, yea and all the houſe. The good father Anthony made an excuſe, ſaying vnto his Superiour: that he knew verie well what his exerciſes had bene in the Conuent, and beſought him not to commaund him ſuch a thinge, in the company of ſo many wiſe, and learned religious men.

The Guardian continewed in his former mind, yea he vrged him againe vnder holy obedience, to ſay ſomewhat. The holy man thinking it not good to gainesay him any more, began his ſpeach with certaine common ordinary reaſons, and with familiar wordes. But becauſe it was the will of God that the light of his doctrine ſhould continue no longer hidden, & ſeeing that the Guardian commanded him not to hold his peace, he began to be ſtirred vp with diuine feruour, and ſpoke ſo learnedly, eloquently and profoundly, that they all were aſtonied that were preſent, and ſo much the more, for that none did imagine that he was ſo learned, as by his ſpeech they vnderſtood he was. They all ſaid, they neuer heard ſo profound a ſpeeche, and ſo well grounded, and they were much edified, ſeeing the great humility of the preacher, and conſidering the baſe offices he vſed in the Conuent. The Guardian certified the Miniſter Prouinciall which was S. Frauncis, of all this, who ſent a licence vnto S. Anthony, and withall commaunded him to preach publiquely, and to reade Diuinity to the bretheren, & to the end he ſhould diſcharge himſelfe hereof with the greater humilitie and obedience, he ſent him a licence, of the tenor following. *To my moſt deare brother Anthony, brother Frauncis ſendeth greeting in our Lord Ieſus Chriſt. I haue thought it good that you reade holy diuinity vnto the bretheren, vpon condition that the exerciſe of ſtudie doe not quenche in you nor in them, the ſpirit of holy prayer, as is ſpecified in your rule.* Thus from a ſolitary and Eremiticall life, he paſſed to the office of a preacher, and reader of diuinity, and performed it wonderfull well. He which before had gone into the land of the Moores, with deſire to die for the loue of Chriſt, afterwards in preaching his goſpell without dread of death (yea rather deſirous to giue an occaſion therof) he reproued vices without regard, and had no reſpect to the quality of any man. He ſeemed a new Elias, in the great zeale he ſhowed, in defending the honour of God.

The other famous preachers of his time went to heare him; and ſeing how boldly and without feare he reproued vices, they were much aſhamed, and bluſhed at their owne puſillanimitie, and vaine feare. The holy man went vp

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and downe the countrey preaching, and one time among the rest he came vnto Arymínum, where he vnderstood there were many heretikes, whom he persecuted with sermons and priuate disputations, so that many of them were reduced to the faith.

Among others, vpon a time disputing with one called Boniuille, who was one of the most obstinate, and denied the veritie of the most B. Sacrament of the Aultar, the Saint behaued himselfe so well, that he had not a worde more to answere. The heretique (according to their vsuall custome) demanded of him to see a miracle, and S. Anthony wrought one of very great edification, the which was this. The heretique had a Mule shut vp, which had bene three daies without meate or drinke: the Saint after he had said Masse, tooke the holy host with great reuerence, and caused the hungry Mule to be brought before him, to whom he spake in this manner. In the name of this Lord whom I hould (although vnworthy) in these handes, I command thee that thou come presently and doe reuerence to thy Creator, and that thou confound the malice of heretiques, giuing to vnderstand to euery one the truth of this most sublime Sacrament, which we who are Priests, do handle at the holy Altar, and to shew that all creatures are subiect to their Creator. Whilst the Saint spake these wordes, the heretique cast oates before his Mule to make him eate, but hauing more knowledge then his maister, he fell downe vpon his knees, nothing at all regarding his oates, prostrating himselfe before the most holy Sacrament, adoring the same as his Creator and Lord. This so manifest a miracle, greatly confortted all the Catholiques, and the heretiques waxed madde for anger, excepting Boniuille himselfe, who was conuerted to the Catholique faith.

It came to passe, that certaine heretiques inuited him to dine with them. He who desired to content them, & to draw them by this occasion into the lappe of the holy Church, went vnto them: but these rancke heretiques cast poison vpon that which he was to eate, to the end to kill him. God reuealed this vnto him, and he reprehended them gentlely for it. They alleaged for their excuse that they had only done it to prooue if he were an Apostolique preacher, and if the word of God should be accomplished in him which saith, that none of the faithfull should be hurt by the poison which they should swallow. In conclusion, they promised him, that if he did eate it, without receauing hurt therby, that they would conuert them to the faith which he preached. The Saint made the signe of the Crosse vpon the meate, and did eate therof without any danger or incommoditie, which caused that many amongst them confessed their erros, and did embrace the Catholique faith.

This holy man had the spirit of Prophecy, as he shewed in many things, but especially in this that followeth. He being Guardian of a Conuent in the citty of Pody, there was a Notary drowned in carnality, and wrapped in many other

ſinnes. When S. Anthony met him in the ſtreet, he reuerenced him, yea he kneeled vnto him till he was paſſed. The humility of the holy Saint diſpleaſed the Notary, iudging that he did it in ſcorne, and deriſion. It happened one time that S. Anthony ſhewed reuerence to the Notary as his vſe was, and many perſons were preſent, wherefore the Notary in great indignation ſaid vnto him: If it were not for feare of the chaſtiſement of God, I would thruſt my ſword thorough thee, for making thus a ſcoffe of me. S. Anthony anſwered: Know thou that I haue had a great deſire to be a martyr, but Chriſt will not graunt me that fauour, yet he hath reuealed vnto me that thou ſhalt be a martyr, and therefore I doe thee reuerence, yea I beſeech thee, that when thou haſt obtained the Crowne of Martyrdome, that thou wilt then remember me. The Notary ſmiled at the wordes of S. Anthony, and made a ieſt of them.

Not long after, the Biſhop of Podie went to Ieruſalem, and tooke that Notary with him, and the ſame Biſhop preaching one time vnto the Infidels, the Notary thought he ſpoke too coldly and fearefully. Wherefore (as S. Vincent did with his Biſhop Valerius) he interrupted his ſpeech, & he began to preach Ieſus Chriſt, with exceeding great feruour, reproouing ſharpely Mahomet & all his ſect. For which cauſe, the Moores raging exceedingly, tooke him, and after they had cruelly tormented him, put him to death. When the Notary was led vnto his death, he remembred all that S. Anthony had ſaid vnto him, and imparted it vnto many Chriſtians, which were preſent at his Martyrdome, and they afterwardes reported it vnto others. This cauſed S. Anthony to be more highly eſteemed.

The bleſſed Father was neuer wearied with trauelling in our Lordes vineyard, preaching where ſoeuer he was, though he was ſickly, for that naturally he was full of fleſh, and corpulent. The diuell diſpleaſed with the good life of the Saint, moleſted him alſo, and eſpecially one night he would haue ſtrangled him, and had already ſet his handes on his throat, ſo that he was in danger of death, but recommending him ſelfe to the glorious Virgin, and ſaying the Hymne: *O gloriosa Domina*, the diuell left him, and vaniſhed away. All theſe difficulties, could not hinder S. Anthony from preaching, for he was ſtill incouraged, by the profit which aroſe vnto ſoules thereby.

There was ſuch concourſe of people when he preached, that they could not ſtand in the Churches, wherfore ſometimes he went into the plaine fieldes, and thither came men and women of all degrees, yea ſometimes at midnight, to get good places, and to ſtay till the holy Saint came, for he was eſteemed as a new Apoſtle. The artificers and marchants alſo, would vſually ſhut vp their ſhoppes, vntill the Sermon was ended. It was ſtraunge to ſee the teares that were ſhed when he preached, and you might heare one ſay to an other: O what a goodly thing it is, not to haue offended God! I will forthwith confeſſe me, and

hereafter

hereafter take heed of sinning any more. An other saide: I haue done that which Anthony speaketh of, but I knew it not to be a sinne, now that I know it, I will not commit it any more, so that euery man determined to lead a new life.

One Lent the Saint preached in Padua, and many mooued by his effectuall wordes, went together whipping themselues through the open streetes, and calling for mercy vnto God, which passed from that citty vnto others, and it is holde, that from thence the custome came, of the publique disciplinning which is vsed in the holy weeke. When S. Anthony had ended his sermons, they were constrained to haue many strong & lusty men to goe on each side of him, to stoppe the multitude of people, for euery one stroue to kisse his hand or his habite, and it was once feared that the throng of people would haue pressed him to death. Saint Anthony had also (together with the sacred doctrine he taught) the guift of tongues, with a pleasant, cleere, & shril voice. And though there were at his Sermons many thousand persons, and of sundry and different languages, yet they all vnderstood him. As it happened in Rome, where the people of sundry nations listening vnto him, and he preaching in the Italian tongue, yet they all vnderstood him. Many men affirming, that there happened the same which befell vnto the Apostles, when they preached in Ierusalem, on the day of Pentecost.

Preaching one time in Fraunce, neere vnto the citty of Bruges, he retired into the plaine field, because of the multitude of people, which came to heare him. It was sommer, and whilest he preached it began to thunder, and lighten greeuously, wherfore the people doubting to be throughly wet, began to make a sturre, euery one hastening away to some shelter. The holy man bad them be quiet, and not dread, for they should not be wet. All the people gaue credit vnto the wordes of the holy Preacher, and none sturred out of his place. Then it began to raigne very much throughout all the country, but vpon the people which heard his Sermon, there fell not one droppe. It happened in the same Prouince of Fraunce, that a deuout woman was desirous to goe to the Sermon of the holy man, but her husband would not suffer her, because he was sickly. She went vp vnto the toppe of her owne house, looking toward the place where the holy man preached, and though she was two miles off, yet by the permission of God she heard the wordes of the holy preacher, as if she had bene hard by. Of this, the husband of the good woman was witnes, who calling her, and she answering, that she staied there to heare the Sermon, he scoffed and derided at her wordes, and with some paine he went vp to the place, where his wife was, and it pleased God, that he also heard the wordes that the holy man said, as well as if he had bene hard by him.

One time S. Anthony preaching, he saw a trauellar approch vnto a noble Lady, which was at the Sermon, and speake vnto her. The holy Saint seing

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her much troubled, and to change countenance, bid her (as he stood in the pul-
pit) not to beleeue that false messenger, who brought her newes that her sonne
was dead, for it was a lie without doubt, and said withall: that he that told it
to her, was the Deuill. The wicked fiend would by this lie haue distusted the
Sermon, but seing himselfe discouered, he vanished away in all their sights.

The holy Saint being once in Padua, it was reuealed to him, that his father
was in daunger of death in Lisbone, being accused to haue committed man-
slaughter, wherof he was innocent. Wherefore he asked leaue of his Guardian,
and hauing obteined it, he was carried in one night only (by an Angell) from
Padua vnto Lisbone. Being come thither, he spoke with his father, & brought
to passe, that the Iudges caused the dead body to be brought before him. The
holy man before much people, asked him: if his father had killed him. The dead
body (it being Gods pleasure) spoke and said; No, and that he was falsely accu-
sed thereof. The Iudge hauing seene the straung miracle, set free the father of
S. Anthony, who remained in his company all that night, and the next day, he
was carried backe from Lisbone vnto Padua, as he had bene brought thither.

One time this blessed Saint preached at the funeralls of a rich man, and a-
mong other thinges, discourse vpon the wordes of the gospell, to wit: *Where
thy treasure is, there is thy heart.* To confirme those wordes, the holy father said
That the former wordes be true, it is euident in this rich man, who was cou-
tous, for his heart was to be found in his chest, where his money lyeth. Forth-
with some went and opened it, and there they found the heart of the cou-
tous man indeed, as fresh, as if it had bene then taken out of the brest of a man.
It happened often at the end of the Sermons of S. Anthony, that the people
departed with such desire to be confessed, that the confessors of his order, and
of the other orders also, were not sufficient to satisfie them. He also sometimes
heard Confessions, and among others he heard the Confession of a Paduan,
who told him that he had kicked his mother. The holy man reproued him
sharpely, and told him: that the foote which had stroke his mother, was wor-
thy to be cut off. The wordes of the holy man were of such force in the mind
of him that was confessed, that when he came home, he him selfe cut off that
same foote. The holy Saint being aduertised therof, caused him to be brought
vnto him, and restored him his foote againe, with the signe of the Crosse. This
blessed Saint did many other miracles, all which to tell, would arise to a great
number. And though he was continually busied in the proffit of his neigh-
bour, yet forgot he not his accustomed deuotions, for he had his appointed
howers vnto prayer, and meditation, in the which exercises he was many ti-
mes comforted by God. It is said for certaine, that he was heard to speake with
our Saiuour, who had appeared vnto him in his Cell, in the shape of a beau-
tifull Infant.

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S. Anthony did not only ſhew this zeale and great force in the obſeruation and puritie of his religion, but alſo in ſundry other thinges which did occurre; Amongſt which one of the moſt remarkableſt, was that which happened vnto him againſt Ancelinus tyrant of Padua, and of other cities of Lombardy. He was one of the moſt fierce and fearfull monſters, which euer had beene in the world, a very Lyon, and rather a Tygre then a man. For not to ſpeake of his other cruelties, he cauſed to be maſſacred all at once, with the moſt horrible paines & torments that he could inuent, a thouſand Paduans, who liued vpon his pay in the citty of Verona, vpon a report made vnto him, that the citty of Padua, was reuolted againſt him. S. Anthony went and found forth this tyrant, enemie of mankinde, and with wordes ſeuere and rigorous, which iſſued forth of that breſt enflamed with diuine loue, he reprehended him, and blamed his execrable wickednes, threatning him with the wrath of God, and with that euerlaſting fire which was already prepared for him. The guard of Ancellinus, expected no other thinge, but to be commanded to kill the Saint (as it was his common cuſtome when any one did anger him) but he tooke off his girdle, & put it like a rope about his necke, proſtrating him ſelfe before the feete of S. Anthony, with promiſe to amend himſelfe (although he did not.) That which cauſed this great alteration in this tyrant, was, that he ſaw iſſue foorth of the face of S. Anthony, as he ſpake vnto him, a diuine ſplendor, which made him to tremble and to bow by force. This great magnanimitie and conſtancie of the Saint, proceeded of the contempt of all thinges vpon the earth, and to haue his hart fixed on heauen, ſo that he feared not death, nor yet deſired life, nor had any deſire of periſhable goodes which the world might offer vnto him; As de facto it came to paſſe, that this tyrant Ancellinus, ſent him a coſtly and a rich preſent, together with wordes of frindſhip and ſubmiſſion, which the Saint refuſed, and was very angry againſt them who brought the ſame vnto him, commanding them with ſpeede to depart from thence, for feare leaſt the houſe wherein they were, ſhould fall vpon them. This refuſall of the preſent, ſaued the B. Saint his life, for that the tyrant had commanded his ſeruantes, that preſently as ſoone as he had accepted it, they ſhould kill him, & it ſhould ſeeme that S. Anthony knew by diuine reuelation this deſigne: which is not ſo ſtrange, ſith amongſt the other giftes of God, he had that of prophecy, as hath already beene declared.

S. Anthony ſpending his time in theſe holy exerciſes, the end of his life approched, which was reuealed to him many dayes before. Wherefore he withdrew him ſelfe into a ſolitary place without Padua, called the field of S. Peter, where was made for him a litle Cell, and there he remained certaine daies conuerſing with none but with God only, and vſing continuall prayer and meditation. But growing greuouſly ſicke, he cauſed him ſelfe to be carried into the

citty, vnto the lodging of the fryers of his order, which had the charge of a Monaſtery of poore Nonnes, who were alſo of his order, where he was laid in bedde. The holy Saint knowing that the end of his life was neere, deſired to haue all the Sacraments of the Church. Then began he to ſing the Hymne of the glorious Virgin (vnto whom he was very deuout) which beginneth. *O gloriosa Domina*, and caſting his eyes towardes heauen, he looked very attentiuelie. The religious men, and other perſons which were preſent, asked what he beheld. And he anſwered: I behold my Lord Ieſus Chriſt. Then remained he quiet a while, and betweene the handes of them which were preſent, it ſeemed he was a ſleepe, and in that manner he rendred vp his ſoule vnto God, being 36. yeares old, on the 13. day of Iune, in the yeare of our Lord. 1231. in the time of the Emperour Frederike the ſecond.

The Fryers of his order deſired to keepe his death ſecret, but it was not poſſible, for in the ſame hower he yealded vp the Ghoſt, children went crying by the waies; *The holy Father his dead. Anthony is dead.* The Cittizens fell at great ſtrife about the place where he ſhould be buried, for ſome would haue him buried where he died, and others would carry him to the Church of S. Mary. This variance continued fiue daies, after which time, the holy body was buried in the aforenamed Church of S. Mary, to which place people came aboundantly from ſundry partes. God ſhewed many miracles by the merites of his ſeruaunt Anthony, among which may be ſeene one notable thing, which was this. Some ſicke perſons touched the holy corps, but yet recouered not their health by it. Theſe being not healed, confeſſed their ſinnes, and againe made their prayer vnto God, and deſired the interceſſion of S. Anthony, and forthwith they were perfectly whole. A moneth after the deceaſe of this holy man, his Canonization was treated of, and diligent examinations taken (by Pope Gregory 9.) as the cuſtome is to doe in ſuch cauſes; For that purpoſe the Pope aſſembled the Cardinalls, and many other Prelates, and among other he ſaid theſe wordes.

In my opinion it were a thing blameworthy, if you would depriue Anthony of the honour which is due vnto his merits, ſeeing it pleaſeth the Maieſty of God to crowne him with honour and glory in heauen. And as it ſhalbe vnbeliefe not to geue credit to the manifeſt verity of his miracles; Euen ſo to deny the due honour vnto the merits of the Saint, ſhalbe a kind of enuy. The Canonization of S. Anthony was done in the citty of Spoleto (where at that time reſided Pope Gregory 9. aforenamed) on the day of Pentecoſt, on a hole yeare after his death, which was in the yeare of our Lord. 1231.

The

The life of S. Basile the great. Iune. 14.

GOd commaundeth the Prophet Esaias, to preach and reprehend the people of Israel of their sinnes, and said vnto him: Cry out aloude, doe not cease, lift vp thy voice like a Trumpet. In these wordes, Lift vp thy voice like a Trumpet, is giuen to vnderstand, that he which will doe the office of a preacher well, ought to sound it out like the Trumpet, or the sound of the Cornet, in which, three thinges are to be considered. The first is: that when a man would sound this instrument, he setteth it to his mouth, and then he bloweth. The second is: that he doth not vse only the mouth to blow vpon the Cornet, but also, doth play with his fingers vpon the same. The third is: that the instrument which he vseth to sound, is more straight at that part which is next vnto him then it is at the other that is furthest from him. These three thinges we may consider, in the sounder of a Trumpet, Cornet, and such like instrument. The preacher is called a Trumpet, for if he haue in himselfe these three partes, without all doubt, he shall doe very great good in his preaching.

The first consideration is, the blowing of the mouth, which signifieth that he must speake, and not be dumbe. The blowing is sent forth by strength, so the speach must not be as of many preachers, like a singing larke, or nightingale, to wit: to seeke only to delight, with his inuentions and flowers of Rhetorique, but to reproue freely the vices of men, whereof at this day the world is full. The second consideration is: that he must play with his fingers, vpon the holes of the flute or cornet, which doth signifie: that the preacher must not only teach, but worke also. The third is: that as the instrument is more streight at that part, that is next to the mouth, then at that which is furthest from him: so the preacher must be more rigorous to him selfe, then vnto others. The preacher ought not to be as they which our Sauiour reprehended, who laid loade vpon loade on the people, but themselues would not touch it, as much as with one finger.

All these properties were found in S. Basile the Great. He was a great preacher, and did much good with his doctrine, for he reproued vices, without hauing regard to the Emperours person, as is euident in the affaires which he had with the Emperour Valens, whose errors he boldly reprehended. He also did that which he taught, and was more rigorous to himselfe then vnto others, since he was one of the greatest penitentes, that were in his time. The life of this holy Doctor was written by Amphilochius Bishoppe of Iconium, by the two Gregories, Nazianzenus, and Nissenus, by Theodoretus, Ruffinus, by the authors of the Tripertite history, and by Nichephorus Callistus. These authors we must vse, to helpe to make a faire and sweete nosegay, of the actes of this glorious Sainct, whose life is related by them in this sort.

AMong the other Prouinces of Asia, there is one called Pontus, bounded with the greater sea, where be the two famous cities Calcedonia, and Nicomedia. Besides these there is an other of no lesse name then these, which

was called Helenopontus, and in that S. Basile was borne. His father was of the same name, and his mother was called Eumelia. Both of them were good and vertuous people, as is euident by the children which they had, which were foure, three sonnes, which were all Bishops, to wit: Saint Basile the Great, of whom we now speake; Gregory Bishoppe of Nissa, and Peter Bishoppe of Sebaste. They had also one daughter, which was the eldest, and very faire. And because the spouse to whom she had bene promised, died before the mariage was celebrated, she entred into a Monastery, and there she remained all the daies of her life.

S. Basile was geuen much to studie, euen from his childhood, and in diuers places he studied sundry sciences; At last he staied at Athens, the head and fountaine of all learning. There he remained 15. yeares, in which space he became a great Philosopher, in so much that he there read Philosophy publiquely. He had great friendship with Gregorius Naziãzenus, who also studied in Athens, and was also friend vnto Libanius the Sophister. And though Saint Basile was much busied in studie, yet did he not forget to exercise a vertuous life in chastitie, continencie, and humilitie. He prayed very much, he fasted exceedinglie, and did all the good he could vnto his neighbours.

One night he had an inspiration from God to leaue the study of humanity, & to ascend to the study of diuinity. This was the cause that he vnderstanding that in a Monastery of Ægipt, there was an Abbot called Porphirius, who was a great diuine, he went vnto him, & continued a whole yeare in his company, and proffitted much (with his doctrine) in the holy scriptures. In all which time S. Basile eate no other thing but hearbes, and drancke no other drincke but water. Then had he a great desire to goe to Ierusalem, to visite the holie places, where the misteries of our redemption were wrought: And craving of the Abbot Porphirius leaue, and his benediction, he went thither.

The Instructor of S. Basile in Athens in former time, had bene one Eubulus a great Philosopher; wherefore being to passe by that citty, and thinking good to visite him, he found him among many other Philosophers, with whom he disputed. S. Basile was somewhat altered (both in apparell and countenance) from that he was in former time, and coming before Eubulus, he began to reproue him, telling him, that he ought not to spend his time any longer in disputations of small importance, but that it was better to trauell in the learning of the diuine Philosophie, to despise the world, to read the holy Scriptures, & seeke to vnderstand them, for his owne good, and the proffit of others.

The Philosophers which were in the company of Eubulus, asked who that man was, that so boldly reproued him, and he answered: It is either God or Basilius. Then S. Basile made himselfe knowen, and Eubulus ledd him vnto his house, and in the space of three dayes which S. Basile staied with him, he perswaded

swaded him to sell his goodes, and giue the money to the poore, and then both of them went vnto Ierusalem together. S. Basile reioyced much that he had conuerted his maister to God. So they both departed from Athens, with an intention to be Baptized in the floud of Iordan.

They came vnto Antioch, and lodged in a house, where they saw a yong man sonne vnto their host, very much afflicted and greiued in mind. S. Basile asked him the cause, and he told him: that he was a student, and his maister had giuen him certaine verses of Homer to expound, which he could not vnderstand, and that was it that troubled him. S. Basile had compassion on the yong man, and expounded the verses to him, and gaue also the exposition to him in writing, which was of such sort, that when Libanius (a great Sophister, scoolemaster vnto the young man) saw, he was astonied and said: it was not done by a mortall man.

Then he was told by whom it was done, and he went to S. Basile, and knew him to be his fellow disciple, and Eubulus, master vnto them both. He tooke them both to his house, and hauing giuen them kind entertainement, he besought S. Basile to make an Oration vnto his schollers, which S. Basile did, and gaue them some documents, fit and conuenient for students, to wit: That they should conserue the sincerity of their minde, and integrity and purity in their body, by liuing chast. That they should walke leisurely and with grauity. That their wordes should be well pronounced, well placed, and with fit termes, well considered, and to the proffit of others, and not to be clamorous. That they should be temperate in their diet, that they should obserue silence before old men, that they should be attentiue when they heard wise men talke, that they might learne something thereby. That they should alwaies shew subiection in the presence of their elders, and to their inferiours and equalls, they should be louing and charitable. That they should speake little, and heare much. That they should take heed of iangling, & rash speech in answering, not considering that which others say. That they should not be dissolute in laughing, that they should be shamefast, and walke with their eyes modestly cast downe, and with their mindes musing on profound matters. That they should auoid contention. That they should not be obstinate, nor perfidious. That they should not haue regard to haue offices and magistracies without desert. That they should fly the honors of the world, and that he which can helpe his neighbour, should looke for the reward from heauen, if he expected it not from him.

These were the aduises that S. Basile gaue vnto the disciples of Libanius, and he endeuoured to perswade him to forsake the worlde, and to goe with them, but he answered: that his houre was not yet come, and desired them to pray to God for him. All the time they remained in his house, they contented themselues to haue of him bread and water, though Libanius desired to haue vsed

more curtesies vnto them. At the last, they tooke their leaue of him, and continuing their iourney, they came to Ierusalem. They visited the holy places with great deuotion, and then visited Maximus Bishoppe of that Citty, who knowing that vnder those base and course habits, were hidden two rare and singuler men, tooke vnto them great affection, and was contented to goe with them, for to Baptise them in the floud Iordan. When S. Basile came neere vnto the riuer, he stripped himselfe, and went into the water, and whilest the Bishoppe baptised him, there discended a beame of fier from heauen, in the sight of all them which were present, & from the beame issued a doue, who touching the water with her winges, mooued it a little, and then tooke her flight aloft. All the standers by being frighted, and in a maze at the same.

The Bishoppe Baptised Eubulus also, and anointed them both with the holy oyle, and apparrelled them with the vesture of Christians. Then he gaue them both the blessed Sacrament, to the great spiritual content and ioy of both these new Christians (in respect of their Baptisme) but auncient in respect of their good desires, and blessed workes. They all returned vnto Ierusalem, and from thence S. Basile and Eubulus (the good Bishoppe Maximus being sory therfore) departed, and went vnto Antioch, where Miletius ordeined S. Basile Deacon, and he began to discouer and open, the heauenly light that was in him, in preaching vnto the people, to the wonder of euery one, and vnto the profite of many. For by meanes of his preaching, some that were Gentiles were made Christian, and others that were euill Christians amended their liues. One restored the goods wrongfully gotten, or forcibly taken away, an other left the dishoneſt conuersation he had with women of euill life. One left an euill custome of swearing, an other left the curſed vsage of play & gaming: such a yong man entred into Religion, and such a Virgin (not regarding her temporall spouse) was made a Nonne, and was espoused vnto Iesus Christ. Others fasted much, others prayed long, others gaue much almose, and euery man lamented their sinnes, and did penance.

The fame of S. Basile was diuulged ouer all the Orient, and many came to enioy part of his holy doctrine. He went into many places, especially into the Citty of Cæsarea, where he produced the same fruite he had done in other places, where he had bene. He was praised and commended of euery one, in so much that Eusebius Bishoppe of Cæsarea enuied him a little (as Gregory Nazianzenus affirmeth) and did not shew him so good countenance as he did before, but spake some wordes which displeased S. Basile, so that he determined to depart (as he did) and passed with his friend into the Prouince of Pontus, & there they withdrew themselues into a Monastery for certaine dayes.

It happened that the Arians waxed very strong, and got credit in the Citty of Cæsarea, and necessary it was to find some to dispute with them, in defence of

of the Catholique faith. All the Cittizens with the Bishoppe of Cęsarea, had a great mind vnto S. Basile, for they thought there was not a fitter person then he for that purpose, & so they sent one to entreat him to come. S. Basile would first take Counsell of S. Gregory Nazianzen in this matter, for with him he held very strict freindship, as he had with Eubulus also. S. Gregory bad him not to haue any regard, vnto that which had happened betweene him and the Bishoppe, for that it was the cause of God, & it was his opinion, that he ought to goe forthwith vnto Cæsarea, and he offered that he would goe with him thither also. These two lights of the Church, went vnto that Citty, and led Eubulus also with them. Assoone as they came vnto the Citty, the darknes of the heretickes vanished away, and all thinges altered; for the state of the Catholiques, which was very feeble and weake, became strong, and the heretickes became euery day more and more confounded.

A few dayes after deceased Eusebius Bishoppe of Cæsarea, and by the course which S. Gregory and other Bishops (there assembled to make election) tooke, S. Basile was chosen without any resistaunce. So that, if before he was Bishop, he were solicitous for the affaires of God, after he had taken this great charge vpon him, he was much more carefull then before. He trauelled and endeuoured, to driue the heretikes out of that Citty, and if any remained, he durst not shew his face, nor discouer him selfe vnto one that was so great an enemie to him, as S. Basile was.

The diligent Prelate did also effect an other thing, hauing first watched, fasted, prayed, & done other pious workes, which was this: He ordeined a manner to say Masse, some thing different from that which was vsed at that time, in respect of the ceremonies and prayers. But to doe this, we must thinke he had a speciall reuelation from God, and also that his institution was inspired from aboue. The first day that he celebrated according to the new appointment geuen vnto him, there was seene a great brightnes to descend, which stood aboue him, vntill the Sacrifice was ended. When he would receiue, he deuided the Hoast, and tooke the one part, and for the other, he caused a golden Doue to be made, and set it vpon the altar in stead of a Tabernacle, and in that he put the B. Sacrament.

Eubulus with the other Priestes, were in the quier of the Chappell, where the holy Prelat said Masse, & they all saw the brightnes like fiery rayes, which stood ouer him, and they saw also many Angels of heauen in the shape of yong men, apparelled in white, which attended on him at the altar. All they wondered much thereat, and when the holy Sainct had ended Masse, and departed out of the quier, they fell at his feete, and glorified God. S. Basile demaunded of them, what they ment by that which they did: they told him the vision which they had seene was the cause. He rendred thankes vnto God, and made a marueilous

ueilous Sermon, with which the people remained much comforted. In the time of this holy Bishop, there was a great dearth which killed many, but such was his diligence in craving of one, that he might geue to an other, and care in prouiding to haue graine brought frō other parts, that the dearth did not that harme which was feared. And this caused the people to be more affected vnto him then they were before, and his fame to be more spred abroad.

In this time Valens brother vnto Valentinianus was Emperor in the Orient, who was a great Arrian heretike. By their perswasions he began to persecute S. Basile, and for that intent he went vnto Cæsarea; But seing the people much affected vnto their Pastour, he durst not offend him openly, fearing it would cause a rebellion, yet for all this he sent a Captaine of his, called Modestus to speake with him. The Captaines life was not correspondent to his name, for he was a most cruell man, and was authour of all the cruelties that Valens did. One of the which was, that he hauing congregated 80. Bishops and Priests which would not consent vnto the Arian heresie, he put them in an old shippe, and launced them into the maine, and then set fire vnto them. This cruel man came vnto S. Basil, and as Theodoretus saith, at the first spoke mildely, and promised him great fauour and kindnes with the Emperour, if he would follow the Arian doctrine, and fauour it with his opinion. And because faire wordes would not serue, he threatened him greeuously.

The couragious Bishop not daunted therewith answered him, that he would not displease the Emperour of heauen, to please the Emperour of earth. That he regarded not his threates, and that if he killed him, he should doe him a great benefit, in deliuering him out of a life full of paines and troubles, as his life was. At last Modestus said; Well, well, Basilius, studie this night what you will doe, and to morrow morning giue me an answer. S. Basile answered, why doest thou appoint me a longer time? to morrow I shall be of the same mind, I am at this present. Modestus went vnto the Emperour, and told vnto him what had passed, whereat Valens tooke great indignation, and determined to banish him. The sentence of his banishment was written, and brought vnto the Emperour to subscribe, and signe it, and assoone as he tooke it in his hand, the chaire wherin he sat, broke in pieces, and fell to the ground, yet altered not his purpose, for notwithstanding he tooke the penne to subscribe the sentence, yet could not make one letter to be seene, though he chaunged it three times. This was not of sufficient force to make him change his wicked purpose, for he againe called for an other penne with great instancy, and then his arme began to shake and tremble, as if he had the palsey, wherefore in a rage, he rent the paper wherein the sentence was written.

It happened at the same time, that the Empresse fell soddenly sicke, in such sort, that she was at the point of death. The same happened to a little infant, which

which the Emperour had by her, and was to be inheritour of all his Estates. These thinges made the Emperour to remember himselfe that these afflictions happened vnto him, for persecuting Basilius. Wherefore he sent messengers to call him, and to intreate him to pray vnto God for him, and for the health of the Empresse and his sonne. The holy Bishop was content to doe so forthwith, and to good effect; for the sonne amended apparantly, and the Empresse was restored vnto perfect health. Neuertheles, the Emperour tooke it in euill part, that this happened by the meanes of S. Basile, for his desire was, that the hereticall ministers he had with him should haue done it, and had the credit therof. Then he commaunded some of them to be called, and gaue them in charge the care of his sonne, to the end, that when the child was perfectly whole, the grace of his healing should be attributed vnto them, and not vnto S. Basile. Assoone as the Arians began to pray for the child, he departed out of this life, whereby the Emperour might plainly perceiue, that the prayer of the Arians made him to die, and that the prayer of S. Basile had healed him, and yet for all that, he left not his peruerse opinion, nor ceased to persecute S. Basile.

After this on a time, the Emperour talking with S. Basile, there was present one Demosthenes, who was maister cooke vnto the Emperour, and an heretike as the Emperour also was. This man hearing S. Basile speake much against the Arian heresie, began to defend it, and in the wordes he said, he vttered a Barbarisme. S. Basile looked backe on his Priests, and said vnto them: Behold, you heare Demosthenes without eloquence. Then S. Basile turned him, and said: Thou shouldest doe better to see the Emperours meat be well dressed and kept, then to intrude thy selfe, to talke of diuinity and matters of faith. This reasoning was on the day of the Epiphany, in the Cathedrall Church of the Citty of Cæsarea, where aswell for the reasons S. Basile gaue as for the seeing of the ceremonies of the Catholiques, their geuing of offeringes vnto the Churches, to see them kneele all the while, and to praye in greate silence, the clergie doing their dutie with grauity and deuotion, and to see them all communicate at the end of Masse, the Emperour was something mooued in his minde, to leaue the Arian heresie, where nothing was to be seene, but disorder and confusion. On that day the Emperour offered rich giftes, and all the people were attentiue to see, if S. Basile accepted them (the Emperour being an heretike.) The holy Prelate receiued them, for that he had hope of his conuersion, and also because he would not renew his indignation. The Emperour had assuredly bene conuerted, but that he had many heretikes about him, who laboured and endeuoured, to turmoyle all that which S. Basile did set in order.

There was an other persecution raised against the holy Saincte, & the cause was: that one Eusebius who was Gouernour of the Cittie, sought to get into his handes a great lady, who was very beautifull and a widowe, to satisfy his

pleasure with her. This womá seing her selfe in a streight, fled vnto the Church, and desired S. Basile to defend her, who very willingly tooke it vpon him. The Gouernour hated the holy Sainct, & now he thought he had a good occasion to do some harme vnto S. Basile. Well, to haue the woman in his power, he got some false witnesses, who said: they saw S. Basile and the woman goe vp into a chamber together, and by this meanes caused them to be summoned to come before him. They which were faultles, lest they should seeme culpable appeared, and being before the Iudgment bench, the accusation or indictement was giuen vnto him. The Gouernour staying for no answer, commaunded the woman to be taken away and carried vnto prison, & the holy Prelate he reuiled, as if he had bene conuicted of the fault.

This being bruited through the Cittie (in a very short time) the men and women in Cæsarea, were assembled all in armes, to defend their Pastor. It was strange to see the women, aswell the old as the young, to come with stones and staues, and men with swordes and launces, all of them threatening to kill the Gouernour, and the Emperour also, if they restored not their Pastor vnto libertie. The Gouernour was inforced to depart from the Cittie, and if S. Basile had not bene, who opposed himselfe against the furie of the people, he had not escaped with life. This is that which happened betweene S. Basile and the Emperour Valens the Arian, and with his ministers and officers; But within few daies after, that same Emperour being vanquished in a battaile, hid himselfe in a certaine house which he fled by, and some other of his knights with him. When his enemies (which got the victory and pursued him) vnderstood where he was, they set fier on the house, and made him die the death of an heretike, for the house was burned to the grounde, with all them that were with him in it; This death of Valens (as Trithemius saith) was after the death of S. Basile.

Amphilochius recounteth a notable thing which befell to this Prelate, and saith: that he heard him tell it Helladius, who was his familiar friend, and afterwardes his successor in the Bishopricke, and the matter was of a Senator called Prorerius. This man had a daughter, whom he desired should be a Nonne, and whilest he laboured therein, the diuell stroue to hinder it, causing one of his seruants to be enamored of her. This fellow knowing him selfe not to be such a man, that could deserue that which he desired, sought to obteine it by the meanes of a negromancer, of whom he tooke counsell, and talked with the diuell, and made an accord with him, that if he got the yong woman, he would deny and renounce his Baptisme, his faith, and Iesus Christ also, and of this he made vnto him a writing, and subscribed it with his owne hand. The diuell wrought so, that the vnfortunate yong woman, married the wretched young man, against her fathers minde. This thing was afterward discouered, for he neuer went vnto the Church, he said no prayers, he did not any worke of a Chri-

Christian. But lastly, he went vnto S. Basil to craue helpe, who by the meanes of his prayers, and the hard penaunce the young man did, obteined that the diuell restored vnto him his writing, and then he liued vertuously.

All the authors which write of this Saint, praise (beyond measure) his abstinency, and continency. He fasted very much, and his order in prayer was this, from the sunne setting, vnto the rising thereof, he would be on his knees in prayer. His garment was one cassocke only. He was a virgin, and was the first man, that reduced the hardnes and rigour of the auncient fathers who liued in the desert, to a more conuenient order then was in vse before. He wrote many workes, and those very learned, so that Gregory Nazianzenus affirmeth: that no Greeke doctor that liued before him, declared or expounded the holy Scripture with more verity, and more eloquence. His austerity of life was such, that he was brought so low, that he had nothing on him but skinne and bones, so that he fell into a sharp feuer, which brought him to great extremity.

A great conning Phisition, who was a Iew, visited him, and S. Basile wished him well, for he knew he was to be conuerted. The holy Sainct asked this Phisition, what he thought of his sicknes? and he answered; I know that which I would not say, but at the sonné set this euening thou shalt end thy life. It shall not be said S. Basile; what; nor, said the Phisition? If it be not so, I will loose my life. S. Basile said: I will not haue you loose your life, but be baptised and made a Christian, if I shalbe aliue to morrow morning at the rising of the sonne. The Phisition who held him selfe sure of his death, made that match, for he thought it to be impossible he should liue so longe. S. Basile praied vnto God, and not only obteyned to liue vntill the next day, but amended so well, that he rose from his bed, and went vnto the Church to baptise the Phisition, who was made a Christian, hauing seene this, which seemed to be vnto him a very great miracle.

This being done, the holy Prelate returned vnto his bed contented, & there in the presence of the new Christian (who surpassed many more auncient in the faith, in almose deedes, and other holy workes) prepared himselfe to die. He receiued the blessed Sacrament deuoutely, and shed many teares, and recommended charitie, and the loue of God, and their neighbours, vnto them all that were present. And lifting vp his eyes vnto heauen, he yeelded his spirit vnto God. The Phisition seeing the holy Sainct to be dead, fel on his breast, and shedding many teares, said: ô Basilius true seruant of God, if it had pleased thee to liue longer, thou haddest not died yet.

When it was knowen in the Citty that S. Basile was dead, very great was the concourse of people, which went to see the holy dead body, and to kisse it, and doe reuerence vnto it. They all bewailed the losse of such a dilligent Pastor, & louing father, and great was the labour to keepe the people from renting all

his garments & clothes, euery one desiring in deuotion to haue some part thereof. His body was buried in the Cathedrall Church of the Citty of Cęsarea. The Church celebrateth his feast day, on the 14. of Iune. His death was in the yeare of our Lord. 380. (Baronius saith. 378.) as Trithemius saith: in the time of Valens and Valentinianus, brethren and Emperours. Vsuardus putteth the feast of S. Basile, on the first of Ianuary. Of S. Basile doe write Gregorius Nissenus, Gregorius Nazianzenus, Helladius, Bishoppe of Cæsarea his disciple, Nicephorus, and others.

The liues of SS. Vitus, Modestus, and Crescentia Martyrs. Iune, 15.

THe sacred Scripture speaking of that famous worke of the Temple which Salomon built, saieth in the third booke of the Kings: that it was a strange thing that from the beginning of the building, vntill it was ended, there was not heard therein the stroke of the hammer, or other iron toole. Some expositors of this place, seeme to say: that this was a kind of Phrase among the Hebrewes, to shew the hast was vsed in the worke, as in the Italian and Spanish they vse to say of a thing done in hast, that it was not seen nor heard. The common opinion is, that when it is said: in the building of the Temple there was heard no stroke of any thing, was, because the stones were hewed, pollished, and cut in the quarry, and the timber was also sawed and smoothed in the place where it was felled, and after they were laid in their place without any noise.

Of this we haue a figure and modell of the Temple of glory, which remained ruinated in part by the fall of Lucifer. It is repairing againe, and in the worke happeneth, that which happened in the Temple of Salomon: There is no stroke heard, for that the stones are hewed and wrought in the quarries of this World. Here be the trauells, the troubles, and persecutions, with the which the soules are hewed, that being polished and squared, they may be put in their proper places. This befalleth especially vnto the Martyrs, who for that they must haue in heauen the most honourable places, they must needes be wrought in this World by diuers tormentes and martyrdomes, as were especially these three Saincts of whom we treate, to wit; SS. Vitus, Modestus, and Crescentia. These Saincts were wrought by the handes of the best worke-man, and pollisher of Martyrs, that euer was in the World, and he was the Emperour Diocletianus, who tooke away (yea rather he gaue) life vnto more Martyres, then any persecutor of the Church. And moreouer, the tormentes and Martyrdomes he caused them to indure, were most terrible. So that it is thought thereby, they be in a high and eminent place in that so worthy building. The life of these Saincts taken out of an auncient Manuscript, with which venerable Bede accordeth, and other authours of martyrologes, is in this manner.

AT the time that there was a Iudge in the Ile of Sicilie (a cruell man called Aurelianus, and in the most cruell persecution that Diocletianus and Maxi-

Maximianus raiſed againſt the Chriſtians) there was in the ſame Ile a rich and mighty man called Hylas. This man had a ſonne of Twelue yeares of age called Vitus, who without the knowledge of his father (who was a Gentile) and againſt his will, was made a Chriſtian, and was baptiſed. Aurelianus had notice thereof, or rather he certainly knew, that Vitus was a Chriſtian: wherfore he ſent for his father, and willed him ſo to order it, that his ſonne ſhould alter his mind, if he would not be left deſtitute of a ſonne. The father ſpoke vnto Vitus, and ſometimes with prayers, then with threates, an other while with flattery, laboured to haue him change his opinion. But ſeeing it did no good, he brought him before the Iudge, who ſpoke vnto him in this ſort: Tell me I pray thee, why will one ſo young as thou art, gainesay or withſtand the precepts of the Emperours, ſince they haue prohibited by lawe, that the man crucified ſhould be adored, and yet thou wilt adore him? Adore the Gods which we and all other adore; if thou wilt not, I will lay aſide the reſpect I beare to thy father, and the regard vnto thy ſmall yeares, and chaſtiſe thee with the ſame rigour, that I haue done others for holding thy opinion.

The diſcreete youth Vitus (as if he had bene of perfect age) anſwered him, and ſaid: I will not adore the diuels, nor meane to bow my ſelfe vnto the vaine and deceiptfull Idols, my hart is reſolued to ſerue Ieſus Chriſt, Sonne of the liuing God, to adore him and none other. When the father of S. Vitus vnderſtood it, he lifted vp his voice and ſaid wailing: pittie me my Cittizens and friendes, ſince hauing but one ſonne, I ſhall ſee him die, and can not remedy it. Then ſaid Vitus: Father, doe not thinke that I periſh, be rather ioyfull, as I doe reioyce, ſeeing my ſelfe deſerue to be accounted in the number of the holie Martyrs. Aurelianus ſaid: Now we muſt change our ſtile. Hitherto I haue had regard vnto the friendſhipe of thy father, but from henceforth I will ſet it apart. So he cauſed him to be beaten a little, to put him in feare, but for that by this chaſtiſement he preuailed nothing, he commaunded him to be tormented, with more crueltie and rigour. The miniſters beginning to torment the holy Saincte, on a ſodeine their armes ſhruncke, and ſo it happened vnto the Iudge, who ſaid vnto the father of S. Vitus: This thy ſonne is ſurely a magitian, for he hath taken away the vſe of my armes. I am no magitian, ſaid the holy young man, but am the ſeruant of God, he hath chaſtiſed thee for tormenting me, and if I pray vnto him, he will cauſe thy armes to be healed. Aurelianus ſaid: by this I ſhall know that thou ſaieſt the truth, and that thy God is omnipotent, and ought to be adored.

S. Vitus made a prayer for the Iudge, and forthwith he was healed, to his great content, and becauſe he would not fall into the ſame daunger againe, he ſaid vnto the father of S. Vitus: Take thy ſonne, and perſwade him in the beſt manner thou canſt, to adore our Gods, for I will not deale with him any

more. Hilas led his ſonne home, and vſed al the meanes that might be, to make him alter his purpoſe. The holy young youth was very ſore and full of paine, with the torments he had indured, wherefore his father laid him in a rich and ſoft bed, then ſent he muſitions with diuers inſtruments, to geue him delight with their muſicke. He ſent beautifull damſels to keepe him company, and to attend and cheriſh him, promiſing vnto her a great reward, that ſhould bring him in loue, by her cunning wordes or behauiour.

All this diligence and labour was loſt, for the holy young man was alwaies more conſtant. And fearing leſt thoſe damſels would prouoke him to wickednes with their flattery and kindnes, he asked helpe of God, and he ſought meanes to get out of their company, as if they had bene venemous beaſtes. One time they left him alone (for ſo he deſired) and he was viſited by Angels, and much comforted by them, and they inſtructed him how to behaue himſelfe, to get away from his father. S. Vitus talked with S. Modeſtus and Creſcentia, who had brought him vp, and they three went into a Barke, and ſayled into Italy.

The Emperour Diocletianus, had a daughter poſſeſſed with an euill ſpirit, and the deuill ſaid: that he would depart from her, if Vitus came thither, and told where he was. The Emperour ſent for him, and he was brought, and with him SS. Modeſtus, and Creſcentia. The Emperour requeſted him to heale his daughter, and tould him alſo why he deſired it at his handes. S. Vitus went vnto the yong woman, and laid his hand vpon her head, and ſaid: In the name of Ieſus I commaund thee thou wicked ſpirit, to depart from this his creature. The diuell departed with terrible howling, and hurt many Pagans, that had ſcoffed at S. Vitus, in not beleeuing that he could heale the ſicke body.

The Emperour ſhewed great kindnes vnto S. Vitus, and affected him much, becauſe he was of a comely preſence, but when he heard him name Ieſus Chriſt, he asked him if he were a Chriſtian. And vnderſtanding it to be ſo, he being a deadly enemy vnto them all, and not hauing regard vnto the benefit receaued by him, perſwaded him to adore the Idoles, and that he would vſe him as his ſonne, and would make him a great man in the Empire. S. Vitus reſiſted him very ſtoutly, wherefore the Emperour put him in a darke dungeon, and SS. Modeſtus and Creſcentia with him.

The holy young man being in priſon, ſong with the Propher Dauid, & ſaid: *Deus in adiutorium meum intende*. He asked fauour of God to helpe him, that he might ſupport that trouble & others for his loue. Then there appeared a great light in the priſon, and in that was heard a voice which ſaid: Be conſtant Vitus my ſeruant, for I will alwaies helpe thee. The keepers of the priſon heard the voyce, and ſaw the light, and went vnto the Emperour to certifie him, what they had heard and ſeene, which when the Emperour vnderſtood, he ſent for him

him to come to his preſence. By the way as S. Vitus went, he animated S. Modeſtus and Creſcencia ſaying to them: Now the time of your triumph approcheth, therefore be you of good courage in all that may happen, hauing regard vnto the reward that God hath prepared for you in heauen. The Emperor hauing asked certaine queſtions of S. Vitus, and ſeeing his conſtancy, cauſed him to be led vnto the Amphitheatre, which was a place where the plaies and publique feaſtes were made, and where many with wild beaſtes were killed. To that place were aſſembled many people from all Rome, to ſee that which ſhould be there done.

The Emperour cauſed a great fire to be made with a fornace, which was full of pitch, roſin, and leade, and when it was well kindled, he commaunded the officers to throw Vitus therein, ſaying now we ſhall ſee if thy God can deliuer thee out of mine handes. S. Vitus made the ſigne of the Croſſe, and entred into the fire, and withall an Angell deſcended from heauen, who droue the fire from the holy Saint, and made it that it did him no hurt at all. The holy martyr ſong ſpirituall Hymnes in the praiſe of God, as he ſtood in the middeſt of the flame, and all the people wondred much thereat. Laſtly, he came out of the fire, without any ſigne that he had bene therein, yea he rather ſeemed to be more beautifull then before.

The Emperour commaunded a fierce Lyon ſhould be let looſe vpon him to deuoure him, ſaying: that inchauntmẽts would not preuaile againſt that kind of beaſt. The Lyon was let looſe, and S. Vitus made the ſigne of the Croſſe againſt him, & the Lyon loſt his fiercenes, and fell at the feete of the holy Saint, as if it had bene a lambe. S. Vitus ſaid vnto the Emperour: Behold ô Diocletianus, the beaſts doe acknowledge their Lord, and be obedient vnto him, but thou art obſtinate in blindnes, and wilt not acknowledge him. The Emperour gaue no eare vnto his wordes, but commaunded that he, and S. Modeſtus and Creſcentia, ſhould be put into a torment called Cataſta, which was like to the Equuleus, yet in this they differed, that in the Equuleus the bodies hung right downe, and in the Cataſta they were ſtretched out flat. In that torment all the lymnes of the Martyrs were diſiointed, and their bones put out of their places, by the cruell bandes they bound them withall. Their inward partes were all ſeene, their bodies being broken in diuers places. This was ſuch a torment, that it depriued the Martyrs of their liues.

The skie was then cleere, and yet on a ſoddaine it waxed darke, thundring and lightning, to the great hurt of many of the Temples of the Idolles, and of many Pagans which periſhed. The bodies of the bleſſed Martyrs were buried by a noble Matron called Florentia. The Church celebrateth their feaſt on the day of their martyrdome, which was on the 15. of Iune, about the yeare of our Lord 300. (Baronius ſaith. 303.) the abouenamed Diocletianus being Emperor.

The

The liues of SS. Marcus and Marcellianus Martyrs. Iune. 18.

THe holy Ghost in the booke of Iob, saith of a man: That he drinketh iniquitie like water. *There be two sortes of sinners; some drinke their sinnes, and others doe eate them. He that eateth, first turneth the morsel in his mouth, cheweth it small, and then swalloweth it. And sometimes it happeneth, that hauing chewed it, and feeling the taste vnpleasant, he spitteth it forth and swalloweth it not downe; But he that drinketh, doth nothing els, but powreth the drinke downe his throat. Euen so happeneth it vnto him, who seeing an occasion to doe some sinne, committeth it without any consideration, and we may say, such a man drinketh that sinne. Of these men speaketh the Scripture in the booke of Iob, and it is taken for a very bad signe. But he, who when an occasion commeth to offend God, suffereth it not to passe through him forthwith, but goeth studying whether he shall commit it or no, we may say this man doth chew the sinne: and sometimes when he feeleth it to haue an euill or bitter taste, he spitteth it out of his mouth, and committeth it not.*

The same happened to two brethren, the one called Marcus, the other Marcellianus, who were at the very point to loose their liues, if they adored not the Idoll within the time which was prefixed and assigned vnto them. Vnto this was adioyned the temptations of some persons which perswaded them to doe it, but for all that they were not resolued so soone, but rather they would consider the deede more seriously. They chewed the sinne, and found such bitternes therin, that they did spit it out of their mouthes, and would rather loose their liues, then to offend God by Idolatry. The liues of these holy Martyres, was written by Symeon Metaphrastes, together with the life of S. Sebastian in this manner.

IN the reigne of the Emperour Diocletian there was taken in Rome two brethren, which were rich and of noble bloud, the one called Marcus, the other Marcellianus. Their father was called Tranquillinus, and their mother Mary. Both of them had wiues and children. Cromatius, who was gouernour of the citty, caused them to be imprisoned, and sentenced them to be beheaded. But being importunated by the kinsfolkes of the two bretheren (which were very many, and men of great reputation) he assigned them the space of 30. dayes, wherein they should deliberate, what they would doe, and if in that time they would doe sacrifice, they should be freed, or else they should be put to death.

In this meane while their kinsfolkes flocked vnto the prison where they were (which was in the house of Nicostratus a great man) and endeuoured to perswade them to adore the Gods, and to deliuer themselues from death. Thither went also many of their friendes, and said vnto them: from whence proceedeth this your stubbornes, that your heart is so hard, as to haue no compassion of the old age of your father which begot you, and will you be a cause of new griefes

griefes vnto your mother? In your birth you cauſed vnto her great paines, but they were yet accompanied with conſolations, ſeeing her ſelfe mother of two ſonnes, of whom ſhe thought to receiue greater ioy in her old age; Now this content is chaunged into griefe, ſeeing you will die, it being in your power to auoid death, and yet will not auoid it. O deare friendes! we pray you in all affection, that you will not cauſe your father and mother to taſt ſo bitter a potion, and depriue vs your friendes of your ſweet company & friendſhip. You may at this time doe the will of the Emperour, and for that he is not immortall but muſt die, then may you returne vnto your former intent and deſire, for we haue heard ſay, that the God whom you adore, refuſeth not any that returneth vnto him, yea he receiueth them very comfortably and louingly. Theſe and ſuch other thinges, ſaid their friendes to them.

After them came their mother, calling her ſelfe wretch, afflicted, and vnfortunate. She had her haires looſe, and rent them in their ſight. Shee tore her clothes, and ſhewed them her rugged breaſtes beaten and bruiſed, and ſaid vnto them; My ſonnes, this is the breaſt which gaue you ſucke, haue you of it and of me no compaſſion? Why would you that I ſhould looſe you, it being in your libertie to conſerue your ſelues? If I ſaw you led priſoners by your enemies, I would enter into the middeſt of them to defend you. If any rigorous Iudge would put you to death in a darke dūgeon, in that place would I alſo keepe you company, and die with you. This is a new manner of dying, to deſire the executioner to ſtrike, and death to come. A new manner of complainte make I, & ſtrang is this my miſery, ſince that you my deareſt children will die voluntarilie, and yet may eſcape death.

After her came in their father, weake and feeble, and aggreiued with his old age, led by the handes of his ſlaues, his gray head couered with duſt and aſhes. He cried out with a loud voice, ſaying: I miſerable wretch, come to lamēt with you my ſonnes, the death which you voluntarily ſeeke after, woūdeth me. The expences which I thought my ſonnes ſhould haue beſtowed one me at my buriall, now muſt I (wretched man) perforce beſtow to bury them. Oh my ſonnes, the ſtaffe of mine old age, the light of mine eyes, fortunatly borne, well brought vp, inſtructed with all diligence, what is now this folly, that you be ſo enamoured of death? was there euer mā, that if he could fly it, would not auoid it? The wretched begger readie to die with famine, the ſicke man that feeleth 1000. griefes, he that is repleat with troubles and miſeries, he that is ſcorned & deſpiſed of euerie one, ſeeketh ſtill to liue and auoid death, but you that be rich, in health, and honoured, doe not deſire to eſchewe it, but loue it and ſeeke after it. How great is this your prepoſterous dealing? Come yee young men of Rome to bewaile with me, two young men that will die voluntarily. Come ye old men, and helpe to bewaile me miſerable wretch, for that I am re-

pleat with ſo many miſeries; I find my ſelfe old and ſickly, and ſhortly I ſhall remaine without children. Conſider what I ſhall looſe, and what I ſhall haue left. Come hither you that be fathers, and be in feare, that ſhortly ſuch misfortune may come vnto you, as now I am brought vnto. Lament you mine eyes, for you haue reaſon. Be blinded with teares, that you may not ſee the ſword ſtrike on the neckes of my childrē (for it would haue put me to extreame griefe, if I ſaw but a ſmall fillipp giuen vnto them) and to the end they may not ſee the bloud of them ſhedde, whom I could not indure to ſee ſhed one teare.

The old father hauing lamented inough, their wiues came with their children in their armes, and brought them before their fathers, ſaying with a compaſſionate and mournefull voice: Vnto whom will you bequeth & leaue vs for ſlaues? who ſhall haue charge of theſe your ſonnes? who ſhall take poſſeſſion of your houſes and goods, ſince you wil abandon and leaue vs deſolate? Poore, and vnfortunate, to whom ſhall we goe to be pitied, if you be ſo hard hearted towardes vs? ô how hard be your hearts, be they of diamond? You will not heare our fathers, you will not hearken vnto your friendes, you will not haue regard vnto your vnfortunate wiues, & haue now no compaſſion of theſe babes, your pretie and innocent infants, but lay downe your neckes cherefully vnto your enemies to be beheaded. Marcus and Marcellianus heard all this, & although the temptation was very terrible, yet they would not drinke downe the ſinne (if they muſt needes commit it) but chew it firſt. They reſolued not to doe that ſo ſoone, which was requeſted of them, but conſidered with themſelues what might happen if they did it.

There was preſent at that ſpectacle, the valiant champion of Chriſt S. Sebaſtian, who ſeeing the two brethren to ſtand in a doubt, and fearing they would ſhrinke at this conflict, came neere vnto them, and with a feruent voice ſaid: O moſt valiant champions of Chriſt, vnto this inſtant you haue fought valiantly, and now hauing the crowne and palme of victory ſo neere vnto you, will you looſe it? You haue ouercome and vanquiſhed your enemy, you haue him vnder your feete, and will you let him re-enforce his ſtrength, by the flattery and teares of women, that he may againe aſſaile you, and perhaps vanquiſh you? Let not the loue of your children, cauſe you to looſe the reward, which God hath prepared in heauen for you, if you be conſtant. If they knew that which you know, they would not lament, but rather reioyce, ſeeing you at the point, to be ſo ſoone happy and bleſſed. Theſe people that perſwade you to change your opinion, know not that there is an other life. If they did beleeue, and knew but the life of the bleſſed, they would deſire to keepe you companie. If at this time, you doe conſent to doe that which they perſwade you, you ſhall remaine with them a very ſhort time: and though thus you may enioy their company, yet that will end quickly, and then you ſhall be ſeuered

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from them, to be with them alwaies tormented in hell, where you ſhall ſee them in that burning fire, among dragons and ſerpents, who doe deuoure the fleſh of the vnbeleeuers.

In that place is heard nothing but howlings, and gnaſhings of the damned, and the hiſſing, and hideous noiſe of the diuel. There euery thing is confuſion, euery thing darkenes, euery thing torment without end: conſider if it be wiſedome for a little euill preſent, to fly ſuch an euill to come; beſides that, by the meanes of martyrdome, you ſhall become Citizens of heauen, and ſuch a heauen, that if here on the earth, a houſe well wrought and adorned delight one, how great ſhall the ioy and delight be, to ſee himſelfe in the lodginges of eternall happines, which be moſt delightfull, adorned with prerious ſtones and the fineſt gold? There neuer wanteth odoriferous flowers for the ſmelling, & moſt delicious fruites for the taſt. There is alwaies the ſpring time, the meadowes are alwaies greene and full of flowers, and they are neuer parched. The aire is alwaies temperate, and there it is not knowen, what infirmity is, for euery thing is health.

There is heard muſique of diuers inſtruments, well tuned, and ſhrill, plaied vpon by Angels. In that place be infinite riches, ſtates and ſeigniories. There they make ſmall account to be a king, for that euery thing is full of crownes. There is moſt pleaſant conuerſation, all the people being vertuous, amiable & aduiſed with great modeſty. There all the ſenſes ſhall haue that which they can deſire, and deſire all that they can enioy. There is the habitation of life, and it is not knowen there what death is. There is not any thinge which may mooue lothſomnes or annoy, and there wanteth not any thing that may cauſe ioy & content. Conſider then you valiant ſouldiers of Chriſt Ieſus, if you haue reaſon for ſo ſhort a torment (as to lay your necke vnder the ſword) to looſe ſo much good, and to exchaung it for ſo much euill. If you die, you gaine life and heauen: and if you liue, you gaine death and hell.

Theſe wordes ſaid S. Sebaſtian, and whileſt he talked thus, there was ſeene a very beautifull yong man that ſpoke in his eare. The ſucceſſe was: the two brethren were hereby incouraged, that they continued conſtant in their good purpoſe. The terme of thirty daies being expired, a Iudge delegated in place of Cromatius (called Fabianus a moſt cruell man) cauſed the martyres to be tied vnto a poſt, and to naile their feete to it with nailes, and told them: they ſhould remaine ſo by the feete, vntill their mindes were ſubmitted, to doe reuerence vnto their Gods.

The martyrs, ſeing themſelues nailed vnto the poſt, ſong that verſe of Dauid which ſaith: *Ecce quam bonum, & quam iucundum, habitare fratres in vnum*. The Iudge ſaid vnto them: leaue this your folly (you curſed wretches) and yee ſhal be freed from many torments. They anſwered: we are well here, being fixed in

the loue of Ieſus Chriſt; And I pray you leaue vs here ſtill. One night and one day paſſed, and the holy martyrs remained in theſe torments, ſaying certaine Pſalmes of Dauid verſe by verſe. Fabianus ſeing their conſtancy, commaunded they ſhould be killed with ſpeares, and ſo being wounded and perced in many places, they yeelded vp their ſoules vnto God, and their bodies were buried in the Via Ardeatina.

The Church celebrateth the feaſt of theſe holy Sainctes, on the day of their martirdome, which was on the 18. of Iune, in the yeare of our Lord 300. (Baronius ſaith. 284.) in the raigne of Diocletianus and Maximianus.

The liues of SS. Geruaſius and Protaſius Martyrs. Iune. 19.

SAlomon ſaith in his prouerbes: that ſome ſonnes be their fathers crowne, and ſome fathers, be the glorie of the ſonnes. *The gloſe expounding this ſentence ſaith, that in this place, by the fathers are vnderſtood the Apoſtles, and they that come from them; And that the Patriarches and Prophets, were the glorie of the Apoſtles, and the Apoſtles were their crowne. Although this be the proper expoſition of this place, yet it may alſo be vnderſtood of thoſe fathers, which being vertuous and good, had alſo vertuous and good children: ſuch as SS. Geruaſius and Protaſius were; children to SS. Vitalis and Valeria. The fathers were martyrs, and ſo were the ſonnes, in ſuch ſorte, that the ſonnes were a crowne vnto their fathers, and the fathers were the glorie of their ſonnes. The martyrdome of theſe holie bretheren, and the inuention of their bodies, was written by Saint Ambroſe.*

You muſt marke one thinge, which is well conſidered by the Biſhoppe Lippomanus, and may breede a ſcruple in them, that be not much exerciſed in reading the liues of Sainctes, which is; that ſome Authors giue one name to them that condemned them, and other Authors giue them an other. This happeneth, becauſe the Iudges had diuers names, or els becauſe one Iudge apprehended them, and began the proceſſe, and an other finiſhed it; for the Iudges were changed after the will of the Romaine Emperours. It may alſo be, that the ſame Iudges ſeeing the wonderfull workes the holy Sainctes wrought, and how they were put to death without forme of iuſtice being worthy to liue, did voluntarily giue ouer their office, and others ſucceeded thē. This being marked, none will be offended, when he ſhall heare in this place S. Ambroſe ſay: that the Iudge which martyred SS. Geruaſius and Protaſius was called Athanaſius, and Simeon Metaphraſtes that writeth the ſame hiſtory ſaieth: that he was called Amolinus. The cauſe hereof was, becauſe one Iudge began to martirize them, and the other did finiſh it; or els, becauſe he had two names. This being then preſuppoſed: the holy Biſhoppe and Doctor S. Ambroſe ſaieth.

Ambroſe

AMbroſe ſeruant of Ieſus Chriſt, to the Chriſtians of Italy, wiſheth eternall felicity. In the ſacred Scripture, he is condemned for culpable and faulty, that hath receiued any grace or guift of God freely, and doth not communicate it to his neighbour; And therefore ſaieth Dauid; *Lord I haue not hidden thy iuſtice in mine heart, I haue ſpoken thy veritie, and ſaluation:* wherefore Dauid for doing of this, would be rewarded, and ſaid: *Thou Lord, doe not put away thy mercy from me,* as if he had ſaid. So as I was the meanes that others found mercie, ſo ſhall I find it in thee (ô Lord.)

This I ſpeake to the end, that God hauing graunted vnto me, that in the lent time, which is paſſed (I being partaker, not only with them that praied, but alſo kept company with them that faſted) being one day in prayer, ſome what wearied with faſting, I ſlumbred, and was not faſt a ſleepe, nor yet fully awake. Me thought I opened mine eyes, and ſaw two young men, with garments as white as the ſnow, who were in praier; I would faine haue ſpoken vnto them, and yet I could not: wherefore awaking and remembring me of that which I had ſeene, I requeſted of God to put it from me, if it were an illuſion of the deuill, or to manifeſt it more plainely to me, if it were a reuelation and truth from him: and to obteine this of God, I augmented my faſting. I ſaw the ſame two other nights, and on the third night being fully awake (becauſe that watching had taken away my ſleepe) I ſaw with the two young men a third perſon, much like to S. Paul the Apoſtle, whoſe Image I haue in my ſtudy. The young men ſtood ſtill, and S. Paul ſaid thus vnto me.

Theſe be they which receiuing my holy admonitions, made ſmall account of worldly goodes and poſſeſſions, and hauing ſpent ten yeeres in the ſeruice of God in this Citty of Millaine, ended their liues, & offered them vp by martirdome for the loue of Ieſus Chriſt. Thou ſhalt find their bodies in the ſame place, where they be in praier. Twelue foot vnder the earth thou ſhalt find a cheſt, take it out, and in the ſame place ſhalt thou cauſe a Church to be builded, to their honor. I asked the Apoſtle, what was the name of the Saincts, and he anſwered me: neere vnto the heades of the Saintes thou ſhalt find a booke, in which is written their birth, and their death. This being ſaid, the holy Saincts vaniſhed away on a ſodeine.

I called the Biſhops of the citties there aboutes, and told them what had happened. Then went we vnto the place which was ſhewed and demonſtrated, and I was the firſt that tooke vp a mattock, and began to throwe vp the earth which I digged; They all helped me, vntill the cheſt promiſed vnto me by S. Paul was diſcouered, the which was of ſtone. We opened it, and within it the holy martirs were as whole & perfectly ſoûd, as if they had bene laid there that very day. Their bodies were intier, their bloud was freſh, and they caſt a ſweete

ſmell and odour of which, not only they that were preſent were partakers, but alſo the abſent, becauſe it was diſperſed almoſt through all the cittie. At their heads there was a booke, & hauing opened the ſame, we ſaw theſe wordes in it.

I Phillip ſeruaunt of Ieſus Chriſt, iointly with my ſonne, brought and buried in this my houſe, theſe two holy Saincts. The mother of theſe Saincts was called Valeria, and their father was called Vitalis. Theſe two were borne at one birth, and the one was called Geruaſius, and the other named Protaſius. Their father being a man that had bene Conſull, and exerciſing and following the warres, went with captaine Paulinus vnto Rauenna, where ſeing a Phiſitian called Orſicinus, who for feare of death was at the point, and ready almoſt to adore the Idols, incouraged and comforted him ſo, that he perſeuered conſtant in the faith, and died for the loue of Chriſt, and for this cauſe, Vitalis was taken and put to death.

Their mother Valeria, becauſe ſhe would not eate of the meate offered vnto Idols, comming from Rauenna vnto Millan, being accounted a contemner of the Idols, was ſo euill vſed by the Pagans, that ſhe at her comming vnto Millan, yeelded vp her ſoule vnto God. Geruaſius and Protaſius tooke the adminiſtration of the goodes, & poſſeſſions that their father and mother had in Millan, for that they were both dead without any will or teſtament made. They ſould all that they had, and gaue part thereof vnto the people of their houſe, vnto all whom they gaue freedome, & part of their goodes they gaue vnto the poore. Themſelues, they withdrew into a little houſe, where they remained ten yeares, ſpending the time in praier, reading, faſting, and exerciſing other holy and vertuous deedes.

In the eleuenth yeare it came to paſſe, that there paſſed by Millaine an earle called Aſtaſius, who went to make warre on the Marco-manni, which be people of Germany, about Bohemia and Morauia. Some of the miniſters of the Idols went to meete him, and ſaid vnto him: If thou wilt returne vnto our Emperours with victory, compell Geruaſius & Protaſius to adore the Idols. When Aſtaſius heard their wordes, he cauſed them to be apprehended, and brought to his preſence, and ſaid vnto them: To the end the Gods may giue me victory in the enterpriſe vnto which I goe, I deſire you both iointly to adore them, and offer ſacrifice to them.

S. Geruaſius ſaid vnto him: Thou oughteſt rather to looke for the victory from God, the father almighty, Creator of heauen & earth, and not from dumbe and vaine Idolls, which haue eyes and doe not ſee, eares and doe not heare, noſe and doe not ſmell, handes and doe not feele, feete and doe not walke, and haue alſo a breaſt, and doe not breath. Aſtaſius was in a horrible chafe and rage, at the hearing of theſe wordes, wherfore he cauſed S. Geruaſius to be ſtripped, and to be beaten with wandes and chaines of iron, vnto which were tyed certaine

taine plummettes of lead. This they performed with ſuch cruelty, and he alſo indured ſo long, that he yeelded his ſpirit vnto God in this torment.

S. Geruaſius being thus ſlaine, he called for Protaſius, and ſaid vnto him: Behold thou wretch, whether wilt thou liue or die with thy brother? Protaſius anſwered: who is he that is wretched? I that dread not what thou canſt doe, or elſe thou that dreadeſt my power. Why doe I feare thy power, replied Aſtaſius? Protaſius ſaid againe vnto him: becauſe thou feareſt ſome damage or miſcheife will light vpon thee, if I doe not ſacrifice vnto the Idols, and therefore thou wouldſt compell me to doe ſacrifice vnto them. I feare not thy threates nor thy power, and thy torments I make no more account of, then I doe of mire vnder my feete. I adore one God only, who reigneth in heauen.

Aſtaſius hearing this, commanded that he ſhould be beaten with great knotted ſtaues, vntil he fell dead vnto the ground, which was forthwith done. Then he cauſed him to be ſett on his feete, and ſaid vnto him: Thou wretch, be not ſo rebellious and ſtubborne, what, wilt thou end thy life in ſuch ſort as thy brother hath done? S. Protaſius made him anſwer: I make no reckoning nor account of thy wordes nor deedes, for I ſee thou art blind. The infidellity of thy heart is the cauſe, that thou ſeeſt not the euill that thou doeſt vnto thy ſelfe. I haue learned of my Lord Ieſus Chriſt, not to be angry with thee, ſince he was not angry with them that crucified him, but rather prayed vnto his eternall Father for them, ſaying: *Father forgiue them, for they know not what they doe.* Euen ſo I haue pitty of thee, for I ſee that thou knoweſt not what thou doeſt, when thou tormenteſt the Chriſtians. Therefore finiſh vp that which thou haſt begun with me, to the end I may be rewarded of my Lord Ieſus Chriſt, in the company of my brother.

The cruell tyrant Aſtaſius hearing theſe wordes, cauſed his head to be cut off, and when it was done, I Phillippe, ſeruaunt of Ieſus Chriſt (with my ſonne in my company) ſecretly by night, tooke away theſe holy bodies, and carried them vnto my houſe, and God being only witnes thereunto, I laid them in this cheſt of marble, aſſuring my ſelfe, that by their praiers, I ſhall obteine mercy of our Lord Ieſus Chriſt, who with the Father and the holy Ghoſt, raigneth for euer and euer. Amen.

The ſame S. Ambroſe writing to his ſiſter, certifieth her of the finding and martyrdome of theſe two holy brethren, and ſaith: That he built vnto them a ſumptuous Temple. Simeon Metaphraſtes ſaieth. That two other Saincts called, Nazarius, and Celſus were martyred with them. Philippe maketh mention only of SS. Geruaſius and Protaſius, for that he buried their bodies, and S. Ambroſe doth the ſame, for that he found them, & builded a Church vnto them. Their feaſt is celebrated on the ſame day on which they were martyred, which was on the 19. of Iune, about the yeare of our Lord. 169. (Baronius ſaith. 171.)

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in the time of Nero the Emperour. S. Ambroſe maketh mention of theſe holie martirs, in the Epiſtle which he wrote to all the brethren of Italy, and the 83. Epiſtle, and in his 91. ſermon. S. Auguſtine wrote of them in the 108. Sermon, and in the 22. booke, and 8. chapter *de Ciuitate Dei*. S. Paulinus alſo ſpeaketh of them in the life of S. Ambroſe, and Gregorius Turonenſis in the fourth chapter, *De gloria Martyrum*.

The life of S. Siluerius Pope and Martyr. Iune. 20.

IN the Parable (which our Sauiour preached vnto the people, and did after declare in particular vnto his diſciples) I meane of the ſower and the ſeede, which partly was loſt, for that it was eaten by the foules, he ſaith: that by the foules are vnderſtood the diuell, who be not birdes domeſticall and peaceable, but wild, and rauenous. The property of theſe foules is, that if they ſee a flocke of domeſticall foules which be weake, whom they vſe to catch and prey vpon, they aſſaile the guid of all the reſt, that he being dead, the other may be in confuſion, and wander out of the way, not knowing which way to turne them, but flee vp and downe; to the end, that then he may haue a readier and eaſier meanes, to take more of them.

The ſame doth the diuell, who alwaies endeuoureth to make warre, againſt the principall heades. He delighteth to ſpend all his force in that (and all his munition) for he knoweth the great hurt the inferiours ſuſteine, when the ſuperiour is by him ouerthrowne. Whereof it commeth, that the Popes being the heades of the Church, he hath an eſpecial malice to wardes them. Sometimes by the meanes of heretiques (which be moſt intrinſicall, and moſt familier vnto him) he laboureth to make warre againſt them, and deſireth to diminiſh the Pontificall authority. Other times he ſeeketh out tyrants to perſecute and deprriue them of life, as it happened in the primitiue Church, ſo that all were martyred euen to the time of Melchiades the predeceſſor of Siluеſter, which was the 33. Pope, and gouerned the Church of God, about the yeare of our Lord 310. They all died by the ſword, and other violent deathes, by the ordinaunce of the tyrantes, whom the diuell perſwaded to perſecute more then any other Chriſtians, for that they were the principall heads.

One among the other Popes, whom the diuell moſt perſecuted by the meanes of his miniſters was, S. Siluerius (although he was none of the former number, but long after) for that he ſhewed him ſelfe contrary, and was a great perſecutor of the heretikes. As we may ſee in his life, taken out of the Romane Pontificall, and out of other good authours in this manner.

BY the death of Pope Agapitus, the Seate of S. Peter was giuen vnto Siluerius. The election of Siluerius was procured and furthered by Theodatus king of the Goths, who were at that time Lordes of the greater part of Italy, and

and of Sicilia, & their principall ſeat was in Naples. The cuſtome of that time was (the Popes permitting it) that their election ſhould be made by the conſent of the Emperour of the Orient, which was in this ſort. The voices of the clergy being taken, the Emperour was certified thereof, and he confirmed the election. Iuſtinianus hauing vnderſtood, that Theodatus had intruded himſelf into that buſines, and vſurped that which apertained not vnto him (he not being able to ſupport the inſolency & to much boldnes of that king) reſolued to make open warre againſt him, and ſo he ſent into Italy, a famous captaine called Beliſarius with a puiſſant army, who conquered Sicilia, and then tooke land, and arriued in Italy. The Goths ſeeing the warre ſo hot, & that Theodatus was a baſe minded man, and not apt for the warre, depoſed him, and gaue the kingdome vnto Vitiges, a man of baſe linage, but of great actiuity and proweſſe. Theodatus vnderſtanding it, fled vnto Rauenna, and there he was murdered by the friends and ſeruantes of Vitiges, betweene whom and Beliſarius was very cruell warre.

Among other things which happened in that warre one was: that Beliſarius beſieged Naples, & tooke it, and ſacked it very cruelly, ſparing neither wemen nor children, Churches, Prieſtes, nor Nonnes. Then went he vnto Rome, and wonne it, and expulſed the guarriſon of the Gothes which was therein. Yet Vitiges (as a valiant Maro) was not daunted herewith, but got togerher a hundred thouſand men of warre, and beſieged Beliſarius in Rome. The ſiege indured one whole yeare. In which appeared many worthy euents, both without and within the cittie. The hunger and calamities which the beſieged indured in the cittie was exceeding great, and the dearth and ſcarcitie of vittaile was in a manner ouer all the world; So that Darius Archbiſhop of Millaine, writeth: that there were many women that did eare their owne children. In Rome there died many both by famine and ſicknes, and alſo in skirmiſhes, for they were cruelly bent on both ſides.

Whileſt this ſiege endured, Vigilius a Deacon of Rome was in Conſtantinople, being the Popes Nuncio vnto the Emperour. The Empreſſe Theodora talked with him one day, and (for that ſhe was infected with the hereſie of Eutiches) ſhee tooke it in euill part, that Pope Agapetus had depoſed, and put out of his dignity, Antimius Patriarch of Conſtantinople (who was alſo diſtained with that ſame hereſie) and had placed Menna, a Catholike and holy man of life, in his place. The Empreſſe was deſirous to haue Antimius reſtored vnto his dignitie, and treated thereof with Vigilius, and accorded with him, that a letter ſhould be writtren vnto Pope Siluerius, commaunding him with many threates, to reſtore Antimius vnto his former dignitie, and to depriue Menna forthwith without any excuſe to be made.

The holy Pope as a man valiant and Catholique, did anſwert that he would

not doe so by any meanes, for it was against all reason, and it should be an euill example, for him to vndoe that which his predecessor had done vpon so good aduise. This answere set the Empresse in a great rage, whereupon she apointed Vigilius to write vnto Belisarius, that without delay, he should apprehend Siluerius, and depriue him of the Papacy, and set Vigilius in his place, who carried these letters vnto Rome. Belisarius hauing redd the letters, and hauing continuall imploiments in the affaires of the warre, appointed his wife Antonina, to see it performed. Forthwith false witnesses were sought & hired, which should say (that Siluerius conspired with the Gothes, to deliuer the citty vnto them) as she willed them. This information being giuen, they sent from Belisarius a messenger, willing Siluerius to come forthwith vnto his lodging, for he had matters of great importance to conferre with him. The Pope was bidden to take heed of the Grecians, yet for all that he went, knowing himself to be an innocent man.

At the first and second dore, the people and the Clergy that came with him, were stayed without, & they would not suffer any to goe in, but him only and Vigilius, and then they brought them into the lodginges of Belisarius. Antonina lay vpon a bed, and Belisarius satt at the beds feet. Assoone as she saw the Pope, she began to speake with aloud voice; I pray you, ô Pope Siluerius, did I euer deserue it at thy handes (or my Belisarius) that thou shouldst vse this trechery, in conspiring to deliuer vp the citty to the Gothes, & put me and him also into the handes of our enemie? with this not suffering him to answere one word, they which were about him, stripped him out of his Bishops weede, and clothed him like a monke. This being done, a Deacon called Sixtus went out, and bad the people and clergy not to looke for him, for he was depriued of his dignity, and made a monke. When this was heard, euery one fled away, and the holy Pope was forthwith banished into the Island Pontia.

In the time he was in the Island, he wrote a letter vnto the Bishop called Amaten, in which letter hauing recounted vnto him in what manner he was taken, he saith; I am now in this Island, where I liue and susteine my selfe, with the bread of tribulation, and the water of trouble, but for all this, I haue not abandoned the exercise of my office, but rather I haue with the Bishops which I haue assembled together, excommunicated them that haue in this sort abused me. And together with them, and by the consent of the whole counsell, I haue ordained, and commanded from henceforth, that none be so bold to do that which they haue done to me. And if perhaps any be so hardie, to deceiue any Bishop, as I haue bene deceiued, that he shalbe accursed and Anathematized before God, and his Angells. And thou Vigilius, and all the others which be of thy consent and opinion, take and hold this the sentence of your condemnation. And thou in perticuler know, that thou art depriued of the order

of

of priesthood, being condemned by the Iudgment of the holy Ghost, and by Apostolique Authority. All this said the holy Bishop, not by way of reuenge, but in zeale of charity, and in discharge of the dutie of his office, being obliged thereby, to chastise them in such manner as he could.

Remaining in that ile he died, by reason of infirmity, and the afflictions he endured. And because his sufferance was such, for that he would not yeeld vnto the vniust requestes of the proud Empresse Theodora, the Catholique Church numbreth him among the holy Martyres. S. Siluerius was Pope three yeeres, and somewhat more, he dyed in the Island Pontia, which is in the *mare* Maior, about the yeare of our Lord 540. At one only time he gaue orders vnto 13. Priestes. 15. Deacons, and consecrated 19. Bishops. The Church celebrateth his feast on the day of his death, which was on the 20. of Iune, in the time of the aforenamed Iustinianus.

The life of S. Paulinus Bishop. Iune. 22.

IEsus Christ saith in the gospell; That the good shepheard giueth his life for his sheepe, *and by this he prooueth, that he was a true Pastor, in that he gaue his life for vs his sheepe. Agreable to this rule, we may say of S. Paulinus Bishop of Nola, that he was a good Pastour, for that before he had that charge, he gaue all his goodes vnto the poore for the loue of Iesus Christ, and after that, for the same poore men, he gaue his owne life, in that he suffered himselfe to be sold into the countrey of Infidels, and was made a slaue of his owne free will, to obtaine liberty for one of his subiects. The life of this good Bishoppe, collected out of the writinges of S. Augustine, S. Gregory the Pope, S. Gregory of Tours, Vranius the priest, Prosper Aquitanicus, and other authors, was in this manner.*

SAint Paulinus was a Frenchman, and borne in the Citty of Burdeaux. He was of noble linage, and very wealthy in temporall goodes: his wife was a great lady, equal to him in all things, and was called Terasia. He was much delighted with the study of humanity & diuinity, in the which he was very cunning and learned, as his workes which he left in writing beare witnes.

One day there came into his handes the dialogue which Christ had with the rich yong man, the conclusion wherof was this. That Christ bad him: *sell all his goodes, and geue them to the poore, and then to follow him.* S. Paulinus throughly considered this saying of our Sauiour: and though there was presented before his face, the commedity, authority, and the sufficiency to liue without need of others, which be the especiall properties of riches, neuertheles, considering the words of Christ (when he saw the yong man would not take his counsel, but depart with discontent) to wit. *That more easely a Camell shall enter through the eye of an*

needle, then a rich man into the kingdome of heauen, he doubted of his saluation, seeing himselfe, to be so rich, wherefore he resolued to put himselfe in securitie as much as he could.

He thought that it was necessary to communicate this his determination with his wife, and by consent of them both, they sold all the goodes they had, and gaue the price vnto the poore. And to auoide the murmuring of their kinsfolkes and friendes, they determined to depart from their owne countrey, and so they passed into Italy, and staied to dwell in Nola, a Citty of Campania, where they liued a godly and holy life, so that euery one esteemed and regarded them highly, and because they saw them to be poore, they prouided them of thinges necessary for their sustenaunce, which was not done only by the people of the cittie, but by the inhabitants also of the places adioining, whether the fame of them was come.

S. Paulinus being in this estate, did not forget to geue almose, for a poore man one day asking something of him, he bad his wife giue him a loafe, (he answered him and said: there was but one in the house. Geue him that (said Paulinus) for God will prouide for vs: but yet she would not geue it him. At dinner time certaine mariners came, who told him: that they brought barkes loaden with wine and graine to be geuen vnto him, and that they were staied a while, for that one of the barkes was suncke in the water. The wife of the holy Saincte was by, and he said vnto her: See now wife, for one loafe which thou wouldest not geue vnto a poore man, I haue lost a barke loaden with graine. It happened afterward, that the Bishoppe of Nola died, and by the vniuersall desire of all the people, S. Paulinus was elected Bishoppe. This Bishopricke was very rich, and had great reuenewes, so that when Paulinus had it, in him was fulfilled that which the Gospel saith: *That he which leaueth his goodes for the loue of Christ, he shall giue vnto him a hundred for one in this life, and in the world to come, life euerlasting.*

Whilest that S. Paulinus was Bishoppe, though he had his wife in the house, yet had not shee the title or name of wife, but sister, both of them liuing in chastity. He gouerned his dioceese very discretly and blessedly. He desired not to be honoured and reuerenced as a Bishoppe, but to be loued as a Priest. He was neuer seene to be so wroth, but his anger was tempered with mercy. He comforted the afflicted, animated the fearefull, mittigated the enraged, edified some with good examples, and others with good wordes. He holpe some with good counsell, others with money, and would not suffer any to depart from him disconsolate. He was pittifull, mercifull, humble, peaceable, and followed many holie Saincte by imitation. He was faithfull as Abraham, obedient as Isac, benigne as Iacob, liberall as Melchisedech, discreet and prudent as Ioseph, begging of richmen to geue vnto the poore, and being to each of them a helpe, to wit: in this life vnto the poore, and in the other to the rich. He was meeke as

Moyses,

Moyſes, innocent as Samuel, merciful as Dauid, wiſe as Salomon, of great courage as S. Peter, fernent as S. Paul, amiable as S. Iohn, and in care and diligence of his Church, in faith and charitie, he imitated all the Apoſtles.

In the time he was Biſhop of Nola, it happened that the Goths (hauing ſacked Rome, & deſtroyed a great part of Italy) came vnto Nola, where they were no leſſe cruell, then they had bene in other places. They robbed, ſacked, deſtroied, and tooke many people priſoners. S. Paulinus was one of them, which ſuſteined the greateſt loſſe, becauſe they robbed his Church of the Ornaments, and his houſe alſo. S. Auguſtine ſaieth: that S. Paulinus ſeing his Church and houſe to be robbed, turned vnto God and ſaid; *My Lord, my goodes and treaſure I account to be aboue with thee, little care take I, of all the thinges here on earth.*

S. Gregory recounteth in particuler, a renowned acte which S. Paulinus did after this deſtruction, which was this. Among the other priſoners, the only ſonne of a poore widowe was made a ſlaue, and was led into Africa, where he fell into the handes of the ſonne in lawe of the king of the Vandalles, who were Lordes of that countrey. The afflicted mother vnderſtanding it, came vnto the holy Prelate, deſiring him to vſe ſome meanes, that ſhe might be able to redeeme her ſonne. He hauing no other thing to geue, ſaid vnto her: Woman I geue my ſelfe vnto thee, lead me vnto Africa, and exchaunge me for thy ſonne. The woman thought he had mocked her, but he ſaid this vnto her, ſo confidently, and alleaged ſuch reaſons, that the woman beleeued his wordes, & they paſſed both of them into Africa. They ſpoke vnto the Pagã, who was maſter to the young man, and he asked of Paulinus, what trade he had? He ſaid: he had none, but he knew to gouerne and keepe a garden. The Barbarian was well pleaſed therewith, and gaue backe vnto the woman her ſonne, and charged Paulinus to looke well vnto a garden he had, hard by the Pallace.

In that place S. Paulinus remained a few daies, endeuouring alwaies to pleaſe his Lord. Beſides the great diligence he vſed in looking vnto the garden, at dinner time when his Lord did eate, he alwaies brought into the houſe, one thing or other either fruites or flowers, or herbes, & euery thing in ſuch good ſort, that the Pagan held himſelfe to be very well ſerued by Paulinus. And ſome times he would conuerſe, being delighted to talke with him; whom he found diſcreet and aduiſed euery way. S. Paulinus ſaid once to him. My Lord, aduiſe your ſelfe well of that you ought to doe, for the king your father in law, ſhall die very ſhortly.

The maſter of S. Paulinus told the ſame vnto the king, telling him moreouer that his gardiner had told him ſo, and that, if he deſired to ſee him he might, if he would come vnto dinner at his houſe, for euery day he brought ſome nouelry vnto him from the garden. When the king ſaw S. Paulinus, he was much troubled in mind. Then ſaid he in ſecret to his ſonne in law: thy gardener hath

ſaid the truth. For know thou, that this night in my ſleepe, me thought I was among certaine rigorous Iudges, which threatened to kill me, and he was one of them. Aske of him what he is, & ſee thou makeſt him to ſay the truth. Then the kinges ſonne in law, being alone with Paulinus, asked him what he was, bidding him to tell the truth vnto him.

The holy Sainct anſwered him; I am thy bond man, and thy gardener. I aske thee not that, ſaid the Lord, but what thou art in thine owne countrey? The holy Sainct ſeing himſelfe enforced to ſay the truth, told him who he was, to the great wonder of the Pagan, when he vnderſtood that he was a Biſhop. Then he bad him to aske what he would, and that he ſhould returne vnto his owne countrey: ſo he requeſted of him, all the bondmen which came from Nola, and were in that kingdome. The Pagan was content to beſtow that fauour on him, and forthwith they were ſought out, and much graine being geuen vnto them (for the loue of the venerable Prelate) they returned al with him ioyfullie vnto Nola. That which S. Paulinus ſpoke of the kinges death, was fulfilled very ſhortly after, God chaſtiſing him for the many cruelties he had done in ſundry countries, in deſtroying citties, and ruinating townes, for he died by a ſodeine death of the body, and eternally in his ſoule.

S. Paulinus returned vnto his Biſhopricke, hauing added this vnto his other good workes, wherin he imitated the Sonne of God, who was made a ſeruaunt, to make others free from ſinne. Laſtly, vnto the good Prelate (exerciſing himſelfe in good and holy workes) came the end of his life, which was haſtened by a pluriſie. In the time of his ſickneſs he was viſited by two Biſhops, the one called Symeon, or Symachus, and the other Benedictus, whoſe company did comfort him very much. Then he enforced himſelfe, and roſe out of his bed, and cauſed an altar to be made in the ſame chamber, where he ſaid Maſſe, and these two Biſhops attended on him. Being againe returned to bedde, & lying a while in ſilence, he then asked: where be my brethren? His ſeruantes thinking he had asked for the two Biſhops, which were there preſent, anſwered vnto him: Behold they be there. The holy Saint replied: I aske not for them, but for Ianuarius and Martinus, which haue talked with me, and told me, they would come againe by and by. This Ianuarius was Biſhop and martyr, patron, and honour of the Church of Naples, and Martin was the holy Biſhop of Towers, ſo much knowen in the Church of God, who came to viſite Paulinus at his death. He began forthwith to ſay ſome verſes of the Pſalmes of Dauid, as theſe: *Leuaui oculos meos in montes: vnde veniet auxilium mihi. Auxilium meum à Domino, qui fecit cælum & terram.*

There was a prieſt called Poſthumius, who was his Steward, and was much afflicted to ſee his death, becauſe he left many debtes which he incurred, that he might haue where with to giue almes. He ſeeing the Biſhope ſing, thought he

he had a good occasion to aske him concerning this matter, wherwith he was troubled. Then he said vnto him: Father, with what shall we pay your debtes? for know you, that I am indebted. 40. peeces of mony, for garments giuen vnto the poore, and I haue not any thinge to pay it: you leaue not goods worth so much, though all should be sould. The holy Saint hearing this, seemed to smile, & said: doubt not sonne Posthumius any want of mony to pay our debts, arising for charitable deedes, done for the loue of God & the poore. A few houres after in all their sights, there came a priest from Lucania, sent by the holy Bishope Exeperantius, and Vrsatius his brother, who brought a guift of fifty peeces of money. S. Paulinus receiued the same, rendring thankes to God, and said: *Blessed be thou ô Lord, that forgettest not them that trust in thee*. Out of the 50. peeces of monie, he gaue two vnto the Priest that brought them, and bad that with the others, they should pay his debts.

He spent that night in great paine, and when day brake he said his mattins, and caused many of his Priestes to be called, and exhorted them to continew in peace one with an other, to loue, helpe, and continew in vnity, and the seruice of God, and spoke to them many other holy and good thinges. He remained then in silence vntill euensong time, and then he asked for a taper lighted, and taking it in his handes, he said: *Paraui lucernam Christo meo*. Then he remained vntill the fourth hower of the night, partly in praier, partly in meditation, in the sight of many people, who were about the bed and in the chamber expecting his passage.

On a sodein was felt an earthquake, in the house where the holy Bishoppe was. All that were there fell to the ground in a great feare, desiring God to be mercifull vnto them. This earthquake was not felt but only in that house, & in that noise the soule of the blessed man was conueied vnto heauen, like vnto an other Helias. His body was not foule nor disfigured, but very faire, & worthy to be reuerenced. There is no cause of wonder, that at the death of this holie Saint an Angel made a like motion by an earthquake, as at the death of our Sauiour, since at his death all the world felt his losse, and bewailed him. His Church bewailed to haue lost such a Pastour, but heauen reioyced to haue gott such a Saint. The poore lamented, and the Angels made ioye.

He died on the 22. of June, and on the same day the Church celebrateth his feast. This was (as Trithemius saith) in the yeare of our Lord 420. (Baronius saith. 431.) in the raigne of Honorius, and Valentinianus (of Theodosius and Valentinian as Baronius saith.) It is commonly said: that this holy Saint found out the vse of belles of mettall, for at the first they vsed instruments of wood in stead of them, and for this cause the bell is called Nola in latine, after the name of the citty where they were found. Some others call them Campana, after the name of the Prouince Campania, in the which the citty of Nola is.

The

The life of S. Iohn Baptist. Iune. 24.

HVmility, is one of the morall vertues which shineth most before God. This is euident, for that we see all they that be adorned with this vertue in earth, haue also an eminent place in heauen. Who was more humble in the world then Iesus Christ, who said of himselfe by the mouth of the Prophet: I am a worme, and not man? Which is as if he had said: I am made man in such sort, that I was reputed and accounted for the meanest of all men, yea the basest and the most contemptible of all mankind, and therefore do I call my selfe a worme, as if I were not worthy to be called a man. The Apostle saith, for that he was so humiliated, God did exalte him, and gaue vnto him a name aboue all names, that at the name of Iesus, all both in heauen, earth, and hell, doe humble themselues and make reuerence.

Let vs seeke now for an other humble person. After the Sonne, next succeedeth in place the glorious Mother. Which is the immaculate Virgin Mary: For she was so perfectly humble, that when God sent vnto her a message (of the greatest dignitie that earth or heauen could afford excepting God himselfe) I meane, to be the mother of God, although in her were all the partes and qualities that might possibly be in a humane creature, yet she answered the messenger, and said to him: O blessed Angell, thou telleſt me, that God hath beſtowed on me the dignity to be his mother, and I tell thee, I am content to be his meanest seruant, that is inough for me. Surely this was great humility, and what befell after? God confirmed that dignity to her, and made her his mother indeed: He gaue her the title of Queene of heauen, and exalted her aboue all the quiers of Angells.

Let vs now see who shall haue the third place after our Sauiour, and after his blessed mother in humility. Doubtles, we may securely say: that next by due succeedeth S. Iohn Baptist, Procurſor of the Messias. This is apparant, for that the Sinagogue sending to him a message (by certaine Phariſes, and other principall learned men of Ieruſalem, inueſting him with the title of Messias and of his Prophet) if he had but affirmed he had bene so, they would haue accepted him for the same, only to deprive Christ thereof, neither would he haue it.

It is assuredly a most wonderfull thinge, that the humility of S. Iohn did not erre in that, in which Lucifer the most noble and goodliest creature, that God created at the beginning of the world, did erre in. The dignity to be like to God, was not offered vnto Lucifer, but only with some proud humor, and aspiring minde to ascend on highe, and to be like vnto God, he fell into hell. Vnto S. Iohn Baptist an offer was made, if he would be the Meſsias, which was a dignity agreeable to God, yet he said: that he would not, and that he was not the Meſsias.

Being asked what he was, he answered; he was the voice of a crier, and in some sorte told them he was nothing. For a voice is nothing, but a little wind, and a thing of nothing. S. Iohn in himselfe was reputed nothing, he was so humble, that he seemed to be nothing, and of this what ariseth? That God (if we geue credit to the worde of S. Bernard) placed him

in the ſame ſeat (and gaue him the ſame place) which had bene Lucifers. That which he loſt by his pride, S. Iohn gained by his humility. He alſo gained, that God did canonize him in his life time, ſaying of him: That amongſt all the borne of women, there was none greater then he. *All theſe foure Euangeliſtes, write many particular thinges of this Saint, which is not little to his praiſe and commendation. S. Iohn Euangeliſt hauing finiſhed his treatiſe of the Word, who being God was made man, it ſeemeth he could not finde matter thereof to treat, and ioyne thereto ſo fit, as S. Iohn Baptiſt, and talking forth with of him, ſaith: That he bare witnes of Chriſt, which was his office. S. Matthew writeth his penaunce and his preaching. S. Marke writeth his martyrdome, and his birth remained to S. Luke. For he being to write of the Natiuity of Chriſt, it was fit he ſhould alſo write of the Natiuity of his Precurſor. In briefe therefore, he writeth of him as followeth.*

IN the time of Herod king of Iudea, there was a Prieſt called Zachary, who had a wife called Elizabeth. They were both iuſt, & obſerued the cõmandements of God, and liued without doing any agreiuance or hurt to their neighbour, in any ſort. They were both in yeares, and had no children. It came to paſſe, that Zacharias going into the Temple, and coming vnto the Altar to offer Incenſe, hee ſaw an Angell at one ſide of the Aultar, at which he was much troubled. He reuolued many thinges (as one doctor ſaith) in his mind, & ſaid; How happeneth this, that one is come to take away mine office? But this can not be a man, for it is not lawfull for any man but to me at this time, to enter within this place. Surely it is an Angell? If hee bee an Angell, what cometh he to doe? If he come for that I am vnworthy of this office, and that himſelfe will doe it, I will geue him the Incenſe, and depart out; If he come for any other purpoſe, I were beſt to ſpeake to him, and to know his intention. It may be he commeth to bring newes of ſome warre, or dearth that is to come, where with God will chaſtiſe this people, but woe is me, if peraduenture this ſhalbe for my ſinnes.

Thus Zacharias diſcourſed with himſelfe, and ſtill his feare increaſed. The Angell which knew it, ſaid to him; feare not Zacharias, thy requeſt is heard, Elizabeth thy wife ſhall bring forth a ſon, and thou ſhalt call his name Iohn. It ſeemeth that they be not farre from the truth, who expounding this place, ſay: that Zacharias was out of hope to haue a ſonne, hauing now ceaſed to importune God to geue him one, and that his demaund was the ſame which all the people deſired, to wit, that he ſhould ſend the Meſſias. And therefore the Angell ſaid to him, that his requeſt was heard by God, for that he was ready to be made man. He told him alſo, that he ſhould haue a ſonne, who ſhould beare witnes of the Meſſias, and that the will of God was, that he ſhould name him Iohn. Whether this be ſo, or ells whether his requeſt made to God at other times to beſtow a ſonne on him, were then heard, and that God was pleaſed to giue him

a ſonne, we will not ſtand to declare at this preſent; onely, out of theſe things we may draw matter of commendation of this ſo great a Saint.

One is: the manner of his Annunciation was done by the Angel Gabriel, who was to be the ſame meſſenger, that within few daies after ſhould annunciate the Incarnation of the Sonne of God. It is alſo for his praiſe, that the newes of his birth was told in the Temple, in the *Sancta Sanctorum*, neere to the Arke of the Teſtament. That Zachary was at that time in his Pontificall veſtures, and was offering of Incenſe on a feſtiuall day; All the people being without at their praiers. The birth of Iſaac and of Sampſon were fore-told by Angels, but not with ſuch ſtately circumſtances, therefore the Annunciation of S. Iohn, ſurpaſſeth all the other made vnto his time.

It is alſo his praiſe, that though God was content that Zacharias ſhould be Author of the body of S. Iohn, yet would he not haue him author of his name, but cauſed the Angell to declare by what name he ſhould be called. This was the prouidence of God, becauſe men are often deceiued in giuing of names, for they call the ignorant, wiſe, the wicked, good, the poore, rich, the vnskilfull, cunning, the malitious crafty, and the ſhameles, liuely and bold. But God is not deceiued in giuing of names to men, for that he knoweth all his creatures, and knoweth what is in them. Therefore his will was, that his Precurſor ſhould be called Iohn: that is: In whom is grace. This name fitteth S. Iohn Baptiſt well, ſince grace was beſtowed on him ſo ſoone, and grace came after him, and ſeing that in him began the law and time of grace, it was requiſit he ſhould be called Iohn. The Angel ſaith further vnto Zacharias. That his ſonne ſhould becauſe of ioy and mirth vnto him, and that many ſhould reioyce at his nativity.

A man that is ſicke lõgeth to haue the day come, eſpecially in the long nights of winter, that the ſunne with his cleare beames, may driue away the ſorrow of his heart. If the ſicke man heare that the day ſtarre appeareth, and that the day breaketh, he is glad; for he knoweth the ſunne will riſe ſoone after. Mankind was afflicted and ſicke, in the long night, before the coming of the Sonne of God, who is the true ſunne of Iuſtice, they wiſhed for his coming, that he might reioyce them with the beames of his heauenly grace, and driue the darknes out of their hartes: who whileſt they were in this deſire, they ſaw the morning ſtarre come before, as a Page to the Sunne, which is S. Iohn Baptiſt, and of him ſpake Dauid with the wordes of the eternall father: I haue prepared a light vnto my Chriſt; to wit: my only begotten Sonne, in ſending Iohn Baptiſt before him. The Euangeliſt S. Iohn ſaieth likewiſe of him; He was the light which burned and ſhone. Seing then this cleere ſtarre to appeare, men vnderſtanding that ſhortly after ſhould come the Meſſias, they reioyced to ſee it, and therefore the Angel ſaid: that many ſhould reioyce at his Nativity.

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The Angell ſaid alſo: that Iohn ſhould be great before our Lord. Only this word may ſhew, that no humane toung is ſufficient to ſay that, which may be ſaid of the great S. Iohn Baptiſt.

If he be eſteemed ſo much, that is great with an earthly king, what ſhall the greatnes be, of one which is great before the king of heauen, in whoſe ſight all the kinges of the earth take off their Crownes, and lay them on the ground, as the old men did, whom S. Iohn ſaw, who before the lambe tooke of their Crownes, and laid them on the ground, confeſſing they were as nothing in the ſight of God. What is his greatenes then? The Angell ſaying: that S. Iohn Baptiſt ſhalbe great before God, I know not what more greatnes, can be ſpoken of him. He goeth on with his ſpeech and ſaith, that he ſhalbe a great penitent, that he ſhall drinke no wine, nor ſtrong drinke, and that he ſhalbe repleniſhed with the holy Ghoſt, euen from his mothers wombe.

Great was this mercy of God toward S. Iohn, in remembring him in the time of that great neceſſity, I meane, of original ſinne. For with others, the child in the mothers wombe, is wholy void of remedy, ſo that firſt it is neceſſary that he be borne, and after that (as our Sauiour hath inſtituted) to be Baptiſed. But S. Iohn, before he was borne, was repleniſhed with the holy Ghoſt, and ſet free from originall ſinne. The Apoſtles were not filled with the holy Ghoſt, vntill 50. daies after the reſurrection, being now perfect, and ſome of them old men. But S. Baptiſt had this guift before he was borne, which was aſſuredly a great fauour.

The Angell ſaid alſo: that Iohn ſhould conuert many of the children of Iſrael vnto their God, and ſhould make many of them to become good. His doctrine and example of life would be ſuch, that many ſeing and hearing him, ſhould be conuerted vnto their God. He ſaid alſo: that he ſhould goe before Chriſt Ieſus in the ſpirit, and vertue of Helias: that he ſhould be his patterne as S. Gregory declareth, in going in a garment of Camels haire as he did, and lead a ſolitary life, and ſhould be perſecuted of Herodias, as Helias was by Iezabel. Laſtly, the Angell ſaid: that Iohn ſhould conuert the hearts of the fathers, to their children, which was aſmuch as to ſay: that by his preachinge many of the Iewes ſhould become ſo good, that Abraham, Iſaac, Iacob, & the other Patriarches, ſhould be pleaſed, to haue them for their children.

This was the meſſage which the Angell brought to Zacharias, who wondering no leſſe at the wordes of the Angell, then at the ſight of him, anſwered: how ſhall I ſee this fulfilled, I now being very old, & my wife alſo barrain with age. This was as if he had ſaid: ô holy Angell, if thou wilt haue me beleeue thy wordes, giue me ſome ſigne. To make Aaron to beleeue, it was neceſſary, to make his wand to flouriſh. Moyſes ſaw his hande leprous, and on a ſodaine whole. Gedeon gathered the dewe from the fleece. Ezechias ſaw the ſunne goe

backe tenne degrees, and therefore credited the wordes of the Propher. Doe then ſome like thing (ô Angell) if thou wilt haue me beleeue thy wordes. The Angell anſwered: How now Zachary, ſufficeth it not vnto thee, that I am an Angell? Know then that I am Gabriel, one of them which ſtand in Gods ſight, and becauſe thou wilt not beleeue my wordes, thou ſhalt be dumbe, vntill this thing be fulfilled. The Angell hauing ſaid this, departed. The people looked ſtill that Zacharias ſhould come forth, and euery one wondred what ſhould be the cauſe of this his long ſtay.

Zacharias commeth forth with his owne proper fault, who went before to pray for the faultes of the people. Euery one which beheld him, imagined that he had ſeene a viſion. They demaunded of him the cauſe of it, and he could not anſwere, becauſe he was dumbe. Hauing ended his office, he went vnto his howſe, and within few daies, Elizabeth was conceiued with child, and fiue monethes paſſed, before ſhe would let it be knowen. It is not without a miſtery, that of the father which was dumbe, & of the mother which would not ſpeake, S. Iohn Baptiſt which is the voice was borne, for that to learne to ſpeake well, it behoueth firſt to know to hold ones peace. In the ſixth moneth of the conception of S. Iohn, the Angel Gabriel went to the glorious Virgin Mary in Nazareth, and did annunciate the Incarnation of the ſonne of God, & becauſe he there gaue notice of S. Elizabeths being with child, and ſhe was her coſin, this miſtery being already celebrated, & God being made man in her chaſt wombe, ſhe went to viſite her.

Of this viſitation ariſeth another greatenes of S. Iohn Baptiſt. If a king comming vnto a citty, before he be diſmounted from his horſe, ſhould goe to viſit a priuate gentleman, it would be counted a ſpeciall fauour and grace. When the Pax is giuen to the people in the ſacrifice of the Maſſe, they alwaies begin at the moſt worſhipfull. The ſonne of God deſcending from heauen vnto the earth, before he was borne, went to viſite S. Iohn, which was a ſigne he loued and eſteemed him very highly. The bleſſed Virgin brought him the Pax firſt, before any other, which was an argument, that there was not a more honorable perſon in the whole world then he. In that place S. Iohn Baptiſt was ſanctified, clenſed from originall ſinne, and repleniſhed with the grace of God. In that place he adored God being made man, before all other men, and reioyced thereat: wherefore Anſelmus ſaith, that vnto him was accelerated the vſe of reaſon, and that his acte was meritorious. There was he an inſtructor to his owne mother, and for his cauſe ſhe propheſied, acknowledging the bleſſed Virgin, to be the mother of God.

If an organiſt would play, he needeth one to lift vp the bellowes. S. Iohn Baptiſt did this, and his mother ſounded the organ of hir voice, ſaying to the mother of God: how haue I merited to haue the mother of my Lord come vn-

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so me? The blessed Virgin also, said here more wordes at once, then we read in the Scripture that ener she said, and they were so high and so misticall, that no mans vnderstanding can fully declare or expound them. This blessed Virgin remained three monethes with her cousin Elizabeth, and in this time, alwaies they remained together. The two blessed children (as I thinke it lawfull to contemplate) did make many wonderfull dialogues together, both of them being in the wombes of their mothers. S. Luke recounteth the returne of the blessed Virgin home, before the birth of S. Iohn, and therefore some authors say, that shee was not present there, others say shee was. Indeed the Euangelists obserue not alwaies the order of time, which you may see euidently by S. Mathew, for he was accounted among the Apostles, before his conuersion is related. If it be true, that the blessed Virgin did not returne to Nazareth, before S. Elizabeth was deliuered, then this is an other greatnes of S. Iohn, to wit; that Iesus Christ with his blessed mother, were present at his birth.

The birth of the blessed infant being knowen vnto the neighbours, all the people came to the father and mother to reioyce with them. When they departed, others came also. The house was alwaies full, they were all ioyfull, and full of mirth, seeing that the house & family of Zachary should not finish in him, in that he had a successour. This was the cause, that when the day came the child should be circumcized, all desired to haue his name Zachary, to continew the house and the name. But the mother inspired by God, said: no, but his name shall be Iohn. They answered her: that in all her kinred there was not one that had that name, and they would haue him therefore called Zachary. The mother said it should not. So they were inforced to goe to the old father; who had not yet recouered his voice, which he had before lost by the offence, in not beleeuing the Angell. For although that others might haue doubted, & haue beene excused in such a like case, yet Zacharias being a Priest, and a learned man, ignorance could not excuse him, for he ought to be assured, that the Angell or other messenger of God could not faile in that which he said, since he could say no other but that which was commaunded him. Therefore Zacharias sinned, and for a penalty of that sinne, he remained dumbe, vntill that time. They by signes demanded of him, how he would haue them name his sonne, and he wrote with his hand: Iohn is his name.

This name had such vertue, that forthwith it opened his mouth, vnlooſed his tongue, and he began to sing a Canticle, full of wonderfull misteries. The holy old man and woman, enioyed the company of their sonne seauen yeares, after which he wēt vnto the desert. These be the reasons that the Catholike Church, and some Doctors yeeld, of his going vnto the desert. First, because in all his life he committed no deadly sinne, he wēt into the desert, to auoid the occasion of comitting venial sinnes. Moreouer, he should be a preacher, and therfore he

went vnto the deſert, to exerciſe himſelfe in pennance, which he ought to perſwade and preach in his ſermons. Alſo, becauſe he was the voice of God; for as the voice declareth the deſires of the heart and of the minde: euen ſo S. Iohn declared the will and pleaſure of God, which is, to aduiſe men to doe pennance. If then S. Iohn be a voyce, he goeth to the deſert to ſtrengthen the ſame. Iſaias ſaith of him, that he was a ſword, diuiding in two partes. The ſword that is to cut, hath need to be whetted on the hard ſtone. So S. Iohn went into the deſert to be whetted, and to haue his edge ſharpened, that he might the better cut aſunder vices, and throwe them to the ground. The only ſight of ſuch a penitent perſon, was an occaſion for many to doe pennance.

S. Iohn went into the deſert at ſeauen yeares old, and when other young laddes exerciſed them ſelues in wantonnes and childiſh ſportes, he ſurpaſſed (in ſanctity) men already of perfect age, yea, and old men alſo. O admirable Child! O Hermit that makeſt all the Quires of Angells which come to meete thee on the bancke of the riuer Iordan, to wonder! O bleſſed child, what doeſt thou in the deſert? in what bed doeſt thou ſleepe, what thing doeſt thou eate? where is thy father and mother? why doeſt thou couer thy tender and delicate body with ſuch courſe ſackcloth? Tel me gratious Infant, what ſinnes haſt thou committed, that at ſeauen yeares thou doeſt ſuch ſharpe pennance? It was not for any offence. This was not a pennance for any ſinne. For what ſinne could a child of ſeauen yeares old haue, which was holy before his birth?

God had prepared him an eminent place in heauen, and it was fit that he ſhould ſo behaue himſelfe, to merit and deſerue it. He ſhould be a glaſſe and patterne for the clergy, for religious men, and for Prieſtes. It was fitting therefore, that no cauſe of reprehenſion ſhould be in him. Great difference there is betweene the Eccleſiaſticall and the ſecular perſon, becauſe the ſecular man is not ſo much dedicated to God, as the religious man is. If there be any fault in him, it ſeemeth as it were not ſeene, and it is not of ſo great importance. But the religious man and the Prieſt which be eſpecially dedicated to God, muſt labour that their liues be ſuch, that it be not diſtained or ſpotted with any ſinne.

This is very agreable to reaſon, for if a man haue any ſcarre of a wound in the body, it maketh no great matter, becauſe it is not ſeene, but if he haue it on the face, be it neuer ſo little, it is then vnſeemely, becauſe it cannot be hidden. So happeneth it in ſecular perſons, which be the body of the common wealth, who if they haue any default, great regard is not had thereto, and it ſeemeth not to be ſeene. But in a Prieſt or religious man, which be the face of the common wealth, euery little ſcarre is a diſfigure, and euery little default in them, ſeemeth to be a great deformity.

This then was the cauſe, that S. Iohn Baptiſt ſonne of a Prieſt, and the mirrour of religious men, not hauing committed any ſinne that deſerued it, yet did

did such sharpe pennance, and liued such an austere life, only for to auoid sinne. Finally, he was to beare witnes to Iesus Christ, and conuenient it was that his life should be such, that should not diminish the credit of his wordes, yea the man should be worthy to be punished, that would not beleeue him. Hereof it came that God made him so great, and that Saint Iohn did so much on his part also.

That which he did on his part, was this; He left and forsooke the house of his father, and all the pleasures thereof, the honours of the world, he left apparell, he left the eating of delicate meate and drinke, and left all reputation in the world, he went into the desert among wild beastes, where he remained 23. yeares, and did greater pennance then euer man did. His garment was a long vesture downe to the ground, made of Camels skinnes and haires, and it was girded vpon his naked skinne. His meate was locustes and wild hony. Some say these locustes be herbes so called, or as S. Ierome saith, little things called locusts, which being dried at the sunne, are eaten in Palestina. His ordinary exercise was prayer and meditation. At the end, he went out of the desert, God commanding him that he should preach, and performe the office of his Precursor. It is a matter worth the consideration, to see the habite and his shape, when he opened himselfe. Imagine a man that all that time was neuer clothed with linnen nor wollen, that slept in no bed, nor eate no vsuall meate, when it rayned it rayned vpon him, it did snow and hayle vpon him, and the sunne parched him with its heate in summer; So that his skinne was tanned & black, his beard and head were out of order, like vnto a wild man, he went bare foot, and was leane and disfigured. Imagine I say, such a man to come out of the desert, and cry aloud, and say; *All men do penance, for the kingdome of God is at hand.* At the first some Shepheardes heard him, who thought he had beene a foole, that went crying in the fieldes, or some leper. But coming neere vnto him, they saw he was not leprous, and hearing his speech, they perceiued he was not a foole. Then gaue they notice of him vnto the villages there aboutes. The people came from euery place to heare him, & he exercised the office of preaching, vntill such time as he lost his life for it. This is it that S. Iohn Baptist did for the loue of God.

That which God did for him was: that there is not a dignity scarse to be found in heauen or in earth, which he had not. There are Patriarches, Prophets, Apostles, Martyrs, Confessors, and Virgins, and all these dignities had S. Iohn. He was a Patriarch, for he was father of all the religious me & Hermits, which forsooke the world, and went to doe pennance in the desert. He was a Propher, because he shewed indeed with his finger, that which the other Prophets shewed only in wordes, and a farre off, which was the true Messias Iesus Christ, the Sauiour of the world. Then went he vnto Limbus to doe the same, certifying the

the holy Fathers which awaited his comming in that place. He was also the Apostle of the eternall Father. Iesus Christ had twelue Apostles, the holy Ghost had two, to wit, S. Paul and S. Barnaby, and the eternall Father one, & that was S. Iohn Baptist. Hee was also a Martyr, because hee was put to death for the truth. He was also a Confessor and Doctor, confessing Iesus Christ for the true Messias and Sauiour, and giuing instruction vnto many, and especially some of the Apostles, as namely to S. Andrew, that was his disciple. He was a Virgin in all his life, and could not abide to conuerse with women.

To him came dissolute people, and lewde of behauiour, as souldiers; proud people, as the Pharisies; all kind of people that sinned, and went astray, and he accepted them and instructed them. He conuersed & conferred with them, but it is neuer said, that he talked or conuersed, with any woman. When he reprehended the adultery of Herodias, he talked to Herod, because he would not haue any dealing with her, little nor much. But she dealt not so with him, for she conspiring with her daughter, brought him to his death. It is apparant then, that he had all the dignities which were in the earth. In heauen there be two dignities: the one of God, and the other of Angels. No man may depriue him of the dignity of an Angell, since God bestowed it vpon him, calling him an Angell, by the mouth of the Prophet Malachias. It is a thinge impossible that he should haue the dignity of God, yet had he that which was possible, to wit: to be likened to Iesus Christ the true God, because the Angell Gabriel did annunciate his birth, as he did the birth of Christ. His name was brought vnto him from heauen, euen as the name of Iesus Christ was. Indeed he was not borne of a Virgin, as Iesus was, but yet of an old and barraine woman, which was a little lesse miracle, then to be borne of a Virgin, euen as the Angell gaue her to vnderstād, when he said to the blessed Virgin: that it was not impossible to be both a Virgin and mother, since her cosin Elizabeth, being farre in yeares and barraine, was a mother.

S. Iohn imitated Iesus Christ also, in that which he did in the world; for as one that representeth a comedie, in which one cometh forth, that briefely telleth all that which is conteined in it: So S. Iohn Baptist was he that was the Prologue, imitating Iesus Christ in all that he should do. Christ was to preach, Baptise, and die, and all these thinges did S. Iohn first. Hereof it commeth, that he being so much likened vnto God, all those that were the wiser sort of people, went to see him, and talked with him, asking if he were the Messias, if he were God. For though they did not well vnderstand that the Messias should be God, yet it was so ordeined from aboue. So then, when they asked if he were the Messias, they came to aske him also if he were God. S. Ambrose saieth: that S. Iohn in his life was accounted the Messias, and the Messias in his death was reputed to be S. Iohn. All these thinges did God for his Saint, and hauing done so much

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for him, he willeth vs to giue him all the praiſes that we poſſibly can. Can men giue praiſe vnto an other man? many men doo praiſe the great S. Iohn Baptiſt. Can the Angells giue praiſe to a man? The Angell Gabriell gaue great praiſes to S. Iohn Baptiſt. Can God giue praiſe to man? God alſo gaue great commendation of S. Iohn Baptiſt, ſaying among other thinges of him; *That among all the ſonnes of women, there was not a greater then he.* He then that is in ſuch high fauour with God, pray for vs, and be our interceſſor, that God may giue vs his grace. Amen. The Church celebrateth the Natiuitie of S. Iohn Baptiſt on the 24. of Iune. And becauſe the Church maketh a particuler feaſt of his martirdome, I haue not treated now thereof, reſeruing it to its proper place.

The liues of SS. Iohn and Paul Martyrs. Iune. 26.

THe value or eſtimation of a precious ſtone, is knowne by the price, for which it is ſold. You cannot haue a better meanes to know and vnderſtand of what value heauen is, then to conſider the great price the Martyrs paid for the ſame. Which being conſidered of S. Iohn and S. Paul, men of great wealth; after they had giuen and beſtowed all their goodes on the poore, to obteine heauen, they laſtly alſo gaue their proper liues for the ſame: Wherefore, the martyrdome of theſe two Saints, ought alſo to be a forcible argument with vs. For they being wiſe, and prudent men, and not prodigall, nor diſſolute, it is a good proofe, that the thing for which they ſpent their liues, is of inestimable value, and that we ought to make high account of the ſame. The liues of theſe glorious Sainctes, was written by Terentianus, a captaine of the Emperour Iulianus the Apoſtata, who was the man that put them to death: he ſaieth thus.

IN the time of the Emperour Conſtantinus Magnus, the Scythians (a valiant and fierce nation) mooued warre againſt the Romanes, in the Prouince of Thracia, and made themſelues Lords of ſome of the territories of the Empire, and intended to do more harme alſo. The Emperor treated in his ſenate, whom he ſhould make generall in this warre, and they al nominated Gallicanus, who was a valiant and couragious captaine, a man of good yeares, and well experienced in martiall affaires. He was talked withall about this matter, and he anſwered: that he would not take on him that charge, vnleſſe the Emperor would giue him his daughter Conſtantia vnto wife. The Emperour would not haue made any difficulty in beſtowing her vpō him, ſeing him to be a man of marke and quality, worthy of her, but that he knew that the virgin had made a vow of perpetuall chaſtitie, and that ſhe had rather looſe her life, then breake her vow. This made Conſtantinus penſiue and ſad.

When Conſtantia knew it, ſhe called her father and ſaid to him: My Lord

and father; The confidence I haue in the mercy of God, that it ſhall not be wanting neither to you nor me, maketh me to ſay: Make an accord with your captaine Gallicanus in this manner: that if he returne with victory from the warre againſt the Scithians, you will geue me for wife vnto him, and for an erneſt, hee ſhall geue me his two young daughters, which his former wife left behind her (all the while he remaineth in the warre) and I will geue vnto him my two ſeruantes, Paul and Iohn, men very vertuous and wiſe, who may remaine alwaies in his company, and that he will take their aduiſe in matters of importance. And vpon this accord, I offer my ſelfe to marry him, and make him my husband. The Emperour propounded this match vnto Gallicanus, & he was well content therewith.

Then departed he vnto the warre, and tooke with him Iohn and Paul (at the handes of Conſtantia) which were Eunuches, and principall men in the Emperours court. The two daughters of Gallicanus remained with Conſtantia, the one was called Attica, and the other Artemia. Few men in Rome ſurpaſſed theſe two damſels in diſcretion and wiſedome.

When Conſtantia had got them into her handes, ſhe made a deuout prayer to God ſaying: Almighty God, who by the prayer of S. Agnes the bleſſed Martyr, diddeſt heale me an of incurable fiſtula, & haſt ſhewed me the way of truth, and inſpiring me to remaine in chaſtity, haſt put me in the number of thy ſpouſes; Thou Lord which art father and ſonne of the Virgin Mary; thou which ſuſteineſt and vpholdeſt al the world, and was ſuſteined of her bleſſed breſts; thou being he which giueſt the eſſence of increaſing and augmentation vnto all thy creatures; thou which increaſedſt in wiſedome, being the eternall wiſedome; thou great, thou omnipotent, thou infinite, thou which wert borne in time of a mother, being begotten from euerlaſting without mother, of the euerlaſting father, God of God, light of light; thou which repairedſt the ruine of the world with thy death; thou which ſhalt be vniuerſall Iudge both of the quicke and dead, I beſeech thee ô Lord moſt humbly, that (for thy ſeruice) thou wilt graunt to me theſe two ſoules, which thou purchaſedſt with thy pretious blood, and the ſoule alſo of their father Gallicanus, and make them and him to be Chriſtians. Open my mouth (ô Lord) and their eares, that liſtening to my admonitions, I, and they, may perſeuer in chaſtity, and may be thy ſpouſes perpetually, and not deſire nor wiſh for any other ſpouſe, but thee only (ô Lord) and that we may enioy thee eternally, in thy celeſtiall kingdome.

Terentianus ſaith: that the bleſſed virgin wrote this her praier with her owne hand, and that he had the authenticall copie thereof. The effect of her prayer, was this: That Gallicanus returned with victory, & entred into Rome triumphing, with the triumph called, Ouation. He was alſo receiued by the Emperor Conſtantinus and his ſonnes, and by all the Senate, with great pompe & ioy.

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The firſt thing Gallicanus did, after he entred Rome, was; he went to viſite the Church of S. Peter. The Emperor ſaid to him familiarly: I would know of thee the cauſe, why thou now being returned, adoreſt Ieſus Chriſt and his Apoſtles, for when thou diddeſt depart from Rome toward the warre, thou diddeſt viſite the Capitolle, and diddeſt ſacrifice to the diuells? Gallicanus anſwered.

Know you, my Lord, that hauing begunne the warre againſt the Scythians, I ſaw my ſelfe in a great ſtreight and danger, for in diuers skirmiſhes & aſſaultes, I alwaies loſt, whereby I was inforced to retire into the cittie of Phillopęi, in which I was beſieged, and I found my ſelfe in very great daunger. The number of the enemies was great, and of my company, which was very ſmall, euery day many paſſed, and went vnto the enemy, and abandoned me: I had no other remedy, but to make ſacrifice to Mars, and yet ſtill matters went from bad to worſe. I was now ready to depart ſecretly from the citty by flight, and behold, Iohn and Paul ſeruants of Conſtantia (thy daughter and my Lady) ſaid to me; That if I made a vow to be a Chriſtian, I ſhould be deliuered out of that danger, and ſhould haue victory againſt mine enemies.

I made the vow, and I will tell you the truth, the wordes were not ſcarſe out of my mouth, when I ſaw neere to me a comely young man, who bore on his ſhoulder a ſtandard of the croſſe, and ſaid vnto me; take thy armes and follow me, and ſo I did, and both of vs iſſued out of the citty. When I was come out, I ſawe a great number of well armed men beſide mee, and in array of battaile: They all bad me to giue a charge in the middeſt of the enemy, and they would take my parte. I did ſo, and neuer ſtayed vntill I came to the pauillion of the king my aduerſary, who ſeeing me to be paſſed with my army through the middeſt of his ſquadron, fell at my feete, and deſired me to giue him his life. I was moued with compaſſion, being loth to make ſlaughter of any perſon. And in this manner Thracia was freed, and the Scithians were made tributaries to the Empire. Then I would not ſuffer the coronels and other ſouldiers, which had abãdoned me by their reuolt, to returne vnto me, except they were made Chriſtians, but them that continued in their dutie and ſeruice vnto me, I honored with offices, and increaſe of pay. As for my ſelfe, I not only determined to be a Chriſtian, but alſo to liue in chaſtitie, and of this I made a ſolemne vow; In ſuch ſort, that Conſtantia thy daughter hath liberty & is free, to marry whom it ſhall pleaſe her and thee. I reſtore vnto thee the army in ſafety, victorious, and augmented. Thracia deliuered, and the Scithians ſubiected. Now I pray thee giue leaue and liberty, that I may withdraw me to liue a priuate life, and exerciſe me in the workes of piety, agreable to the religion, which now of late I haue embraced.

When the Emperor heard theſe wordes, he imbraced Gallicanus very kindlie, ſhewing vnto him all curteſie he could. He commended much his holy pur-

poſe, and told him: that his daughters alſo were made Chriſtians, and had conſecrated their virginity vnto Ieſus Chriſt, & vowed to be virgins during their liues, that afterwardes they might be his ſpouſes for euer. Then the Emperour tooke him by the hand, and led him vnto his pallace, where Helena his mother, and Conſtantia his daughter was, with the two damſells (daughters to the ſaid Gallicanus) who hauing vnderſtanding how the matter was, came to meete him, all of them ſhedding teares for ioye. The bleſſed virgin Conſtantia, rendred infinite thanckes vnto God, for that he had heard her prayer.

Gallicanus remained in the Pallace certaine daies beinge much made of by the Emperour, in which ſpace he made free 500. ſlaues and bondmen which he had, & beſtowed on euery one of them ſome bounty. Then he deuided his goodes, and part thereof he gaue vnto his daughters, the other he ſould and gaue the greater part thereof to the poore, and with the reſt he went vnto the Cittie of Oſtia, in the company of a holy man called Hilarinus, and they made an hoſpitall of their houſe, to cure poore ſicke men, and lodge pilgrims in.

Gallicanus grew to ſuch perfection, that he did many miracles, and people came from the Eaſt, and Weſt to ſee him, as a perſon of great wonder, glorifying God. They ſaw him waſh poore mens feet, and the feet of pilgrimes, and couered the table for them, giuing them water for their handes, and attending on the ſicke very diligently. He did other thinges alſo with great lowlines, although he knew he was the man, that a little before, commaunded the whole Romane Empire, and was the moſt famous captaine of warre, that was, or had bene in his time.

Then died the Emperour Conſtantinus, and left the Empire vnto his three ſonnes, two of which died ſhortly after, and ſo all the Empire came vnto the third ſonne, called Conſtantius, who being ſeduced by the Arians, became one of their Sect, and perſecuted the Catholickes. This man had two coſins, ſonnes to Conſtantius the brother of Conſtantinus his father. One of them which was called Gallus, was ſent by him vpon certaine ſeruice into Paleſtina, and becauſe he ſuſpected Gallus would rebell, and take his Empire from him, he put him to death. The other brother called Iulianus, doubting that Conſtantius would kill him alſo, made himſelfe a Monke, and as Theodoret ſaith; he was a lector, in one of the lower orders in the monaſtery. But vnderſtanding after by a Negromancer, that he ſhould be Emperour, he threw off his habit. The Emperour his coſin, being brought vnto extremity in a certaine warre, called him to the Court, and created him Cæſar, and ſent him into Fraunce, where he did notable ſeruice, in reducing that Prouince vnto the ſubiection of the Empire. This was the cauſe that when Conſtantius was dead, Iulianus was choſen Emperour, who raigned two yeares and 8. moneths. In which time being deſirous to giue ſatisfaction vnto all, he commaunded: that euery one ſhould liue in

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the religion that pleaſed themſelues beſt. Afterward he fell from the faith vnto Idolatry, and commaunded: that the Chriſtians ſhould poſſeſſe no goodes of their owne, ſaying: they went againſt their owne law, which biddeth them to ſell all, and giue it to the poore.

Gallicanus was yet aliue, and very old in Oſtia, and had there foure farmes, the rent whereof he expended in charitable workes, and maintenance of the hoſpital where he remained. The miniſtere of Iulianus would haue taken them from him, but God defended them, for it was notorious and apparant vnto al, that as many as entred, to take poſſeſſion of them for the Imperiall Exchequer, the diuell entred into them, and they remained poſſeſſed. And who euer hired and rented them, became lepers. The diuels by their Oracles told the Pagans, that if Gallicanus were not put to death, they ſhould be tormented in that, or ſome like manner. This came to the knowledge of Iulianus, and he ſent a commaundement, that either they ſhould reſolue to doe ſacrifice, or els to depart out of Italy.

Gallicanus hearing this, left all that he had in Oſtia, and went vnto Alexandria, & there he remained one whole yeere, iointly with ſome Chriſtians, which were in that Citty. Then he retired himſelfe into a deſert, and liued a ſolitary life for certaine daies. From thence he was led priſoner before the Earle Raucianus, who commaunded him to ſacrifice vnto the Idolles, or if he would not, to behead him, and ſo he became the martyr of Ieſus Chriſt. The ſame befell to Hillarinus which had bene his companion in Oſtia, who for that he would not ſacrifice, was killed with the Baſtinado. The perfidious Iulianus, continued his diſordinate courſe, of taking away the goodes from the Chriſtians, ſaying: that in keeping them, they did againſt the Goſpell, for that therein it is read; *That he which doth not renounce all that which he poſſeſſeth, cannot be the diſciple of Chriſt*; He would not take the meaning of the wordes of the Goſpell, but in his owne ſence, for they meane: ſo that we beare not more affection vnto the goods, then vnto God, the conſeruing and multiplying of them is no offence at all. By this cauill, Iulianus laboured to get mony, to pay and diſcharge the expences of the warre, in which he was continually.

This curſed Emperour was certified, that Iohn and Paul (auncient ſeruantes vnto the former Emperours, and Conſtantia daughter of Conſtantinus) were very rich, and alſo gaue much almoſe. Wherefore he cauſed them to be called vnto him, to follow the court, and to remaine in his Pallace. They anſwered: That they had willingly ſerued the Catholike Emperours, but they would not ſerue him that had denied his faith, and become an Idolater. Iulianus anſwered them: That he had forſaken the Chriſtian faith, & a religious life, for that it ſeemed to him to be an idle life, without any proffit. And was made a gentile, and adored their Gods, for that by their fauour he had obteined the Empire.

Wherfore he told them; that he had taken the beſt courſe, and counſelled them to doe the ſame alſo. Yea, he commaunded expreſly, that they ſhould doe ſo. They anſwered: that God commaunded them otherwiſe, and therefore thy deſired him not to be offended, if they did not obey him, but God.

Iulianus ſaid vnto them: I wil giue you ten daies ſpace, in which you may take counſell, and aduiſe to do that which I commaund you. The holy brothers anſwered: Imagine that the ten daies be paſſed, and that which thou entendeſt to do then, do it now. Iulianus ſaid: you thinke perhapps, that the Chriſtians will giue vnto you the honor of martyrs? yee be deceiued, for I wil put you to death in ſuch ſort, that they ſhall not know thereof, and therefore reſolue what you will do. If you looſe your liues for the deſire of that honor, you ſhall looſe your liues, and yet you ſhall not haue it. When the ten daies are paſſed, reſolue to doe that which I wiſh and commaund you, and I will receiue you as my familiar and priuate friendes; but if you wil not, be aſſured I wil vſe you as enemies.

The holy Saints returned vnto their houſes, and in the tenne daies they ſold all their goodes, and gaue the mony ariſing thereof, vnto poore men. On the eleuenth day, Terentianus the Emperors captaine came vnto their houſe, with many armed men. It was ſupper time, but he found the holy Saints at praier, and ſaid vnto them: The Emperour Iulianus my Lord, ſendeth me vnto you, and withall this ſtatue of Iupiter, that you may offer incenſe and adore it. And if you will not, you ſhalbe beheaded; not publiquely but in this place in ſecret, for that you haue bene ſeruantes to the Emperour Conſtantinus.

S. Iohn and Paul anſwered: If Iulianus be thy Lord and maſter, ſee thou be a good ſeruaunt vnto him. We deſire not to haue any other Lord, but our Lord Ieſus Chriſt. We will not doe as he doth, who being Baptiſed, is not aſhamed to deny the Chriſtian faith: and becauſe God hath taken away his grace from him, hee deſireth to draw others iointly with him ſelfe, to bee damned in the deepe pit of hell. Theſe, and the like wordes, ſaid the faithfull brethren. Terentianus ſeeing them conſtant in their religion, and being deſirous to pleaſe the Emperour, who had giuē him in charge, to put them to death without any ſturre, cauſed a pit to be digged in their owne houſe. Then beheaded he both the Saints, and threw their bodies into that pit. On the next day a report was giuen out, that the Emperour had baniſhed them, becauſe no certainty of their death ſhould be knowen.

Not long after, died the curſed Iulianus, as he returned from the warre of Perſia, and Iouinianus, a good Catholique was elected Emperour. Then the Churches were opened, and the Catholique religion began to gather vigour and ſtrength. Some men that were poſſeſſed, declared the death of SS. Iohn and Paul ſaying: they tormented them. A ſonne of the ſame Terentianus which had behedded, them being poſſeſſed, and entring into that houſe, the diuell

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cried out aloud: that he was horribly tormented by Iohn and Paul. Terentianus hearing this: was sory for that which he had done against the Saints, and went vnto the place where their bodies were buried, & fell on the ground with his face saying: he had done that wicked deed vniustly, and only to please the Emperour.

He determined to be a Christian, and gaue a note of his name, to be baptized the next Easter that came. He remained weeping continually vpon the graue of the martyrs, till at the last he obteined of them, & they of God, that his sonne should be deliuered. The same Terentianus saith; That he himselfe wrote this history of the life and martyrdome of these glorious Saints, and holie brothers, SS. Iohn and Paul, martyrs of Iesus Christ. Their feast is celebrated on the 26. of Iune, and their death was in the yeare of our Lord 354. Iulianus the Apostata being Emperour.

The life of S. Leo the second, Pope. Iune. 28.

EVen as a shippe is not to be called good, for that it hath a prore of siluer, or because it is adorned with flagges, banderolles, & pennons, but for that it is secure & sound, well pitched, swift, and saileth well, obedient vnto the sterne, and also is made of good timber: so a Prelate is not called good, for that he is a good musitian, a good writer, or for that he is of a noble house. For though these be thinges that adorne the person, yet are they not the essentiall partes of a good Prelate, if he be not also learned, and vertuous of life.

Agreable vnto this rule, Pope Leo the second of that name, may be called a good Prelate. Who though he was cunning in musike, and noble of bloud, and indued with other naturall guiftes worthy of great commendation, yet the principall of all other guiftes wherewith he was indued, were his vertues. He wanted no other thing in his Popedome but long life, for he was not Pope one whole yeare, and died of sicknes, leaning behind him this opinion, that he would haue bene one of the best Popes, that the Church of God had. His life gathered out of the Romane Pontificall, and out of other good authors, was in this manner.

SAint Leo was borne in Sicilia, and was sonne vnto Paulus, a noble man of that kingdome. He was placed in the chaire of S. Peter, after the death of Pope Agatho. At that time was celebrated a generall councel in Constantinople which was the sixth. Not for that in that citty had bene celebrated fiue coūcels and this was the sixth (for there had bene but two, and this was the third) but because of all the generall councells celebrated in the world, this was the sixth. S. Leo the Pope being then elected, he sent forthwith Ambassadors vnto Constantinople, by whom he wrote a very elegant and Catholike letter, to the Emperour Constantius, rendring to him thankes for his good zeale, by which he had

had cauſed a holy councell to be congregated. And he concluded, approuing all that which therein had bene determined, and withall approoued all the fiue other vniuerſall councels, and then he tranſlated the councell out of Greeke into Latine.

This holy Biſhoppe, beſides his great learning in euery Science, was alſo a moſt excellent Muſitian, & becauſe that in his time, the ſinging which S. Gregory appointed, was corrupted and depraued, he did reforme it in all the originals he could get, aſwell in the tunes of the Pſalmes, as alſo in the Anthyms, and Reſponſories. He made the ſinging of the Hymnes alſo, which are ſong in the Church, and others he compoſed. He ordeined to giue the Pax at Maſſe, although it was much vſed before, as is apparant by an example of Pope Innocent, written vnto Decentius, who was long before Pope Leo. This is alſo euident in the booke of the Eccleſiaſticall offices, made by S. Iſidore, and the ſame ſaieth Tertullianus. Theſe Authors ſpeake of giuing the Pax at Maſſe, as of a thing very ancient.

It may be, S. Leo did commaund it to be giuen, in aſſigning the time and the manner how, and when it is to be giuen. He made alſo a decree, in which he commaunded: that he which is elected Biſhope of Rauenna, may not vſe the office of a Prelate, except he haue firſt the Confirmation of the Pope of Rome. Which thing was very conuenient, to ſuppreſſe the inſolency of the Prelates of that citty, who by the fauour of the Exarchs (which were the Gouernours, whom the Emperours of the Eaſt had ſet to rule in that place) were ſo preſumptuous, as to withſtand the Pope. He commaunded alſo: that the diſpenſations and priuiledges, ſhould be giuen *gratis*, in the Court of Rome.

He builded a Church in Rome, neere vnto that Church of S. Bibiana, & put in it the bodies of SS. Simplicius, Fauſtinus, and Beatrix, and of other holy Saints, giuing to it the title of S. Paul the Apoſtle. He was a great friend vnto pouerty, and to giue almes vnto the poore. He admoniſhed euery one to behaue himſelfe vertuouſly, and vnto that effect he ſought all the meanes poſſible he could.

He was rigorous againſt offenders as was conuenient, and was very mercifull vnto them that were to be pittied. He was father vnto euery one, and euerie one he called brother, and loued all as children. In ſuch ſort, that for this, and for his many and rare vertues, he was beloued of the people exceedingly, and in eſpeciall, ſeing him to be ſo piteous and ſo religious. The people had great hope of him, but God would not leaue him long in the world, for when he had held the Papacy but ten monethes, and a halfe, he called him to himſelfe, from this life vnto another. His holy body was buried in the Church of S. Peter. The Church doth celebrate his feaſt on the 28. of Iune, and his death was in the yeare of of our Lord 683. in the time of the Emperour Conſtantinus

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the fourth of that name. At one time he gaue orders vnto 9. Prieſtes 3. Deacons, and 23. Biſhops. Venerable Beda in his martyrologe, putteth S. Leo on the 11. day of Iulie.

The life of S. Peter the Apoſtle. Iune. 29.

IEſus Chriſt the Sonne of God (as S. Mathew ſaieth) asked this queſtion of his Apoſtles. Who doe men ſay, is the ſonne of man? to wit: What doe men ſay of me? They answered: Some ſay that thou art Iohn Baptiſt, who was ſlaine by Herode: others ſay thou art Helias, that was ſo zeleus of the honour of God: and others ſay, thou art Hieremias that famous and holy Prophet: and laſtly, they ſay, that thou art one of the Prophets. Who though being once departed out of this World, doeſt now againe appeare here amonge vs. Our Sauiour replied: but whom doe yee ſay that I am? S. Peter answered: Thou art Chriſt, the ſonne of the liuing God.

This confeſſion liked our Sauiour very well; wherefore he called S. Peter bleſſed, and ſaid vnto him: That fleſh & blood had not reuealed it vnto him, but his father which is in heauen, and he ſaid alſo: Thou art a rocke, & vpon this rocke I will build my Church: And although that S. Iohn Chriſoſtome ſaith: that this fundamentall rock of the Church, whereof Chriſt ſpeaketh in this place, is the confeſſion which S. Peter made ſaying: that Ieſus Chriſt is the ſonne of God; yet S. Leo the Pope, S. Ambroſe, and S. Baſile ſay; that this rocke was Peter himſelfe. Vnto S. Peter is very fit this name of fundamentall rocke, for that ſuch ſtones need not to be brought and ſmoothed, they being ſolide and whole ſtones; ſo was S. Peter, he was not wrought of noble bloud, nor polished with learning, but he was ſolide, and adorned with vertue, and good vnderſtanding.

The name of rocke, agreeth alſo vnto Saint Peter, for when ſuch a ſtone is to be fitted for any building, it may eaſely be turned where it ſhould be, but after it is laid in its place and ſetled, it can be ſtirred no more. So happened it to S. Peter. For before the holy Ghoſt tooke his habitation in him, and confirmed him in his diuine grace, at the word of a maide, he denyed Ieſus Chriſt, but after warde, neither Kinges nor Emperours, were able with all their threates, to make him ceaſe preaching Ieſus Chriſt to be true God.

S. Peter is alſo a rocke, for as the propertie thereof is alwaies to goe downeward, vntill it come to the center: ſo S. Peter is likened to it, for that he was moſt humble, which he shewed alwaies in his life, but in his deaeth he gaue a ſpeciall token thereof, in that he would be crucified with his head downeward, not reputing him ſelfe worthy to be crucified as Ieſus Chriſt his maſter was. The life of this glorious Apoſtle, collected out of the Writings of the Euangeliſtes, and other graue Authors, was in this manner.

SAint Peter was borne in Bethſaida a Citty of Galilee, and was brother vnto S. Andrew the Apoſtle. He had a wife, who (as Simeon Metaphraſtes ſaith)

was daughter to Aristobulus, brother to S. Barnaby, the Apostle. He and his brother, liued by the trade of fishing. They were not rich, nor so poore, but they had boate, nets, and other necessary thinges for their trade. They liued by the labour of their handes, and alwaies had a desire of their owne saluation. This was the cause that S. Andrew, hauing notice of S. Iohn Baptist, left a while his fishing, and went with him, and became his disciple. Then hearing the same S. Iohn say. That Iesus Christ was the Lambe of God, sent for the Messias, and Sauiour of the world, yea showing him with his finger, he left him & followed Christ. So that S. Andrew was the first disciple of Iesus Christ. He conuersing with him a few daies, and hearing him preach, and seeing that the wordes that S. Iohn Baptist said, were true, he went to his brother Peter, and told him such thinges, that he made him leaue his fishing, and brought him to Christ, who receiued him louingly, and said vnto him; *that he was called Simon, but he should hereafter be called Cephas*, which is asmuch to say as, Peter. He receiued him as his disciple, and treated some thinges with S. Andrew. After this the two brethren returned, to their former exercise of fishing.

After which on a time many people following our Sauiour, he being neere to the Sea of Genazareth, where S. Peter fished with his boate iointly with another boat, which did belong to S. Iohn, and S. Iames, he entred into the boat of S. Peter, and there he preached to the people which followed him, & stood on the banke. Our Lord hauing ended his speech, S. Peter said: that he had laboured in fishing all the night, and taken no fish. Christ bid him to launch out into the deepe, and then cast out his net. S. Peter did as Iesus bid him, & pulling in the net, he found it so full of fish, that he was forced to call their fellowes in the other boate, to helpe them to take the fishes out of the net, and so they filled both the boates. S. Peter wondred much at this miracle, and to shew his lowlines, he fell at Christs feet, and said to him: *Lord depart from me, for I am a sinnefull man.* Christ answered to him: That he would haue him goe with him shortly, and that he would make him a fisher of men. In this sort S. Peter went with our Sauiour, and remained with him vntill he died on the Crosse.

Whilest that S. Peter remained with Iesus, he neuer did any worthy or notable thing, but he would haue him in his company, that he might be a witnes thereof, and to shew, that he bore to him an especiall fauour aboue the rest. Truly S. Peter was of worthy and singuler qualities, so that it seemed he deserued that fauour aboue all the other Apostles, for he was feruent, couragious, he loued tenderly, he bore great respect and reuerence to our Sauiour, he confessed him for the Messias and sonne of God when he asked the question before rehersed. When Iesus preached the mistery of the Blessed Sacrament of the Altar, saying: *that his body was truly meate, and his blond was truly drinke*, many which vnderstood him carnally, departed from him, thincking he would giue his bo-

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die to be eaten in morſels and pieces, and cauſe them to drinke his bloud in its proper kind. And then when he asked the Apoſtles if they would alſo leaue him; S. Peter anſwered and ſaid; whither, or to whom (Lord) ſhall we goe? thou haſt the wordes of eternall life, and he that heareth thee once, ſhall heare thee for euer. Alſo when S. Peter heard him ſay, that he went to dye, he hindered him, bidding him not to doe ſo, although he was ſharpely reproued for the ſame. Alſo in the laſt ſupper, he would not ſuffer Chriſt to waſh his feet. All this was humilitie, and proceeded of the great loue which he bore to his Lord and maiſter, which was the cauſe, that the keies of heauen, were promiſed and giuen to him. When the tribute was to be paid, vnto which payment the heades of families only were bound, our Sauiour bid S. Peter to pay for him and himſelfe. By which he gaue him to vnderſtand, that he ſhould be head of the Church.

Our Lord went ſometimes to the houſe of S. Peter, and one time he healed his mother in law, which was ſicke of a feuer. Another time S. Peter beinge a fiſhing, and our Sauiour on the bancke, he called him. S. Peter deſired that he might come to him vpon the water, and Ieſus bid him. But for that he wauered ſomewhat in beleefe, he began to ſinke, and our Lord himſelfe tooke him by the hand, reproouing him, for his little faith. When our Sauiour was tranſfigured, S. Peter was one of them that were preſent, He was alſo with him, when he raiſed the daughter of Iairus.

The night of the paſſion, when he would goe to pray in the garden, S. Peter was the cheife of the three Apoſtles, and our Lord reprehended him only, for that he could not watch one hower with him although he had warned them al, to be vigilant in prayer. This ſignified, that S. Peter ſhould be head, whoſe fault diſpleaſed him more, then the faultes of the other Apoſtles. When Chriſt was taken, S. Peter only ſet his hand on his ſword, and at one blow, cut off the eare of one, who as it is like was moſt inſolent. And if our Lord had not reproued him, & commaunded him to put vp his ſword in his ſheath, he would yet haue proceeded further, although the officers and the aduerſaries were very many. When he ſaw our Lord would not be defended, he fled as the other Apoſtles did, although he ceaſed not to follow his maiſter a farre of (iointly with S. Iohn) vntill that laſtly, he went with him into the houſe of the Biſhop, where he denied him, and by oath affirmed, that he knew him not. S. Peter in this ſinned greeuouſly, but he had great occaſion, for that he deſired much to ſee what would become of his maiſter, & he would haue bene there preſent, to haue holpen him in what he could.

Moreouer he knew, that if he were knowen to be his diſciple, he ſhould be depriued of that he ſo much deſired, and laſtly ſhould be thruſt out of dores. Hereunto was adioyned the vexation of his mind (that happened to him) to ſee things fall out in that ſort. So that S. Peter was, as if he had bene beſide him

ſelfe; and marked not what was ſaid to him, vntill the cock crew, and that Ieſus looked backe on him, and made him come to himſelfe againe, his error and fault coming ſo to his mind. Although his fault was heinous, yet afterwards, the greatnes of his penance did leſſen, or rather quite raſe out, the greeuouſnes of his former ſinne: ſince throughout all the reſt of his life, his ordinarie exerciſe was, to waile and lament; and therefore his eyes were ſo enflamed, & red, in ſo much, that his cheekes were furrowed through frequent weeping, and ſheding teares. Which ſorrowe of his, was eſpecially manifeſted in the night, when he heard the cocke crow, for at that time of his deniall, was his greateſt contrition. Yea it was ſo great, that as Clemens Alexandrinus his diſciple, affirmeth of him: he was as it were melted, and wholly reſolued into teares. But why did S. Peter fall? God permitted the head of his Church to deny him, to the end he ſhould be mercifull to his Subiects when they offended.

After that Chriſt roſe from death to life, in the forty daies he conuerſed with his Apoſtles, and Diſciples, he alwaies more accounted of S. Peter then of any other, as is apparant in this: that in that time, he gaue and comitted to him, the charge of his flock, and the care of his Church, hauing asked him firſt three times if he loued him. S. Auguſtin faith: that Chriſt asked S. Peter three times, for that he had denied him thrice. When our Lord aſcended into heauen, S. Peter was the man that gathered the Church together before the coming of the holie Ghoſt, to chooſe another Apoſtle inſteed of Iudas, and Mathias was elected. When the holy Ghoſt was come, S. Peter preached, and conuerted more people then any other, & ſhewed ſuch feruour, that at one time he conuerted 3000. ſoules. The other Apoſtles and diſciples, acknowledged him for Superior, and when they were aſſembled to treat of any important matter, S. Peter was the firſt that ſpoke. The diſtribution of Almes & offeringes which they gaue that were newly conuerted, paſſed all through S. Peters handes.

We read in the Actes of the Apoſtles, that two called Ananias and Saphira, who were man and wife, fell dead at his feet ſodainly, for that they would defraud God of part of the price of certaine goodes which they had ſould, being deſirous to reſerue part thereof to them ſelues. And for that this fact had put the Chriſtians in great feare, and it was neceſſary to deale more mildely and not with ſuch rigour, S. Peter began to doe ſome miracles, to the good and proffit of many, as was the healing of the lame man (who was borne ſo, & was now 40. yeeres old) at his going to the Temple, at the gate called, the beautifull gate. In the Citty of Lidda he cured one ſick of the palſey, which had not riſen out of his bed in eight yeeres. In Ioppa a Citty of Phenicia, he raiſed to life, Tabitha an honorable Matron, and very rich, who was a great almes-giuer to the ſame diſciples, that made requeſt for hir.

Not long after the coming of the holy Ghoſt, the Apoſtles were congrega-

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ted, and deuided amongſt themſelues, the prouinces of the world, that euery one might goe to preach in that Country, that fell to his lot. In this aſſembly, the Apoſtles made the Creed, called Apoſtolicall, which beginneth. (*Credo in Deum &c.*) that by it the beleeuers might be knowen, & that they might hold it as a briefe and compendious ſummary of that they ought to preach, & that the good teachers might be knowen from the falſe, & from heretickes, by this which they called *Symbolum*. It was alſo called *Symbolum*, for that it was made & compoſed by the Apoſtles; euery one contributing a little, which *Symbolum* ſignifieth in the Greeke tongue. In the diuiſion of the Prouinces, S. Ierome and Euſebius ſay: that Pōtus, Galatia, Cappadocia, & Bithinia, Prouinces of Aſia, fell to the lot of S. Peter; in which he ſtaied fiue yeares, preaching the Goſpel, doing many miracles, and conuerting innumerable people to the faith.

Then went he to Ieruſalem, as did alſo the other Apoſtles, to conferre together of that they had done, and to declare and explaine ſome doubtfull matters that occurred, and alſo for to viſite the holy mother of God (who as we may piouſly beleeue, was yet aliue, and remained in Ieruſalem, taking celeſtiall recreation at hir ſight, and angelicall conuerſation) that they might returne with more force and courage, to preach the Goſpell, as S. Peter did, who returning to his office of preaching, and conuerting of ſoules to God, in the Prouinces which fell to his lot, arriued at Antioch, and remained there ſeauen yeares together, to which place ſometimes repaired the Apoſtles and diſciples of Chriſt, as S. Paul and S. Barnaby. In this citty, they which were conuerted to the faith, were called Chriſtians, for before they were called diſciples. It is not to be thought, that S. Peter remained ſeuen yeares together in Antioch, but only that for ſo long, he was called Biſhop thereof, and ordinarily made his reſidence there, except that ſometime by occaſion, he went to Ieruſalem.

From Antioch, by eſpecial inſpiration & commandement of the holy Ghoſt (as Marcellinus, Euſebius, & other graue authours affirme) he went to Rome, in that citty placing his chaire, and Biſhops Sea, there to continew till the end of the world. S. Peter entred into Rome in the yeere of our Lord. 43. which was the third yeare of Claudius the Emperour, on the 13. day of Ianuary, & on that day is celebrated, the feaſt of the chaire of S. Peter in Rome, as that of Antioch is, on the 22. of February; for on that day S. Peter entred into that citty. S. Peter ſtaied then in Rome, little more then three yeares, for that he returned to Ieruſalem, when Claudius baniſhed the Iewes out of Rome.

After the increaſe of the faith of Chriſt, there aroſe a great variance among the Chriſtians that were at Antioch, which was: Whether the Gentills newly conuerted, were bound beſide Baptiſme, to circumciſion, and to the other ceremoniall precepts of the old law? For this cauſe S. Paul and S. Barnaby went to Ieruſalem, and there found S. Peter, and others of the Apoſtles and diſciples,

who were congregated (with the assistance of the holy Ghost) after the manner of a Councell; in which S. Peter was superiour, and President, as highest Bishop. This was the first councel, that was celebrated by the Christians. In it was determined: that the Gentills conuerted a new, should not be bound to obserue the ceremonies of the old law, and much lesse to be circumcised, but a commaundement was giuen to them, to auoid the eating of meat offered to Idols; for in eating thereof, arose a great scandall, as though they were Idolaters. It was also declared; that simple fornication was a mortall sinne, and commaundement giuen to auoid it.

S. Peter and S. Iohn had bene taken once before, by appointment of the Saduces, who were displeased at them, for preaching the resurrection of Christ, but an Angell tooke them out of prison, and commaunded them to goe and, preach in the Temple, and so they did. In this meane space, while the Iewes were gotten together in consultation what they should doe with them, they were certified, that the prisoners were in the Temple preaching, and that they had infinite people about them, listening to their wordes, and did so highly regard thē, that hauing seene them restore to health some sick men, they brought them others from the adiacent places, and laid them in the street, that S. Peter passing by, his shadow at the least might touch them, for with that they recouered their health.

The Iewes seing how things went, caused them to be called, and the officers durst not lay handes on them, and offer them violence, fearing the people, but by intreaty they brought them to the Councell. Then the high Bishoppe reproued them, that being commaunded not to preach Iesus Christ as Messias, they had not obeyed, and were therefore worthy to be greeuously chastised. S. Peter answered; *that they ought rather to obey God, then men*. They were men, and commaunded one thing, but God commaunded the contrary, they would rather therefore be obedient to God, then to them. The high Bishoppe, and the other which were at this consultation, seing their resolution, durst not proceed with rigor against them, for feare of the people; wherefore they let them goe. Besides that, Gamaliel which was a great Doctor, and one of them, said; If that which these men preach be of God, we labour in vaine to hinder it, or to forbid it, but if it be an inuention of man, it will vanish of it selfe like smoke. By this meanes at that time, ceased the persecution.

It fell out after, that king Herod caused S. Iames the great, brother to S. Iohn Euangelist (who was returned to Ierusalem out of Spaine) to be apprehended and beheaded. And seing that therein he pleased the Iewes, he caused S. Peter to be apprehended also, and put him in prison, loaden with irons, and guarded with many souldiers, purposing, assoone as Easter was passed (which was now at hand) to deliuer him to the people, to put him to death. But the night before

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it ſhould be done, God ſent an Angell, who miraculouſly deliuered him out of priſon, to the great ioy and content of all the Church, who continually made interceſſion for him vnto God.

S. Peter being deliuered out of priſon, was enforced to depart out of Ieruſalem, and went againe to preach in diuers countries. And if we will geue credit vnto Simeon Metaphraſtes, a moſt graue Authour, he ſaieth: That at this time S. Peter went into Spaine, & that he remained in a citty therof called Sirmium, and there he conuerted ſome people, and appointed Epenetus Biſhop of that citty. Then paſſed he into Africa to Carthage, where he left Creſcens Biſhope. Then he went to Alexandria of Egipt, & then returned to Antioch. Although this author be of great authority, & is reputed for a faithfull Hiſtoriographer, yet I am not aſſured, of S. Peters coming into Spaine, for I doe as much doubt this, as I am moſt aſſured, that S. Paul came thither (as it is ſeene in his life) but how ſoeuer it was, S. Peter at this time went, and trauelled into many countries. At the end, he went to Alexandria, where he vnderſtood of the great hurt Simon Magus did in that place. I haue no will to ſpeake of this curſed wretch, but only in a word to ſhew, what he was, and what end he had.

S. Luke recounteth in the actes of the Apoſtles: that after the death of S. Stephen, the diſciples which were in Ieruſalem, fled into ſundry partes, from the fury of Saul which perſecuted them. One of them called Phillip came to Samaria, where he preached the faith of Chriſt, and did ſome miracles, for which cauſe, many were conuerted and Baptized, and among the reſt, one Simon, who was a Magitian & Inchaunter. The Apoſtles who remained at Ieruſalem, hearing how thinges paſſed in Samaria, ſent S. Peter and S. Iohn, who confirmed the baptiſed, and the holy Ghoſt deſcended on them in a viſible forme.

Simon Magus ſeing this wonder, came to S. Peter and ſaid vnto him: that he would giue him a good ſomme of mony, if he would beſtow on him that grace, that the holy Ghoſt ſhould deſcend on thoſe, on whom he laid his handes, as S. Peter did, when he confirmed them. The Apoſtle hearing this peruerſe demaund, was angry with Simon, and ſaid: Thy money be with thee to thy perdition, ſince thou thinkeſt that the grace and fauour of God, is obteined and bought with money. Here hence it commeth, that they which buy or ſell any ſpirituall thinges, be called Simoniſtes. This Simon (although S. Luke writeth not any other thing he did with S. Peter) tooke ſuch indignation againſt the Apoſtles (as S. Ambroſe, S. Hierome, S. Clement the Pope, Iuſtinus, Euſebius, Egeſippus and others relate) yea and againſt all other Chriſtians, that although he was baptiſed, yet he perſecuted them cruelly. And of him ſelfe he boſted and vaunted much, and by his inchauntments and apparences, deceiued and deluded many, which gaue him credit.

The Apoſtle S. Peter oppoſed himſelfe againſt him, & following him wherſoeuer

soeuer he went, discouering his deceipts and impostures, he droue him out of Samaria, and out of all the country of Palestina. Then went he to Antioch, and S. Peter followed him, and droue him from thence also. Lastly, the Apostle was certified, that Simon was retired to Rome, and that Nero the Emperour highly esteemed him, and that the Romaines had set him vp a statue, betweene the two bridges of Tyber, and letters thereon to this effect: *To Simon the holy God.* Wherfore he determined to returne to Rome, and driue him from thence also, and to be resident there in that seate, and to confirme in the faith the Christians that were in that citty. By the way he was accompanied of one disciple called Marke, that afterward wrote the Gospell, and had bene baptised by him, and had gone in the company of S. Barnaby the Apostle.

So S. Peter came to Rome this second time, and his principall intent was, to resist and confound the cursed inchaunter Simon, by discouering to the people his fraude, deceipt, and diuelish fictions, with which he abused them. Oftentimes the two Simons disputed together, and sometimes before the Emperour. At last, treating of the miracles which both of thē did whither they were true or fantasticke, S. Peter propounded to bring a dead man into the place, & which of them two raised him to life, should be holdē to preach the truth. The magitian was content with this match. The dead man was brought in, and the inchaūter did vse his cōiurations, & it seemed that the dead man stirred his head somewhat, but at the end, he remained dead as he was at the first. Then S. Peter made his prayer, and the dead man was raised to life, wherewith the cursed Simon was so confounded and ashamed, not knowing what match more now to make, that he began to menace all Rome, and to say: that he would fly into heauen to chastise them by his absence. To make a shew thereof, he went to the Capitoll, and called the diuells his familiars, who taking him vp, bore him in the ayre, and euery one which beheld him, were astonied and amased.

The Apostle S. Peter, to the end all the sleightes of that fellow might be discouered, and that he might receiue iust chastisement, commaunded the diuels to leaue him, and so they did. Whereupon the wretch had such a fall, that although he died not presently, yet he died on the next day in Ariria now called Riria. The Apostle ridde of the annoyance of this his aduersarie, attended wholy to the gouernment of the Church. S. Damasus saieth: that he gaue orders once in the moneth of December, and therein he ordered 10. Priestes, Deacons, and 3. Bishops. He tooke two coadiutors, not both at one time, but first one, then an other, although that they had the same charge at one time for a while. These were Cletus and Linus. Vnto Cletus he assigned the affaires out of the citty, and vnto Linus he committed the charge of things within the citie, and he was the first that had this charge. Some authors say: that Linus and Cletus were not Popes, which considered, during the life of S. Peter, was most

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true, for there cannot be but one Pope, at once. But after S. Peters death, they were both Popes, the one after the other. And if any author of account say that they were not Popes, you must vnderstand it, whileſt S. Peter liued, who exerciſed himſelfe continually in preaching and praier.

This holy Apoſtle was very abſtinent. S. Clement his diſciple writeth of him: that his ordinary diet was bread and oliues, and ſometimes he adioyned therto pulſe and herbes. His apparrell was one coate, and a gaberdine ouer it. He was requeſted in Rome, to put in writing that which he preached. He gaue the charge thereof to Marck his diſciple, and he wrote the Goſpell as S. Peter preached the ſame. After which, the Apoſtle hauing viewed and approoued it, commanded that it ſhould be receiued in the Church. Moreouer S. Peter had a care to ſend ſome Biſhops into ſundry countries, as he ſent the holy Saint Apollinaris to Rauenna, and it is certaine he ſent into Spaine S. Torquatus, and other with him, which had bene diſciples to S. Iames. S. Peter hauing conſecrated them Biſhops, they preached the faith in that country, and did much good.

There were at this time in Rome many Chriſtians, ſo that the adoration of the Idols was much diminiſhed. The Emperour Nero, tooke occaſion hereby, to perſecute the Apoſtle, and to take away his life, as the principall Author thereof. He was alſo wroth with him, euer ſince (that by his meanes) Symon Magus was put to ſhame, reproched, and killed. To this was adioyned (as S. Linus wrote in a little booke he made of the paſſion of S. Peter) that many Ladies of Rome, who were conuerted and Baptiſed, ſought to obſerue chaſtitie, by the perſwaſion of the Apoſtle, & would not by any meanes be tyeed in marriage with ſuch people, from whom they were forbidden by the Goſpell. Symeon Metaphraſtes ſaith. That two women whom Nero kept as his concubines, forſooke him, being turned to the Chriſtian faith, & deſired to liue chaſt, and abandon the ſinne wherewith they were attainted.

Theſe thinges ſo diſpleaſed Nero (who though at the firſt he diſſembled with the Apoſtle for feare of the people, which bore him great affection) yet at length he could not conteine himſelfe, but vttered his malice. Whereupon he cauſed him to be apprehended, being deſirous to put him to death, iointly with S. Paul, who was already in priſon. The Chriſtians vnderſtood hereof, and went to the Apoſtle, requeſting him to auoid the perill, by going out of the citty for ſome few dayes. He refuſed to doe ſo, for it ſeemed to him a bad part, to fly from the crowne of martyrdome, yet at the end, ſo many were the prayers and the teares of the Chriſtians, that S. Peter departed from Rome, & being come vnto a place called now *S. Marcus ad paſſus*, our Sauiour appeared to him. When he ſaw him and knew him, he asked him with great lowlines: *Lord, whither goeſt thou?* Our Sauiour anſwered: *I goe to Rome, to be crucified againe.* The Apoſtle vnderſtood the wordes of Chriſt, that his will was: he ſhould flye no farther, but re-

turnē to Rome to be crucified there, in imitation of him, for which cause he returned backe.

Then he congregated all his disciples, and friendes, and told them what had happened to him, and prouiding for the affaires of the Church in the best manner hee could, hee ordeined that after his death Clement should succeed in his place, and turning about he said to him: Clement, see thy life be irreprehensible, and abandon all worldly busines, intromit not thy selfe into secular affaires. These and such like thinges let alone to them that bee secular, thou as a good Pastor, only busie thy selfe in the affaires of God, that is, in preaching and instructing thy flocke. Then was the Apostle taken and put in prison, where remaining certaine dayes, and hauing Baptised some, at the last he was sentenced to dye together with S. Paul, on the 29. of June, in the yeare of our Lord 70. (Baronius saith: 69.) being the last yeare of the Emperour Nero.

S. Dionisius wrote a letter to Timothy of the passion of these holy Apostles, and saith thus among other thinges; O brother Timothye! if thou hadest bene present at the martyrdome of the holy Apostles, what sorow & grief wouldest thou haue susteined? who could but haue lamented and wailed, to heare the sentence of death pronounced against the Apostles, although he had a heart of stone? Thou shouldest haue seene the Gentiles and Iewes very merry & ioyous, some spit in their faces, and some kicked them. When they were seperated one from another (for they were put to death in sundry places) they embraced each other very tenderly, and with teares, S. Paul said to S. Peter; *Farewell thou foundation of the Church, and Pastor of the flocke of Christ. S. Peter answered: Goe thou also in peace, Doctor of the Gentiles, right soone shall we see one another.* I, saith Dionisius, accompanied S. Paul, vntill his head was cut off. S. Peter was condemned to dy vpon the Crosse, for which he shewed great content, and receiued the sentence with great humility, and reputing himselfe vnworthy to die in such sort as his master did, requested the officers, to crucify him with his head downeward. On this manner he died vpon *Mons aureus.*

His body was buried in the Vatican, where at this day is seene the sumptuous Church of S. Peter, and the Popes pallace also. There his holy Reliques were visited alwaies, as they be at this day of all Christian beleeuers, with wonderful veneration, and that with great reason: for as the truth is, it were to great indiscretiō to compare the Apostles with any other Saints that liued after their times, since these were elected by God, who made thē the pillers of his Church. S. Peter who was elected from out the other twelue, Prince, and Head of the other, is therefore worthy of a singuler veneration and worship.

God had chosen out some famous and selected men, before his coming into the world, to make them particuler officers in his house, as Adam was, whom he made his Gardiner, Noe his mariner, Abraham his steward, Melchisedeck his

his prieſt, Ioſeph his diſpenſator, Sampſon his champion, Moyſes his chronicler, Salomon his Doctor, Dauid his captaine, Iudas Machabeus his ſtandard-bearer. All theſe were famous for the offices they enioyed, but goe on a little further, and ſee how famous S. Peter was for the office that he had, ſince he was the Vicar of Chriſt, and his lieftenaunt in earth, by which dignity he ſurpaſſed al them of the old Teſtament. The priuiledge which God granted him, by the dignity he had, was; that vnto him and his ſucceſſors, he gaue plenary authority in earth, ouer all reaſonable creatures, as to one that was his immediate curate. S. Peter was ordeined by God, vniuerſall ſteward and diſpenſer of the ſpirituall goodes, and alſo of the temporall, in as much as they depend vpon the ſpirituall.

God gaue authority to S. Peter, to graunt plenary Indulgences and Iubilies, to wit: to diſtribute the treaſures of the Church. S. Peter was ſecured by God, that he could fall into no hereſie, nor loſe his faith, as he loſt not his faith when he denied Chriſt, although he ſinned greeuouſly. To S. Peter was graunted authority, that he might make interpretation of the ſcripture, and had authority to make lawes and ſtatutes, which ſhould bind euery man. To S. Peter God gaue authority, to diſpenſe in the poſitiue lawes, and that he might canoniſe for Saintes, ſuch as did deſerue it. S. Peter was exempt by God, from all iuriſdiction, and made ſubiect immediately to him only. To S. Peter God gaue authority to aſſemble an vniuerſall Councell, and the definitions and decrees of the councell, be of no validity or force, except they be approoued by him. Alſo God graunted to S. Peter, that he ſhould liue 25. yeares in the Sea of Rome, and that the aforenamed priuiledges graunted to Saint Peter, be alſo graunted to all other Popes his lawfull ſucceſſors. Notwithſtanding the liuing of 25. yeares in that Sea, and to be called Peter, is not graunted to any other to this preſent day, for that none of his ſucceſſors is ſo bold to take that name.

It is a thing moſt iuſt, that ſuch a Saint that hath obteined ſuch & ſo many fauours, ſhould be honoured and reuerenced of all men, and that euery one ſhould take him for a ſpeciall patron, to the end they may obteine that which he poſeſſeth, which is, beatitude. Of which God make vs pertakers for his mercy ſake. Amen. Nicephorus Calliſtus ſaith: that S. Peter the Apoſtle, was of a tale ſtature, and leane. He had a white countenance, which ſeemed to be pale, his beard and haire of his head curled, he had blacke eyes and bloud-ſhotten, he had little eye browes, and a long noſe, and ſomewhat turned vpward, his preſence graue and modeſt, and ſurely it gaue ſigne, that he was the Temple of the holy Ghoſt.

The life of S. Paul Apostle. Iune. 30.

OVr Lord God seing the great affliction and troubles, where with the children of Israel were oppressed in the Land of Egipt, and hearing their lamentations & prayers, hauing pitty on them, was inclined to deliuer them. To performe this, it was fit to giue them a head, to gouerne and direct them, and Moyses he appointed to be that man, for he thought him apt, and fit for that office. S. Augustine saith: the cause why God elected him more then any other, was; for that he sawe he vndertooke the defence of an Hebrew, which was euill entreated by an Egiptian (and so he might defend him, be reckened not to loose the fauour which he had in the court of the King of Egipt, called Pharao, whose daughter did hold and account him as her sonne) and stuck not to put his life in daunger for killing of his enemy, and also to goe as a banished man into strange countries, where he was compelled to become a Pastor or shepheard, and follow beasts and cattell through the plaines, and woodes, and to suffer many trauells, and greeuances. He that did thus, for one of his contrimens sake, would in likely-hood, doe much more for all the people. S. Augustine saith: this was the cause, why Moyses was elected more then any other, to be captaine and guide of his people.

One may say that God did the same, hauing pitty and compassion on the Gentiles, who were slaues vnto the diuell, and supported and indured greater afflictions then the Hebrews did indure in Egipt. To remedy this damage, he was to finde a guid and captaine, and for this charge he found out S. Paul, whom he thought fit for it.

The cause why God elected S. Paul more then any other person, was the same which moued him to elect Moyses, because Paul was Zelous of the honor of the old law, who considering and seing, that euery day it lost the reputation it was in before time, and that many forsooke it, and cleaued to the new law of Iesus Christ, who (as he knew) was dead on the Crosse, he made no reckoning of the trauell of his person, nor of the daunger of his life, nor yet of the spending of his goodes, so that he might bring to passe that his owne law might be maintained in credit, and the law of Iesus Christ, might be kept from increasing. God seeing in him this great zeale, elected him for guide and for a helpe for the Gentills, making him master and Doctor vnto them. And he behaued himselfe very well in this office, as is seene in the discourse of his life: which collected out of the sacred Scripture, and many approoued Authors was in this manner.

SAint Paul was an Hebrew, of the tribe of Beniamin, and was borne in Giscalis a territory in the land of Iewry. Which being taken of the Romaines, his father and mother went to dwell in Tharsus, a citty of Cecilia, which was subiect to the Romaines and they which inhabited the same, enioyed the priuiledges of cittizens of Rome. S. Paul was sent to Ierusalem being yet very yong (as S. Ierome saith) to study the law, Gamaliel who was a great learned man

being

being his maſter. There he had S. Barnabas to be his ſchool-fellow, & they were great friendes one to an other. It is alſo thought, that the father of S. Paul was an noble man and rich, hauing ſet him to ſtudy in Ieruſalem.

In that place he not only applied himſelfe to learne humanity & diuinity, but alſo to labour, to the end that if euer he came to pouerty or need, he ſhould haue ſome meanes to ſuſteine his life, which after came to paſſe, as he writeth of himſelfe, ſaying: that he laboured with his handes, and that he and all his company, liued by his labour. He cared not whether his trade which he learned, were honorable or no, but ſuch a one, as with it he might get his liuing in any place, whereſoeuer he was. The moſt common opinion is, that he was a Rope-maker, but Theodoretus in his booke, *De curandis Grecorum affectionibus*, calleth him a ſhomaker, or tanner of hides. Origene againſt Celſus ſaith: that he was a taylor, and that he made Prieſts garments, and other ornamentes for the temple. It may be that he had skill in diuers trades, and that in one place he laboured on one trade, & in an other on place an other. Al the time S. Paul remained in Ieruſalem, before his conuerſion, he obſerued the law of Moyſes ſo zelouſlie (for that he beleeued the obſeruation thereof was very acceptable to God) that none of his ſect and nation, ſurpaſſed him therein.

In the time of S. Stephens martyrdome, S. Paul ſhewed himſelfe very diligent, and that he might be put to death the ſooner, and with more grief, he offered the Executioners to keepe their clothes, for in this he thought he had done more, then if he had throwen the ſtones. Then began he to be cruel harted, and eager to ſhed the bloud of Chriſtians. And ſeing that by the death of S. Stephen, the diſciples (or the greater part of them) were departed from Ieruſalem, and wandred, diſperſed into diuers places, he got letters of the Prince of the Sinagogue to go vnto Damaſcus, and to put in priſon them (aſwell men as women) that he found were Chriſtians, and bring them to Ieruſalem.

Being on his Iourney, it pleaſed our Lord God to call him, and conuert him vnto his ſeruice, making him a veſſell of election, in which his name ſhould be carried through all the world, and the Gentills (he being their preacher and guide) be deliuered from the bondage in which the diuell did hold them, and that they might receaue a remedy by beleeuing the faith of Chriſt. Saul was Baptiſed before he tooke the name of Paul, for S. Ierome ſaith: he tooke that name in reſpect of Sergius Paulus the Proconſull, whom he conuerted to the faith of Chriſt. This man was the firſt Senator of Rome (and of the dignity of conſull) that was made a Chriſtian, and in memory of that, S. Paul tooke his name. Others ſay: that the change of the name of Saul into Paul, came of the propriety of the tongues; for that the ſame that Saulus is in Hebrew, the ſame Paulus is in Latine. I ſpeake but breifely here of his conuerſion, for that I haue entreated more largely in its proper place.

After his conuerſion, his firſt voyage was into Arabia, where he preached Ieſus Chriſt a good while, and departing thence, he returned to Damaſcus. Being now exerciſed and practiſed in the goſpell, he entred with great boldnes into the Sinagogues, and diſputed with ſome, inſtructed others, and left others amaſed and aſtonied at his profound doctrine. Some were conuerted, others were more hardened, and others alſo ſo perſecuted him, that to eſcape out of their handes, the diſciples were forced to let him downe ouer the wall in a basket; that veſſell of election, being then in ſuch a cheſt.

This perill eſcaped, after a while he went to Ieruſalem, and as S. Luke ſaith: the diſciples durſt not come where he was. But S. Barnabas meeting him, & they embracinge ech other for ould acquaintance, you may imagine that he ſaid to him; how long ô Saul wilt thou be thus pertinacious and obſtinate in the perſecution of Chriſtians? I giue thee to vnderſtand, that thou ſhalt find them if thou wouldeſt conuerſe with them, a bleſſed people, and worthy to be imitated, and not perſecuted. Ah brother Barnabas (ſaid Saul) know that I am an other man then I haue bene before time. I follow him, whom thou doeſt follow, I beleeue that which thou beleeueſt, and confeſſe that which thou confeſſeſt, that is, that Ieſus Chriſt is my God, and my redeemer. I beleeue and confeſſe, that he was borne man for my good, dyed for my remedy, and is riſen and aſcended into heauen for my glory. To this time none that confeſſe his faith, and beleeue his Goſpell, paſſeth me in ſuffering trauells and paines, for his names ſake, I hauing preached him three yeares in ſundry partes of the world; & now I come to doe the ſame in this citty, to the end, that euery one which knoweth me may ſee, how much I am chaunged and altered, and may vnderſtand, that if before time I deteſted the name of Ieſus Chriſt, that now I loue the ſame ſo much, that I am ready and prepared to ſpend my life a thowſand times for his loue.

Whileſt S. Paul ſpoke, S. Barnabas beheld him earneſtly, and marking how zealouſly he vttered thoſe wordes, and ſeing the teares which he ſhed in ſigne he repented his former life, he imbraced him againe, and led him to the Apoſtles, which then were preſent in Ieruſalem. There S. Paul declared the manner of his conuerſion, to the great content of them that were preſent, who all contended to runne to imbrace and receaue him, one after an other. He preached certaine daies in Ieruſalem, but ſeing the ſmall proffit he reaped, aſwel for that the people of that citty in which he preached, being Doctors, Scribes, and Phariſes, were ſtubborne & hard hearted, as alſo, becauſe they knew him to be contrary to himſelfe, they reputed him a vaine and ſenſeles perſon; wherefore they deuiſed to kill him. S. Paul hauing bene there 15. daies, departed, and went to Cæſarea, and from thence to Tharſus into his owne country. In this place he preached many daies, & then in the cõpany of S. Barnaby, he went to Antioch.

In

In that citty were now many Christians, who had reuelation of the holy Ghost, that Saul and Barnabas should depart, and go to preach the Gospell in diuers partes of the world, and those two were called the Apostles of the holy Ghost. Before they went, they fasted and praied, that God would direct their wayes, and be their guide. At last they departed, and trauelled through many countries. They went to Seleucia, and there they tooke ship, and passed into the isle of Cypres, where S. Barnabas was borne. In which place they preached, and especially in Paphos, where Sergius Paulus the Proconsull was conuerted, by the preaching of S. Paul.

There was in that citty one Elimas a Negromancer who resisted S. Paul, but he was punished, for he was made blind for a season, to the great marueile of Sergius the Proconsull, yea this made him to be conuerted, & made him firme in the faith. Then went they preaching in other Prouinces and Citties, & being in Lycoania, the Iewes iointly with the Gentiles, would haue stoned him to death; so from thence they departed. They were another time in a Citty called Listra, where because S. Paul healed one that was borne lame, the people would haue honored them for Gods, and they said; Barnabas was Iupiter, & Paul was Mercury. The Preistes of the Idolls would haue offered sacrifice to them, but they forbad them, telling them, that they were men as they were.

Then he returned to Antioch, and from thence to Ierusalem, to treat with the Apostles, about a doubt or question, which was risen among the faithfull of that citty, to witt: whether they which were conuerted from Gentilisme, were bound to be circumcised, and obserue the ceremonies of the old law; or not? This difficulty was treated of in the councell, in which S. Peter was Head and President, and it was declared: that they were not bound vnto it. Then ordaining certaine thinges that they ought to obserue, they sent two disciples, the one called Sylas, and the other Barsabas vnto Antioch, with the determination of the councell. This being finished, S. Paul and S. Barnabas were ready to depart to their office of preaching, but a little variance arose betwene them, because S. Barnabas would haue taken S. Marke the Euangelist in their company, and S. Paul would not, because the said Marke, departed from Pamphilia, for feare of martyrdome, and was returned vnto Ierusalem. The end was, the Apostles did goe seuerally one from an other.

S. Barnabas tooke S. Marke in his company, and went to Cypres, where he was martyred, and then S. Marke went and accompanied S. Peter. S. Paul taking an other disciple called Sylas in his company, went into Syria, Cicilia, & then to Listra, where he tooke Timothy into his company, and circumcised him, not for that he was bound to circumcision, but partly for that he would not giue scandall to them which saw him in his company, for that his father was a Gentill, & partly because as yet the old law was not quite extinguished.

Then

Then went S. Paul into Misia and Macedonia, where is a Citty called Philippi, in which he healed a damsell possessed with a diuell, who foretold many thinges to come, and was a great gaine vnto her master. He seing he had lost his gaine, by S. Paules helping of the damsell, was wroth with the Apostle, and caused him & Silas to be put in prison, and to be whipped cruelly, but the next day they suffered them to depart. The Apostle endured, and abode many like persecutions, and not only he, but they also which kept him company.

Then came he to Athens, where he saw an Altar, consecrated to the vnknowen God. There Saint Paul preached, and Dionisius Areopagita, a woman called Damaris, with many others, were conuerted. The Apostle departed from Athens, and came to Corinthe, and preached there certaine dayes, and reaped much fruit in that place. Then passed he to Ephesus, & to Galatia, & through many other countries, preaching to them that were present, and writing Epistles to the absent. All this did much good, and augmented the faith of Christ. In Troade he raised to life a young man called Eutichus, who sleeping in the window of a house, in which S. Paul preached, fell downe to the ground and died; but as I haue said, the Apostle did raise him againe to life.

Finally, he came to Cæsarea in Palestina, where one called Agabus propheried to him, that if he went vnto Ierusalem, he should be taken and euil entreated. The disciples would haue stayed him and not suffered him to goe, but to small purpose; so great was the desire S. Paul had, to indure afflictions & suffer for the loue of Christ. Then went he to Ierusalem, and there found S. Iames the lesse, who was Bishop of that citty, and remained with him certaine daies, conferringe of diuers matters, and euery day S. Paul went to the Temple, to make his prayer.

It happened one day, that some Iewes of Asia being present, knew S. Paul, who assone as they saw him, began to shout and call the people, to the end they might take him, as the enemy of them all. He was forthwith taken, and very euill entreated. Some consulted together to murder him, but the Coronel who was in Ierusalem (with many souldiers) being aduised of this conspiracy, sent him vnder a strong guard to Cæsarea, where he deliuered him vnto Felix, who was sent by the Romaine Emperour, to gouerne that Prouince. He gaue audience to the accusations and obiections, which the Iewes made against S. Paul, yet did he not determine the cause, but left him in bondes, to the end Festus his successor should giue Iudgmēt. At the end, because S. Paul appealed to the Iudgement seate of Cæsar, Festus sent him bound vnto Rome. In this voyage the Apostle endured many troubles, aswell by land as by sea, but that which happened to him in the Isle of Malta, is remarkeable. The Ship in which S. Paul went, was driuen out of her course by a mighty storme, and at the end arriued at Malta, where they all tooke land. The Barbarians that were in the Island,

were

were mooued with pitty, seing them beaten with tempests, and kindled a great fire to dry and warme them.

S. Paul made the fier, and laid wood thereon, whereupon a Viper, which was amõgst the wood feeling the heate, tooke hold of the hand of the Apostle. The Barbarians of the Isle seing that, said among themselues: surely, this is a very wicked man, since that escaping the daunger of the Sea, he cometh to die on the land, and they awaited to see him fall downe dead. But he shaking the Viper into the fire, she was burned, and he remained without any hurt at all; for which cause the Barbarians, who before accounted him a naughty man, said he was a holy Sainct, and brought many sick men vnto him, and he cured diuers of them. Then was he imbarked againe, and at the end came vnto Rome, where a house was appointed to him to be his prison, which seemeth to be the house of some Christian (of which at that time were many in Rome) who promised (it may be) that he should be safely kept, and ready to appeare when he was called. There S. Paul remained two yeares, and at this S. Luke maketh an end of the Actes of the Apostles.

S. Paul was well and kindly vsed in that house or prison (if it was so) and like a gentleman, and was visited by many Iewes, who hearkened to his preaching about the matters of our faith; and he spoke in such sort to them, that many were conuerted, and others said: they had a desire to vnderstand thinges better. At the end of two yeares, by the intercession of Ænneus Seneca, who was schoolemaster to Nero (as we way well thinke) and was become a great friend to the Apostle, he departed out of prison, and from that time to the fourteenth yeare, which was the last yeare of Nero, there is no certeinty of that which the Apostle did, in these eight yeares. This is no small argument to proue, that in that time he went into Spaine, as he had promised before he went to Rome, writing to the Christians of that Citty. It is not a thing likely, that he which had spent all his former time so well, would spend these eight yeeres idely & without profit.

S. Ierome writing vpon Amos, saith: that S. Paul the Apostle, like a cloud full of water, would wash all the Church of God. He preached the Gospel from Ierusalem vnto Hungarie, and the countries adiacent, and went as farre as Spaine trauailing from one Ocean to an other. S. Gregory giueth a testimonie of the comming of S. Paul into Spaine, and S. Anselmus, in his commentary vpon the Epistle to the Romaines. S. Iohn Chrisostome auoucheth it diuers times in sundry places. S. Epiphanius Bishop of Cypres, accounteth it a matter assuredly true, that the Apostle went into Spaine. S. Isidore, Sophronius, venerable Bede, Dorotheus Bishop of Tyre, and S. Thomas of Aquine, be of the same opinion.

Symeon Metaphrastes, not only saith the same, but also recounteth some

thinges that Saint Paul did in Spaine. The diuine Hierotheus, is of the ſame opinion, and his wordes of great waight, becauſe he was a Spaniard, and that the Apoſtle tooke him in his company into Spaine. Moreouer, it is a good proofe, that in Tortoſa is celebrated the feaſt of S. Ruffus, which was ſonne of Symon Cyreneus, who holpe our Sauiour to beare his croſſe, and this citty accounteth him for their Biſhop, and they ſay S. Paul left him there when he was in Spaine.

In Narbona, they reckon for their firſt Biſhop Paulus the Proconſul, who was conuerted by S. Paul, and whom he tooke thither with him, when he went into Spaine. The ſame recounteth the Biſhop Equilinus, & Vſuardus is of the ſame opinion, yea he ſaith more, that the two Paules went preaching through Spaine. In the hiſtory of S. Facundus, and Primitiuus martyrs and Spaniardes borne, it is read: that the Iudge which would martyr them, demaunding of them who taught them that doctrine? they anſwered: S. Paul the Apoſtle. But you muſt not vnderſtand that they learned it of the Apoſtle himſelfe, becauſe their martyrdome was in the yeare of our Lord 168. and they could neuer heare S. Paul, but that they learned it of them whom S. Paul had inſtructed in Spaine, and had ſeene and conuerſed with him. By theſe thinges is very euident, that S. Paul was, preached, and conuerted many in Spaine. The Apoſtle went alſo into the countries adiacent, and it may be that he paſſed into Africa: which may the rather be beleeued, by reaſon of his great charity.

Laſtly, he returned to Rome, in the 14. yeare of the Raigne of Nero (Baronius ſaith 13.) to wit: *Anno Domini 69.* hauing ſpent 8. yeares in preaching in diuers places. Now was he come to Rome, S. Peter being there a good ſpace before. By the conuerſion of people vnto God, by little and little appeared, the decay of the worſhip of the Idolls. The Prieſts and miniſters of the temples of the Gentills, complained to the Emperour, ſaying: all the Empire would come to ruine, if the heades of the Chriſtians, which were cauſes thereof, were not chaſtiſed. Little perſwaſion was ſufficient to mooue Nero, who was naturally inclined to ſheding of blood.

Thereunto was adioyned, the complaintes of perticular cittizens, who lamented, that their concubines being made Chriſtiãs, would not vſe their company any more, and of theſe, two were concubines to Nero himſelfe. The Emperour cauſed S. Peter and S. Paul, as the heades and principall cauſes of the complaintes of the Prieſtes and cittizens, to be taken. S. Paul was ſoone found, but S. Peter was warned, importunated, and beſought, to depart from Rome, and he doing ſo (by manner of compulſion) met our Sauiour, as it is written in his life. And ſo returned backe into the citty againe, and was taken, & within few dayes, they were ſentenced and iudged both to death, but not to die in one manner. S. Peter was crucified, which was the ordinary death for them that

were

were put to execution. S. Paul was beheaded as being a man of account, and a gentleman, and in this he enioyed the priuiledge, of a Romane cittizen. At the time the hangman was ready to cut off his head, he called vpon (with great and tender deuotion) the name of Iesus, vnto which in his life he was so deuout, that he nameth it 500. times in his Epistles. He was beheaded in the Via Ostiensis, in the place which at this present is called Treſõtaine (or three fountaines) and in the same place was built a sumptuous Church to his honor, and was called after his name.

After the death of S. Paul, Dionisius his disciple who was there present, wrote an Epistle vnto Timothy, who was disciple also vnto the Apostle, and recounting his death, maketh a heauie lamentation. Among other wordes, he saith these. Where is now (deere brother) thy blessed Father Paul, Doctor of the Gētiles, preacher of the truth, father of the poore, a celestiall man, and glory of the Apostles? He will write to thee no more with his blessed hand, and say: come my deare sonne. Thou shalt receiue no more letters with this superscription: *Paul vnworthy seruant of Iesus Christ*. He will write no more of thee to the cities saying; *Receiue you my most deare sonne Timothy, and entertaine him as mine owne person.* Shut vp & seale the bookes of the Prophets, since he that should declare them is now gone: thus he.

S. Iohn Chrisostome, made a treatise in praise of this holy Saint, in which he saith; what tongue can worthely recount the merits of this Saint, within whom God with his liberall, and beautifull hand, collected and laid vp all that which he deuided among others! Abel was commended because he offered sacrifice to God, let vs then praise this Saint that offered vp him selfe daily, and not only him selfe, but endeuoured also to offer all the world vnto him. Which to performe, hee went from one countrey to an other, to preache the name of Iesus Christ vnto them. He was not content that men should become Angels, but those that were very diuels, he made to become Angels.

Abel was murdered by his brother, and Paul was murdered by them, whom he sought to deliuer from the true death. Noah did once deliuer himselfe and his sonnes from the deluge, by the Arke which he built, and S. Paul deliuered infinite people from a greater deluge, not with an Arke made of wood, but by his Epistles, repleniſhed with the spirite of God. In the Arke of Noah, the Crow that entred in, came out againe a Crow, and the Lion which came in, went out againe a Lion, with his fiercenes. But he which listened to the doctrine of S. Paul, came a wolfe to heare him, and departed a lambe, he came a rauening [illegible], and became a milde doue.

Abraham was praised, for that he forsooke and left his country at the commaundement of God, and S. Paul deserueth to be commended, that for the loue of Iesus Christ he left and forsooke the whole world. Abraham put himselfe in

daunger to set Lot (sonne to his brother) free from his enemies, which had taken him; And S. Paul not once, but many times, exposed himselfe to the danger of death, to deliuer and set them free, which behaued themselues towarden him as enemies. Abraham would sacrifice his sonne once, S. Paul sacrificed himselfe 1000. times. Isaac is commended for his patience, and S. Paul had no lesse then he. Iacob serued 7. yeares to obteine the beautiful Rachael, S. Paul serued a great while longer for the Church the spouse of Christ, & was afflicted not with the heate of the sunne, but with imprisonment, and corporall punishments.

Iacob fled to auoid the fury of his brother, S. Paul to escape the rage of them whom he held for brethren, was let downe by a cord in a basket, from the walles of the citty of Damascus. Iob was praised, because his house was alwaies open to the poore and needy, S. Paul conuersed and dealt with the poore and rich, the iust & the vniust. Moises requested of God, either to deliuer the people, or els to cancell and blot him out of the booke of life, S. Paul desired to be accursed for his brethren. There was neuer man that so bewailed his owne sinnes, as S. Paul bewailed the sinnes of other men. S. Paul not only surpasseth the men that liue in flesh, but the Angels also that be spirituall.

S. Iohn Chrisostome saith, and it seemeth that S. Paul saieth the same of himselfe (writing vnto the Ephesians) that the Angels learned some thing of him. Euery Prouince and countrey is recommended and committed to one Angell, and vnto S. Paul was recommended all the world. The martyrdome of S. Paul was on the 29. of Iune, in the yeare of our Lord 70. which was the last yeare of the raigne of Nero. S. Gregory the Pope, ordeined his feast to be kept and celebrated on the 30. day of the same moneth, for that the day before is kept for S. Peter, to the end, that each of them might haue a perticuler festiuall day.

Nicephorus Callistus saith. That S. Paul was little of bodie, and somewhat great shoulders, a pale face, but graue, he had a little head, gratious, and pleasing eyes, his eyebrowes long, and a hawkes nose, he had also a long beard, and bushy, and in his head were seene some gray haires. He had a venerable aspect, and there with prouoked men vnto deuotion; And he seemed to be a vessell, wherinto containe the grace of God.

IVLIE.

The visitation of our B. Lady. Iulie. 2.

AMong many reuelations the Prophet Ezechiell receiued from Almighty God, he recounteth one in this maner. There came (*saith he*) the hand of our Lord vpon me, and caried me into the land of Israel, and set me vpon a very high mountaine, where was as it were, the building of a citty. *This vision of the Prophet, is very agreable to this feast of our B. Lady, wherin she went to visit S. Elizabeth her cosin, who was alreadie sixe monethes gone with childe of S. Iohn Baptist. For first, the hand of our Lord came vpon her. This came to passe, when she conceiued the eternall Word in her wombe. The eternall Word is called in the sacred Scripture, the arme of God, as the same virgin saith, in the speech she made to S. Elizabeth at this visitation. The wordes are these:* God hath done a worke of potency, and power with his arme, *which was: When his only begotten Sonne was made man; not by humane power, but by the power of the Holy Ghost. The Holy Ghost is also called the finger of God, as our Sauiour doth testifie, when he proued, that he cast out diuels by the power of the finger of God, which is the Holy Ghost, against those that malitiously slandered him, to haue cast out diuells, by the power of Belzebub, prince of diuells. So we see, it agreeth very well, to call the Sonne of God the arme, and the Holy Ghost the finger, for as the arme proceedeth from the man, so the Soone is of the Father, and as the hand in which the finger is, proceedeth from the man and from the arme: so the Holy Ghost proceedeth from the Father and the Sonne. The blessed virgin conceiued by the worke of the Holy Ghost, which ouershadowed her, as the Angell tould her, which was the very same that the Prophet foretelleth saying:* that the hand of God came vpon him, *he addath further:* that he caried him into the land of Israell, and set him vpon a very high hill. *The same may be said in this solemnity of the blessed virgin, for after she had conceiued the Sonne of God, she arose, departed out of her house, and went into the mountaines of Iudea. The Prophet saith also:* there was in that mountaine, as it were the building of a citty. *This building, as of a citty, was the precursor of Christ, S. Iohn Baptist, of whom it was said: that he was as the building of the citty, for that he was not holy a citty as yet. The Sonne of God speaking to his Apostles (as S. Mathew writeth) told them: that they were the light of the world, and that they were a citty set vpon a hill. So that the Apostles are tearmed light, and a citty. This agreeth also very fitly vnto S. Iohn Baptist, who was the Apostle of the eternal father, of whom also S. Iohn the Euangelist speaking saith; that he was the light, in these wordes,* he was the light, that did illuminate, and shine.

To be a citty is also very fit for S. Iohn, for of him S. Mathew saith: that vnto him resorted people of all sortes, and from all coastes, and him they found a refuge and defence, against their euill inclinations and vices, continually assaulting them. He was also vpon the hill, for his preaching was vpon the hill of the desert: likewise the Prophet saith: that it was as the edifice of a citty; *it was not a perfect citty, but it was a beginning for one. Thus much saith the letter.*

S. Iohn was to be a citty after his birth, for whilest he was in his mothers wombe, before he was sanctified, he was but as the edifice of a citty, for as yet, though the foundations were laid, being begotten, and hauing a reasonable soule, yet he was not a perfect citty: for that was to be fulfilled, when he should be borne into this worlde, a man indued with sanctity, and when hee should doe the workes of a holy man, by preaching of pennance, and teaching them the way vnto saluation. This is the declaration of this prophecie, let vs now see how it is fulfilled indeed, as S. Luke recounteth it in his Gospell.

THe most blessed virgin hauing receiued the Ambassadge from God by the Angell Gabriell, and accepted of it, the highe and soueraigne mistery of the Incarnation of the Sonne of God, being now celebrated, and being made man in her blessed wombe, she tooke her iourney in hast, to the mountaines, came to the house of Zacharias, and saluted S. Elizabeth. The glorious virgin (as S. Ambrose saith) made not this voyage, doubting of that which the Angell said to her, nor of any desire she had to be certified, whether S. Elizabeth her cosin was sixe monethes gone with child or not, and by that to know whether it were true that had bene spoken vnto her. This I say, was not the cause, for the glorious virgin had not any doubt in this holy mistery, as S. Elizabeth did sufficiently testifiy in this visitation, saying. *Blessed art thou which hast beleeued.* But she went this iourney mooued by the holy Ghost, to the end Saint Iohn might bee sanctified, and that she might exercise her selfe in charitable workes, in visiting and seruing S. Elizabeth, and impart vnto her the diuine misteries, which God had bestowed on her; and that both of them together, might praise the heauenly maiesty.

In this you may vnderstand, the exceeding humility of the glorious virgin, who being placed by God in an eminent estate & dignity, was not proud thereof, but had a lesse estimation of her selfe in exercising the workes of humility, as her visiting of S. Elizabeth doth sufficiētly declare. Vntil that time, the blessed virgin had liued a retired life, & had exercised her selfe in contemplation, and meditation, but no wit was Gods will, that she should goe out of the house vnto the mountaines, and enter into the house of Zacharias, where of force she was to see, and to be seene of many persons.

In this the virgin geueth vs an example, to be obedient vnto God in euery thing, and at all times, in what we are commaunded by him. The doing of the

will

will of God, consisteth not in sacrificing vnto him great sacrifices, as king Saul did, hauing reserued for that end, all the fattest and faireſt Oxen of the Amalekites, and all the most rich Iewels, with intent, to bestow all vpon God, yea rather God was there with offended, and determined therefore to depriue him of his kingdome, in regard of the commaundement he gaue, that he should not reserue any thing of the Amalekites. If we therefore will finde the right way, let vs subiect our will vnto the will of God, and let his will, and not ours be done in all thinges. For the little that is done according to his will, pleaseth him very much, but of a great deale done against his minde, he maketh no account.

We may also consider here, that the blessed virgin went vnto the mountaines, and entred into the house of Zacharias the priest, assoone as the Sonne of God was made man, and had him with hir, and not before. The mountaine and the house of Zacharias the priest, being a figure of a religious life, it behoueth that he which wil goe thither, do endeauour to haue God in his company, if he meane to doe a good worke, in taking that course of life. I will then inferre, that aswell the man as the woman, ought not to goe into Religion vpon an humor, or any other conceipt, or worldly respecte, but only by the calling of God. For as sometime we may seee one runne as fast as he can through the street vnto the Church, in so much, that some perhaps attribute it vnto feruent deuotion, when as indeed, he runneth not so fast for any deuotion to that place, but because he hath killed some man, and runneth to the Church for sanctuarie, so that necessitie, and not deuotion forceth him thither. Euen thus it fareth with yong, and immature resolutions, for sometimes you shall see a young man or a young woman, be so earnest to enter into religion, that their desire seemeth to be deuotion, and desire of Saluation, when as sometimes it is desperation, & a desire to remedy some affliction or misfortune which happened to them; but what followeth? Such as these, be scant entred into the conuent, but they wish to haue libertie to go out againe, and when they cannot obtaine it, their life is greiuous to themselues, & scandalous vnto others.

When Lot departed out of Sodome, by the good will and licence of the Angell, he entred into a cittie, where he might haue bene secure and safe, but he had a desire to goe vpon a hill with his daughters, and there he committed incest with them, and beside, he was dronken, which gaue occasion to that vnlawfull acte, and was a sinne if the other had not bene. This is also a figure of them that enter into Religion vpon an humor, where they doe such thinges, that in steed of the seruice of God, they offend him, and liue alwaies discomforted, and like desperate people. He therefore that will mount to the state of a Religious man or woman, let him endeuour to haue God in his companie, as the B. Virgin had. Let him take God for his guide, and haue a firme purpose to

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ſerue him, and ſo his worke ſhall haue a good end.

The Euangeliſt ſaith alſo: that the Virgin went this iourney in haſt. Of that we may take a document, that in the voiage of our life, we ought to walke in haſt, not wholly ſtaying our ſteppes in any thing of this world, but doe as the doue which Noah ſent out of the Arke, who fetched about, and returned vnto the Arke againe, for that ſhe found not a place whereon to ſet her foote. So, vnto the iuſt man, there is not a place in this life where he may ſet his foote, euery thing is ſo full of ſnares. It behoueth him, not to be ſtaied determinately on any thinge: a very ſmall thing ſuffiſeth for the neceſſity of the body, let vs therfore take that which is neceſſary, and leaue that which is ſuperfluous. This is a diſcreet aduiſe for euery one of vs, for we all run ſwiftly towards our death.

Might not he iuſtly be accounted an vndiſcreet perſon, which hauing taken in hand ſome long voyage, yet when he cometh to his Inne at euening, ſhould begin to trim, and deck vp the houſe, when as he is to ſtay but only one night? Who would not reprehēd him? who would not ſay, why doeſt thou ſo thou ſimple creature? why doeſt thou beſtowe ſo much paines, for one night only, that thou art to ſtay therein? Let vs take counſell from hence, pondering with due conſideration the great perill men find, by ſtaying determinatly vpon worldly matters, which are repleniſhed with nothing els but poiſon, and venime. Honors, Riches, Beauty, Dignity, and Delights, yea euery thing is repleat with poiſon, which infecteth them, that ſtay themſelues too long vpon them.

Elianus in his booke of liuing creatures, writeth: that when the dogges of Egipt come to drinke at Nilus, the Crocodilles and fierce beaſtes, vſe to come out of the water, to take and deuoure them. Wherefore the fearefull dogges, compelled by thirſt and deſire to drinke (to auoid that daunger) doe take their courſe from the lande, and come to the water; and ſnatching thereat, foorthwith run away, and returne againe oftentimes to the water, and backe againe, vntill they haue quenched their thirſt. Theſe dogges doe inſtruct vs, to take the goodes of the worlde in the like manner, leſt they doe vs harme, to wit: to ſnatch ſpeedily, only ſo much as is ſufficient, and no more, for that if we make ſtay in taking them, it will be perilous and hurtfull to vs.

Ionathas on a time being in a skirmiſh, wherein he ouercame his enemies, ſtaied to take a little hony, which he ſaw vpon a tree. This ſtay put his life in daunger and perill: for his father Saul had commaunded, that none ſhould be ſo hardy as to eate any thing, vntill his enemies were fully vanquiſhed, & diſcomforted. So neither ought we to linger to eate the hony of this world, but firſt let vs ſeeke to get the victory againſt the world, the fleſh, and the diuell, which being attained, and we being freed from the waight of this mortall bodie, & hauing taken poſſeſſion of the eternall habitation of heauen, then may we boldly dare, to enioy honor, pleaſures, and riches, which neuer will decay-

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In this world we need not to take any more, but that which is necessary for the maintenaunce of our life, running alwaies (as the glorious virgin teacheth vs, travelling to visite her cosin) a great pace.

When the B. Virgin went to visit S. Elizabeth, she was already brought to the house of S. Ioseph her spouse: and though the Scripture make no mention therof, yet we are necessarily to beleue it, for that, if she had only bene brought to the house of S. Ioseph, after the three monethes she staied with her cosin Elizabeth, then she being deliuered of child sixe monethes after that, it seemeth it had not bene for her credit. She was therfore at that time in Iosephes house, and vnto him declared, the desire she had to goe and visite S. Elizabeth. And there be some likelyhoodes, that S. Ioseph went with her in that voyage, for who can iustly doubt, but that he bore to her more loue, then that he would be absent from her so long, and also for that from Nazareth, vnto the mountaines where the house of Zacharias was (which was not farre from Ierusalem) it was fifty miles, somewhat more or lesse.

O Mother of God, ô Lady of our life! that a man might haue seene thee a tender damsell, goe so long and troublesome a iourney. O mother of God and Queene of the Angels! tell me I pray thee, wentest thou in coach, or horslitter, as the Queenes of the world vse to doe? Certes, thy great humility would not yeeld to doe so. It may be thou didest ride on some little beast, or els perhaps thou wentest a foote with greater paine, for that the way was long, mountenous and craggy.

The blessed virgin arriued, and came to the house of Zacharias, and comming in, saluted S. Elizabeth. This B. Virgin, so great was her humility and lowlines, that she would geue the first salutation. S. Elizabeth seing the B. Virgin, and vnderstanding by the spirit of prophecy, the mistery of the Incarnation, answered vnto her with all the ioy that may be imagined, for that she saw such a person in her house. *Blessed art thou among women, and blessed is the fruite of thy wombe,* for thy great faith, all shalbe fulfilled in thee, which hath bene told thee on Gods behalfe. These wordes which S. Elizabeth said vnto the blessed virgin, do accord with those that the Angell had said before vnto her, for she, and he, called her happie, and blessed aboue all women, but S. Elizabeth said more; *And blessed is the fruite of thy wombe.* The Angell said not these wordes, for God was not then made man.

S. Ambrose saith: that if S. Elizabeth was pleased, and ioyed at the salutation of this B. Virgin; likewise S. Iohn which was yet in his mothers wombe, reioyced by the salutation of the Sonne of God, who was also come to visite him. In this visitation, S. Iohn Baptist was not only sanctified, & set free from originall sinne in which he had bene cõceiued, neither only was that fulfilled which the Angell had said to his father Zacharias, to wit: he shalbe repleniſhed with the

holy Ghoſt from his mothers wombe, but alſo there was graunted vnto him the vſe of reaſon ſooner, which made him to know by the ſpirit of prophecie, the Sonne of God, which was come to viſite him, wherfore turning toward him in reuerent ſort, he adored him, making ſignes of ioy as his mother did. S. Iohn Chriſoſtome talketh thus with S. Iohn, and ſaieth: Tell me, little infant, tell me the greateſt of all the Prophets, how happeneth this ſoddeine ioy and delight? how is it that thou art not borne, and yet thou prophecieſt, and knoweſt the comming of thy Lord? Thou maieſt well be called more then a Propher, for the other Prophets, prophecied after they were borne, and thou doeſt prophecie in thy mothers wombe.

The Euangeliſt relateth, how S. Elizabeth did ſpeake aloude. Where we are to note, that her voice was not without ſpeciall deuotion, this being the ſound which God doth moſt reſpect. Wherefore her voice was loude, but proceeding from a ſinguler deuotion, as the effects doe declare, when ſhe burſt forth into theſe wordes. How haue I deſerued, that the Mother of my Lord cometh to viſite me? I ought rather to haue gone to viſite thee, but the lowlines of the vnd of thy B. ſonne, hath cauſed thee to come vnto me. Thy coming hath not only reioyced me, but the ſonne in my wombe alſo maketh ioy, and being not able to manifeſt in ſpeech, the miſteries which he knoweth by thy preſence, he manifeſteth them with the ioy that he can. When the virgin ſaw that the ſecrets of Gods workes were already publiſhed, with ſpirituall ioy, ſhe began to ſing that admirable canticle of Magnificat.

The people of Iſraell vſed, when they receiued any rare benefit of God, to compoſe ſonges to render thankes vnto him. And becauſe the grace ſhewed to the virgin Mary, was the greateſt that euer was done vnto any perſon, ſhe had great reaſon to praiſe, and render thankes vnto him more then any other. As if ſhe would haue ſaied: thou commendeſt me for the goodes thou ſeeſt in me, *but my ſoule and my hart, doe praiſe and magnifie my Lord God*, from whom all good is come vnto me. Another verſe of that canticle, is. *For our Lord hath regarded the humility of his handmaide, Wherefore, all generations from henceforth, ſhall call me bleſſed.* In this place (as the Greeke text declareth) humility meaneth baſenes, for though the B. Virgin might truly ſay of her ſelfe, that ſhe was humble, yet for humility ſhe would not ſay it, becauſe ſhe would not attribute ſo great a vertue to her ſelfe. So that ſhe would ſay, he had regard vnto my baſenes, for to aduance me, ſhewing therein more his power, as ſometimes Kinges doe, who the more to ſhew their power, exalt and ſet vp perſons of meane eſtate. So that the bleſſed virgin ment in her ſaying. *All nations ſhall call me bleſſed.* For that our Lord hath aduaunced me from ſo baſe an eſtate, to a high and ſupereminent dignity. Another verſe ſaith. *He that is mighty hath done great thinges to me, and Holie is his name.* What great thinges be they, O holy virgin, that this great God

hath

hath done to thee? they be these. That thou, being a creature, diddest bring forth thy Creator, that thou being an handmaide, hast borne thy Lord, that being a woman made of earth, art Lady of all the heauens, that by thee God repaired the world, thou clothedst him with flesh, wherewith he might suffer death to redeeme the world.

When the virgin had rendred thankes vnto God, for the fauours done vnto her, she also rendred thankes for the fauours bestowed on all the world, saying. *His infinite mercy is extended ouer all generations:* as in truth it is, for though the Iustice of God be the same with his mercy, though he neuer do Iustice without doing of mercy, yet on our partes and in effect, his mercy shineth more clearely toward all, then his Iustice doth. The doing of Iustice, is a violent motion in God, for that he doth not chastise, if there be not a fault, but the doing of mercy in pardoning, is a naturall motion, that doeth vs good only of his bounty. This his great mercy is manifested in Exodus, where it is read: *I am the zelous God, and chastise the iniquitie of fathers vpon their sonnes, vnto the fourth generation, and shew mercy with them that serue me, vnto a thousand yeares:* In these wordes, there is a limit set vnto his Iustice, and his doing of mercy, is infinite. An other verse of this canticle, speaketh of the rigor of the Iustice of God against the proud and saith. *He hath shewed might in his arme, and he hath dispersed the proud in the conceites of their harts:* not permitting them to fulfill their wicked desires. It is apparant, that God by the power of Iesus Christ, freed the world, driuing out of their seate, the proud and wicked, and setting vp the humble and lowlie of hart. The blessed virgin concludeth her canticle, rendring thanckes vnto the eternall Father, for the great benefite of the Incarnation of his Sonne, and saith: *God receiued Israel his child, being mindfull of his mercy, because he hath promised so to Abraham, and to the other holy fathers.*

In this place the virgin vttered more wordes, then (we read in the Gospell) she did at any other time: giuing vs a document hereby, that in praises or giuing thankes to God, we should not be sparing of speech, as we ought to be vpon other occasions. Amongst these we may consider, how happy the house of Zacharias was, where the King of heauen, inclosed in the holy and blessed wombe of the virgin, the great S. Iohn Baptist in the wombe of S. Elizabeth, Mary the virgin and Elizabeth, Ioseph and Zachary, dwelt al vnder one roofe, & eate at one table. After the blessed virgin had remained in that house about three monethes, she returned home vnto Nazareth, from whence she came.

Pope Vrban the 6. in the yeare of our Lord 1388. appointed the feast of the visitation to be kept, and although the visitation was after the Incarnation of the Sonne of God, about the end of March, yet because the Church is busied, in celebrating the paines and dolours of her spouse Iesus Christ, treating of his passion and death, therefore this Pope thought good to translate it, vnto

the second day of Iuly, which is one day after the octaue of S. Iohn Baptist, and it is obserued so vntill this present. The same Pope, graunted to all the faithfull Christians, that are at Masse, and other seruice on this solemnitie, all the pardons and Indulgences that Pope Vrban the 4. and Clemens 6. graunted to the feast of *Corpus Christi*, which be very many, as it is said in that solemnitie. And we ought to make great account, and endeuour to attaine and get these Indulgences, to the end, we may the sooner obtaine the reward of our good workes that we haue done, by enioying the blessed and happy vision of God in his glory. Amen.

The life of SS. Processus and Martinianus Martyrs. Iulie. 2.

WE read in the third booke of kinges, that Achab raigning in Israel, all the people were deuided into two partes, some said, that they ought to adore Baal for God: others said they ought not, but that they ought to adore the God which their fathers adored, who brought them out of Egypt, and deliuered them out of the handes of Pharao, and vpon this they were at difference. The Prophet Elias stepped in amongest them, and said. Let vs take some course to know who is the true God, and which is to be adored of all. This shalbe the way of triall. There be four hundred Prophets of Baal, and I alone am for the part and behalfe of my God, which our fathers adored. Let there be brought two Oxen, and let them take one, and lay him on a altar, and lay wood about it, and I will doe the same with the other Oxe. Let them call vnto their God, and I will call vpon mine, and the God which sendeth fier from heauen to burne and consume the sacrifice, let him be held for the true God, and let all the people adore him. The people were well content, to haue this proofe and tryall made.

The Prophets of Baal tooke their Oxe, and made vp an altar, and vpon it they laid much wood, and the Oxe on the toppe thereof. Then began they to cry out aloud, and to call vpon their God, and besought him to consume and burne their sacrifice, and the more to moue him vnto compassion, they wounded their armes with launcets, and sprinkled their blood about, yet for all that the fier came not. Elias tooke his Oxe, and made vp his altar; vpon it he laid the wood and the sacrifice, then he caused aboundance of water to be cast thereon, three times. This being done, he prayed vnto God, and the fier descended from heauen, and consumed the sacrifice. What haue we in this figure, that is for our purpose? Only this: that Elias sacrificed an Oxe, and the Priestes of Baal sacrificed an other; as well the one as the other of these beastes died, but therin was the greatest difference, that the one died in the seruice of God, and the other in the seruice of the diuell, for such an one was Baal.

This agreeth fitly to the life of these two Martirs, Processus and Martinianus, in the which we shall see that these holy Sainctes were put to a cruell and rigorous death; we shall see likewise, that the Iudge which did torment them, died also a terrible death. But the difference

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was in this, that the holy Sainctes dyed for the ſeruice of God, and the Iudge dyed, in the ſeruice of the diuell. The life of theſe holy men, hath bene taken out of an auncient manuſcript, with the which accord and agree, ſundry martyrologes, which is in this manner.

NEro the Emperour, hauing cauſed the holy Apoſtles S. Peter and Paul to be impriſoned, in the time they remained there, diuers and many ſicke men went vnto them for remedy, and returned home to their houſes with perfect health. Some of them were poſſeſſed with euill ſpirits, and were made free by the helpe of their prayers: in that place they preached, and conuerted many ſoules vnto God. The cheife Gouernour of the priſon wherein they were, was called Mamertinus, who apppointed ſouldiers for the gard of the priſoners. Among theſe were Proceſſus and Martinianus, as cheife leaders of the others. Theſe ſeing the miracles which the Apoſtles did, and hearing their heauenly doctrine, determined to be made Chriſtians.

They went vnto the Apoſtles, and caſt themſelues downe at their feete, and declared vnto them their purpoſe, beſeeching thē, to baptize them. And moreouer they ſaid vnto them, that ſince they found in them nothing worthy of death, therefore they ſhould depart out of priſon, and goe whither it pleaſed them, for they themſelues were ready to ſuffer, & indure the puniſhment, that ſhould be inflicted vpon them for the ſame. The Apoſtles yeelded thankes vnto our Lord, and commended highly the good purpoſe of the two new ſouldiers of Chriſt, and ſpoke many thinges vnto them to confirme them therin. There wanted nothing for their Baptiſme but water only. That houſe & priſon was built vpon the mount Tarpey, and was founded on a hard rocke. S. Peter the Apoſtle made the ſigne of the Croſſe on that rocke, and forthwith the water ſprung out aboundantly, with the which Proceſſus and Martinianus was baptized, with forty other perſons.

The author that wrote this hiſtory ſaith: that the Apoſtle S. Peter moued with the importunity of their prayers, departed out of priſon, and met our Sauiour Chriſt at the gate of the citty, and when S. Peter asked him whither he went? our Sauiour anſwered: that he went to die in Rome once-more. The Apoſtle vnderſtood that the will of God was he ſhould die, therefore he returned into priſon againe. Though the author doe thus relate the hiſtory, yet it ſeemeth a thing more conformable to reaſon, that this befell vnto S. Peter before he was taken, and that he was mooued to depart out of Rome by the prayers of the Chriſtians, becauſe there was ſuch ſearch to apprehend him, as hath beene already ſaid in his life. For to ſay he would depart out of priſon, and ſhew ſuch deiection of mind in his flight, ſeeing that he did leaue S. Paul in that place, expecting the crowne of martyrdome, ſeemeth to repugne with that valourous courage of S. Peter. So that I hold it for more certaine, that he de-

parred not out of priſon, but that this befell before he was apprehẽded, though both of them were much intreated and requeſted to depart.

Paulinus the Gouernour, vnderſtood how all thinges paſſed, and cauſed Proceſſus & Martinianus to be called before him, ſeeking by all meanes to bring them to chaunge their good purpoſe. And becauſe (notwithſtanding) they alwaies ſhewed themſelues to be more conſtant, he commaunded they ſhould be beaten with ſtones vpon the mouth, and cauſed al their teeth to be broken. The holy Saintes lifted vp their eyes vnto God, and ſaid: *Gloria in excelſis Deo.* Then Paulinus commanded, that an Idoll of Iupiter ſhould be brought thither, and ſet vpon an altar, perſuading & commaunding the martyrs to adore the ſame. They ſpitting vpon the Idoll ſaid: that they would not adore any, but the God of heauen. At this Paulinus tooke great indignation, and minding to chaſtiſe the holy martyrs, cauſed them to be ſtripped, and laid vpon the torment called Equuleus, in the which he ſtretched all the iointes of their members, out of their places, with certaine ſmall (yet ſtrong) cordes: Moreouer, hee gaue them great ſtrokes with ſtaues. Neither did his furious cruelty ceaſe herewith, for they ſet vnto their ſides, certaine plates of hot Iron, though ſtill the holy Saintes in theſe torments praiſed God, ſaying: ô Lord, alwaies bleſſed be thy name. The Angels praiſe thee, and all thy creatures bleſſe thee.

There was preſent a holy woman called Lucina, who (when the executioners by reaſon of their wearines reſted a little) came cloſe to the bleſſed Martirs and ſaid: Be conſtant yee faithful ſouldiers of Chriſt Ieſus. Conſider that your torments ſhall ſoone end, but the reward which God will beſtow in heauen (for that you haue ſuffered for for his loue) ſhall neuer ceaſe. Paulinus ceaſed not, ſtill to deuiſe new torments for theſe holy martyrs, and when he ſaw their conſtancy, he commaunded their fleſh ſhould be torne with ſcorpions of Iron, ſo that their bones might be ſeene, mooued out of their places. This was a cruell torment, for their bodies were rent in pieces vpon a ſodeine, the bloude ran downe the ground, and the hangmen increaſed in crueltie when they ſaw it.

Yet ſtill the iudge was more fierce and cruell, though ſoone after he had reward of his cruelty, for vpon a ſodeine, one of his eyes fell out of his place, and put him vnto more paine, then hee had giuen vnto the martyrs, who had the confort of heauen, which vnto him was denied. He roaring (and braying like a Lyon) ſaid: the holy martyrs were inchaunters and negromancers. Then he commaunded they ſhould be put in priſon, and ſo it was done. Forthwith the Fiend (by the permiſſion of God) entred the Iudge, who begining to feele the paines of hell, died in the beginning of the third day. The wretch had a ſonne called Pomponius, who being impatient for the ſodeine, and raging death of his father, went to Nero to complaine of Proceſſus and Martinianus, ſaying: They had bene the occaſion of his fathers death. The Emperour commaunded

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the Gouernour Cæsarius, to pronounce sentence of death vpon them, and so it was done.

The holy martyrs were led out of Rome, into the Via Aurelia, & there they were beheaded. Their bodies were buried by that holy woman Lucinia (which had encouraged them in their torments) in one of her possessions, and from thence in processe of time, they were translated into Rome, to a Church of S. Peter. Their martyrdome was on the second day of the moneth of Iuly, in the yeare of our Lord. 70. (Baronius saith: 69.) in the time of the Emperour Nero. S. Gregory in the 32. Homilie vpon the Gospels, maketh mention of these Saincts, and so doth S. Gregory of Toures in his booke of the glorie of Confessors, in the 24. Chapter.

The life of the seuen Brethren, Martyrs. *Iulie.* 10.

At such time as Dauid held the scepter of Israell, there befell a great dearth in all his dominions for want of water. The Priestes, commaunded by Dauid, asked counsell of God vpon it, and he answered: that Saul had aggreined the Gibeonites, who were confederates and allies vnto the Israelites, and that it was necessary they should haue satisfaction. When they were demaunded what satisfaction they desired, they answered, they should not thinke themselues satisfied, except they had the liues of the lineage of Saul taken away. Dauid hearing this, caused seauen of the sonnes and Nepheues of Saul, to be hanged on seuen gallowes: Resfa, concubine vnto Saul, was mother to some of them, who lamented all the time that they hung on the gallowes, vntill that God had sent raine vpon the land, for when they were buried, and Resfa was somewhat comforted.

These dead men, were figures of the martyrs, who for the loue of Iesus Christ whom they confessed for true God, were put to death. Resfa signifieth the Church, who lamenteth and bewaileth their death. More in perticuler, they represent the seuen martyrs, sonnes vnto S. Felicitas, who for confessing Iesus Christ, were put vnto most cruell deathes. Resfa signifieth Felicitas their mother, who though she animated them to suffer death, yet did shee abide very great sorrow at their death. The life of these Sainctes, was written by the registers of the Church of Rome in this manner.

IN the time of the Emperour Marcus Antoninus, a persecution was raised against the Church. There liued at that time in Rome, a noble matron called Felicitas, who had seuen sonnes, and being a widowe, she made a vowe to liue in chastitie. It was her ordinary exercise, to geue almes, to pray, to fast, and to geue good example to euery one. The ministers of the Idols hauing noted her life, and seing that many became Christians by her meanes, spoke vnto the Emperour and told him: that this woman (with her sonnes) offended the

Gods, in not regarding them, but scoffing at them, which they said was vnto him, and to the whole Empire a great dishonour. They also auouched, that if this woman were not compelled to sacrifice vnto them, they would be angry and offended, in such sort, that some great hurt would fall vpon the Empire, and that nothing would be sufficient to appease them.

The Emperour geuing credit vnto the wordes they had spoken, commaunded Publius the Gouernour to labour by all meanes, to bring Fælicitas to sacrifice vnto the Gods. The Gouernour caused her to be called priuately, and entreated her with milde wordes, to sacrifice vnto them. When she would not, he gaue her to vnderstand, that if she would not sacrifice, his mildnes should be turned into rigour, both to her ouerthrow, and all her house. Fælicitas answered: Thy mild wordes cannot moue me, nor shall thy menacinges put me in any feare, for I haue the holy Ghost to mine aide, who will not permit me to be ouercome by the diuell, yea rather I am assured, that during my life, I shall ouercome thee who art his minister, and when I am dead, I shall also vanquish thee. O thou wretch, said Publius, if thou hate thy life, yet if at all thou makest no account thereof, fore-see at the least, that thy sonnes doe not loose their liues also. My sonnes (said Fælicitas) as long as they doe not sacrifice vnto the Idols, shall haue life, but if they doe sacrifice, then they shall die an eternall death. Herewith they ended their talke that day.

On the next day, Publius caused her to be led publiquely vnto his Iudgment seate, and with her, all her sonnes. The Iudge sitting in the high street of Mars, with the officers of Iustice beside him, turned vnto the woman, and said vnto her: Fælicitas, haue compassion on these thy sonnes, and consider that they be in the flower of their youth, and their contenances doe shew, that they be worthy to be well regarded and esteemed. Fælicitas answered: Thy false piety, is true impiety, and thy counsell is extreame cruelrie. Then she turned vnto her sonnes, & said vnto them: My sonnes, behold heauen aloft, where Iesus Christ expecteth you, with al his Saincts, fight valiantly for the good of your soules, and shew your selues faithfull in the loue of your Sauiour.

The Iudge hearing these wordes, commaunded they should haue many buffets geuen them on the face, and said vnto her: Oh thou bold impudent woman, how dareſt thou geue counsell vnto thy sonnes in my presence, against the ordinaunce, and commaundement of the Emperours? Then he caused the eldest of her sonnes (called Ianuarius) to be brought before him, and made vnto him many proffers and promises, if he would sacrifice, and threatened him death, if he would not obey. Ianuarius answered: Thou perswadest me to doo a fooliſh and an vnreasonable thing, but I hope in my Lord Iesus Christ, that he will geue me vnderstanding, that I shal not commit such a folly. The Iudge caused him to be stripped, and to be cruelly beaten, and then he sent him backe

so

to prison.

He called the second (whose name was Felix) and when he had admonished and requested him to sacrifice, he answered vnto him: I adore one God only, & vnto him doe I offer sacrifice: loose not thy time (ô Publius) in thinking that I, or any of my brothers, will at any time depart from the faith of Christ, thou maiest well torment vs, but our faith cannot faile. The Iudge caused this yong man to be beaten, and then to be put in prison also.

Then he called the third (whose name was Phillip) and said vnto him: The Emperour Antoninus our Lord, commaundeth thee, to adore the Gods, who be omnipotent. The holy Saint answered: These thy Idolles be not Gods, and much lesse be they omnipotent, but they be Idolles, vaine, miserable, & without sence, they that adore them, doe bind themselues to indure the paines of hell eternally. This man was likewise beaten, and then sent to prison. The fourth (whose name was Siluanus) came, and the Iudge said vnto him: As farre as I perceiue, al you be of one opinion with your mother, in despising the commaundements of the Emperour; but you shall all die ignominious deaths. Siluanus answered: If we should feare the torments which soone shall haue an end, we should incurre othermore horrible torments, which shall neuer haue end, but because we know the reward, that God hath prepared for the iust, & what paine he hath appointed for sinners, this is the only cause, that we make so small account of Cæsars commaundement, and so highly esteeme the precepts of God. This is the cause why we deny the adoration of the Idols, to giue it to him to whom it is due, that is to say: the God of heauen. If we adore him we be assured, that we shall attaine to eternall life; and we know, he that adoreth the Gods, deserueth to haue eternall torments. The same that was done to the other brethren, was also done vnto Siluanus.

The sixt (called Alexander) was brought thither before the Iudge, who said vnto him: Haue compassion thou young man of thy tender age, for thou shalt loose thy life, if thou doest not obey Antoninus our Emperour. The young man answered: I am the seruant of Iesus Christ, whom I cõfesse with my mouth and beare in my hart, and whom I will neuer cease to adore. I giue thee to vnderstand (ô Publius) that my tender age hath the wisedome of an old man, in adoring the Lord that created heauen and earth, and not to adore stockes and stones. The Iudge caused Alexander to be carried out from his presence, but not without his chasticement.

Then thither he caused the sixth (called Vitalis) to be brought, and said vnto him: I would know if thou desire to liue or to be sentenced vnto death with thy brethren? Vitalis answered (ô Iudge) tel me who deserueth most to liue, he that adoreth the true God, or he that seeketh to be in the fauor of the diuel? Publius replied: And who is the diuell? All the gods of the Gentils said Vitalis be diuels,

and they which adore them be possessed with diuels. Vitalis was also sent away, after he had beene tormented.

Then the last (called Martialis) came, & the Iudge said vnto him: the others haue giuen me occasion to be cruel, wilt thou also be of the same opinion of thy other brethren? Martialis answered, if thou knewest the paines God hath prepared for them that adore Idolles, and offer sacrifices vnto them, thou shouldest vnderstand that thou art more cruel to thy selfe in doing sacrifice vnto thē, then thou art vnto vs, in putting vs to death, for that we will not sacrifice and adore them. But be assured, that though at this present God dissembleth, and forbeareth thee, the time shall come, that thou and thy Emperours, and also all those that obey them, in being Idolaters, shall your selues be tormented in eternall fier, without hope of remedy.

Publius caused all that had passed with the seuen brethren, to be put in writing, and sent it to the Emperour Marcus Antoninus. He seeing it, nominated Iudges, who by sundry torments should put them all to death. The first (which was Ianuarius) was killed with most cruell beating, giuen him with certaine whippes, which at the one ende had pellets of leade. Fœlix and Phillip, were slaine with bastinodoes. Siluanus was cast downe head long from a high place, into a craggy rocke. Alexander, Vitalis, and Martialis, were beheaded. Their mother was martyred foure monethes after, and the Church solemnizeth her feast, on the 23. day of Nouember.

S. Gregory saith of her: that she had no lesse feare to leaue any of her sonnes aliue (lest that for feare of the torments they should sacrifice vnto Idolles) then other mothers would haue, to bury one of their sonnes aliue. I doe not know (saith he) if I ought to call this holy woman a martyr, for me thinketh I say little, rather as S. Iohn Baptist, being demaunded if he were a Prophet, said he was not, and said truly, for he was more then a Prophet: euen so this blessed woman, may not only be called a martyr, for that she gaue her life for Iesus Christ, but also more then a martyr, for that she animated her sonnes vnto martyrdome. Let not any thinke that she as a mother, had not sorrow to see her sonnes tormented, but the courage of her interior minde which she bore Iesus Christ, vanquished the outward griefe, which she as a mother susteined and felt, in seing her sonnes put to death. She reioyced that all of them went before her, that she might haue them afterwards present in heaue. The church celebrateth the feast of these Saints, on the day of theire martyrdome, in the yeare of our Lord 173. Baronius saith, in the raigne of the aforenamed Emperour Antoninus.

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The liues of SS. Ruffina and Secunda, Virgins, and Martyrs. Iulii. 10.

OVr Sauiour Iesus Christ, treating with his Apostles of the persecutions which as well they, as also other faithfull beleeuers were, and ought to, suffer for the loue of his name, saith: The time shall come, that the brother shall procure the death of the brother, the father of the children, and the sonnes, the death of their owne fathers. Of this we haue an example in the two holy sisters Ruffina, and Secunda, who were persecuted for the name of Iesus Christ, and brought to their death; not by their father, or by their brethren, but by their owne husbands, who vse commonly most of all to cherish, and to shew themselues most louing to their spouses. The liues of these holie Saints, taken out of an old manuscript, with the which accord and agree diuers martyrologes, was as followeth.

RVffina and Secunda were sisters and noble Damsells, borne in Rome. The name of their father was Asterius, and Aurelia was their mother. It happened that in the persecution of Valerian and Galienus Emperours, many Christians were martired in Rome, whereupon Armentarius, & Verinus that should haue married the two sisters, denyed the faith of Christ, and reuolted vnto the Gentiles. And not being content with the perdition of their owne soules, they laboured to perswade the handmaides of Iesus Christ to doe the same.

The holy damsels to auoide the damage & hurt which was threatned them, collected all their goodes, and laying it on a cart, tooke their iourney towards Toscana, where their father had some possessions and landes. When their husbands vnderstood thereof, they talked with the Earle Agesilaus, and said vnto him: Do Iustice, and defend the honour of the immortal Gods, for we giue thee to vnderstand, that our spouses, Ruffina and Secunda, in the despight of our Gods and to our reproch, haue refused vs, and are gone towardes the partes of Toscana, that they may the more freely serue & adore Iesus Ghrist, whom they confesse to be true God.

When Agesilaus vnderstood it, he tooke with him armed souldiers, and went in pursuite after them, & ouertooke them in the Via Flamma about fourteene miles from Rome. He caused them to returne vnto the citty, & deliuered them into the handes of Iunius Donatus the gouernour, and said vnto him: These sacrilegious damsels despising the commaundement of our Emperours, haue left to adore the immortall Gods, to adore a man crucified, and for this end were departed from Rome against the will of their husbands. It was my part by vertue of mine office, to cause them to returne vnto the citty, now the rest belongeth to thee to examine their causes. Iunius caused them to be put in pri-

ſon, and to be ſeuered the one from the other.

On the third day he talked ſecretly with Ruffina, and ſaid to her: Seing thou art borne a noble woman, why art thou ſo baſe minded, as to thinke it to be better to lie in priſon, then to be at liberty, and liue merily with thy husband? Ruffina anſwered: This impriſonment and ſhackles haue an end, and ſhalbe meanes to deliuer me from the priſon that neuer ſhall end. Oh (ſaid the Gouernour) leaue theſe vaine imaginations, and ſacrifice vnto the Gods, that thou maieſt enioy thy husband, and liue with him many yeares. The holy woman anſwered: Thou laboureſt to perſwade me vnto vaine and idle thinges, & doeſt promiſe vnto me an other thinge, which is doubtfull and certaine. Firſt thou wouldeſt haue me doe ſacrifice vnto the Gods, which if I doe, ſure I am I ſhall looſe my ſoule. Then thou wouldeſt haue me to take an husband; & liue with him in carnall delightes, and of this will ariſe, that I ſhall looſe my virginity, and both the glory and particuler crowne that is geuen vnto virgins: Then thou doeſt promiſe me, that I ſhal be with him vntil I be an old woman, and that is a doubtfull and an vncertaine thing, for that thou knoweſt not, no more doe I, if we ſhall liue vntill to morrow.

The Gouernour ſaid: leaue your talking. Then he comaunded, that Secunda ſhould be brought thither, that when ſhe ſaw her ſiſter tormented, ſhe ſhould ſacrifice vnto the Gods, for feare the like torments ſhould happen to her. Aſſoone as Secunda was there, Ruffina was ſtripped of her clothes, and beaten cruelly with ſtaues. When Secunda ſaw that, with an angry voice ſhe ſaid to the gouernour: What is the matter, thou (peeuiſh man) enemy vnto the kingdome of heauen; why doeſt thou thinke my ſiſter worthy of this glory? and why doeſt thou depriue me thereof? If thou doeſt torment her for that ſhee is a Chriſtian, and becauſe ſhe will not ſacrifice vnto thy Gods, I am alſo a Chriſtian, and am reſolued not to ſacrifice vnto thy falſe Gods. If thou thinkeſt I am more weake, and cannot ſupport theſe beatings and bloues aſwell as ſhe, thou art deceiued; becauſe when my ſtrength ſhall faile me, my Lord Ieſus Chriſt ſhal geue it me, agreable vnto the deſire I haue to ſuffer for him, which indeed is very great. If then I be in the ſame caſe as my ſiſter is, why doeſt thou ſuch manifeſt wrong vnto me, granting that to her, whereof thou doeſt depriue me?

The Gouernour ſaid: all that thou ſaieſt is true, that in euery thing thou art equall to thy ſiſter, in that thou deſerueſt to be tormented and chaſtiſed aſwell as ſhee, though you be both fooles. Secunda ſaid: My ſiſter and I be not fooles, but wee be both Chriſtians. If then thou doeſt torment her for that, I would not haue thee depriue me of her torments; for it is a thing moſt ſure, that the greater torments that Chriſtians indure for the loue of Chriſt, ſo much the greater and the more precious, ſhall their Crowne be in heauen. The Gouernour ſaide: if you will haue me account you wiſe and diſcreete, entreate your

ſſter to leaue her obſtinacy and damned intent, and condiſcend both of you to ſacrifice vnto our Gods, and to marry with your ſpouſe. Ageſilaus, who had taken them, was preſent in that place, and ſaid: it is no more lawfull or poſſible for theſe wemen to mary, for the ſacrilege they haue committed, in deſpiſing our Gods, hath diſabled them that they may not marry. The holy virgin Secunda anſwered: Thou laieſt an impediment of marriage vnto vs, for that we be Chriſtians, and as though we deſired to marry. Beleeue it Ageſilaus, we be of the ſame mind we were, that is: to continewe and be, virgins and Chriſtians, for if we be virgins, we ſhalbe more beloued of Ieſus Chriſt, & he will ſhew vs particuler fauours in his heauenly court. Then ſaid the Gouernour: what ſhall befall you if you looſe your virginity againſt your willes, how will your Chriſt deale with you in ſuch a caſe? Secunda anſwered: when we ſhalbe forced & violated, Ieſus Chriſt will giue vs a particuler reward, for hauing endured this wrong, wherefore doe thy will whatſoeuer it be, by force, violence, buffets, ſtrokes, ſtones, ſwordes, fier, or by whatſoeuer deuiſes thou canſt inuent to torment vs, for they ſhalbe meanes to increaſe and augment our glory.

The iudge cauſed them both to be put in a darke dungeon, & a great ſmoke to be made, by burning of dunge, and ſuch filthines. Which hauing filled the priſon where the holy Saincteswere, did not ſtinke, or giue any euill ſmell, but rather recreated them, and ſeemed to be a ſmell of amber and muske: moreouer, the great darkenes of that place vaniſhed, and in ſteede thereof, ſucceeded a celeſtiall brightnes, comming from heauen. The gouernour cauſed them to be taken out from thence, and to be put in a cauldron filled with oyle, which boyled two whole houres vntill the oyle was all conſumed, and the holie Saintes remained ſtill within the ſame without any hurt.

The gouernour was certified thereof, at which he marueiled not a little, yet becomming more cruel, he made the holy Saintes to be taken out of the cauldron, and led vnto Tyber, where he cauſed a great ſtone to be tied vnto their neckes, and to be throwen there into: The holy damſels walked on the water halfe an hower without ſinking, and at the end the waues bore them vnto the ſhore, and their clothes were as drie, as if they had not touched the water.

This was alſo told vnto the gouernour, who wondring more at this miracle then he did at the former, ſaid to the Earle Ageſilaus: The two damſels which thou broughteſt vnto me, be inchauntreſſes or witches, or ells they be very holie women; Thou diddeſt deliuer them into my handes, and I render them againe vnto thee, condemne them or deliuer them at thy pleaſure. Wherupon Ageſilaus cauſed them to be led forth of Rome, into a certaine wood which was in the poſſeſſion of one called Buxus, and there cauſed both their heades to be cut off, and commaunded that their bodies ſhould be left in the wood, that the wild beaſtes might deuour them.

A Romaine Matron called Plantilla, was Lady and owner of the poſſeſſion where the wood was. Shee ſaw in her ſleepe the two holy Saintes, apparelled in moſt rich veſtures, and crowned with pearles and Iewels, of exceeding great valewe. Moreouer ſhe ſaw them placed vpon two ſeats in a chamber, as if they had beene brides, and they ſaid to the Matron Plantilla: Caſt out of thy mind thy falſe Gods, and doe not adore them, but beleeue in Ieſus Chriſt, that thou mayeſt of him receiue the reward which we haue receaued. And if thou wilt know where we are, goe vnto thy poſſeſſion, and there thou ſhalt find our bodies, and we deſire thee to interre and bury them. Forthwith Plantilla went vnto her poſſeſſion, where ſhe found the bodies of the holy virgins, without any hurt, but only that the executioner made, when he cut off their heades.

Plantilla adored God, and was conuerted to the faith, & cauſed a Sepulchar for the holy virgins to be built in the ſame very place, where they remained certaine yeares, but in proceſſe of time, their bodies were caried into the Church Conſtantiniana, and were buried neere vnto the font-ſtone. The Church celebrateth the feaſtes of theſe two Saintes, the day of their Martyrdome, which was in the yeare of our Lord. 252. (Baronius ſaith 260.) Gallienus and Valerianus being Emperours.

The life of S. Pius, Pope, and Martyr. Iulie. 11.

CVrſed by the man (*ſaith the Prophet Ieremias*) that doth the worke of God fraudulently. *His meaning (ſaith the gloſe) is: ſlouthfully, and for temporall gaine. The holy ſacrifice of the Maſſe, you may properly call the Worke of God, for there is the liuing and true God, vnder the ſacramentall ſignes. Therein the Prieſt repreſenteth Ieſus Chriſt, which is the true God, and all that are there preſent, ought to be replenished with God. This being then the Worke of God, with good reaſon he ſaith: that* he that doth it fraudulently, *that is, principally for temporall commodity, or ſlouthfully, and careleſly, in ſuch ſort, that he commit any notable errour, is accurſed. This the holy Pope Pius conſidered, when he made a decree, in which he appointed: that the Prieſtes that commit notorious faults in the maſſe, ſhould be ſeuerely chaſtiſed. His life collected by Damaſus and others, was in this manner.*

POpe Pius the firſt, was borne in the ancient citty of Aquileia, in the Prouince of Venetia, & was the ſonne of Ruffinus. Antoninus Pius was Emperour in Rome, when by the death of S. Iginius the Pope, and martir, Pius was elected Pope. And though the Church of God endured in that time, very greiuous afflictions and perſecutions, aſwell cauſed by the Pagans that perſecuted it, as by many heretikes, which vexed it, with vaine & blaſphemous opinions, yet Pius

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the Pope ceased not, to doe al that which was conuenient, for a good and godly Pastour. He made some decrees, as that which we haue rehearsed already, wherin he set a penalty vpon the Priestes, which committed any negligence, or default in the Masse. He made an other, in which he ordeined: that the possessions & goods of the church, dedicated to the seruice of Ecclesiastical persõs, should remaine so perpetually, and that none vnder paine of sacrilege, should be so bold, as to occupy the said goods, or vniustly to alienate them. He commaunded, that the virgins which made profession of perpetuall chastity, should be professed vpõ the day of Epiphany (but this was abrogated afterwards, for iust cause) and that they should not be profest, if they were not 25. yeares old. Here you may see, how auncient the being of holy Nonnes is, in the Church of God.

There was at that time, great difficulty about the keeping of Easter, to wit: whether they ought to celebrate it on the Sunday, or to follow the account of the Iewes, in the celebrating of theirs. Vpon this Pope Pius the 1. published a decree, which indureth vnto this present, in which he commaunded: that the holy Pasche of the resurrectiõ, should be celebrated alwaies on the Sunday, for that on that day, our Lord Iesus Christ rose from death vnto life. Damasus saith: Pius made this decree, persuaded by one of his brothers called Hermes, who presented vnto him a very worthy booke, made in manner of a dialogue, which was brought by an Angel, in the habite of a Sheapheard, who commanded him, to admonish and instruct all Christians, to celebrate the holy resurrection vpon the Sonday.

This Pope consecrated in Rome the *Terra Nouatiana*, in the honour of S. Potentiana, at the intercessiõn of Praxede her sister. He endowed her Church with many and rich guiftes, & said masse there oftentimes, he ordeined there the font stone, and Baptised many with his owne handes. He appointed a great penalty to them that were periured, and against them that did not reproone them. Finally, after he had gouerned the Church of God vertuously 9. yeares. 5. monethes, and 27. daies, in the yeare of our Lord 167. In the raigne of the Emperour Antonius Pius, he had the crowne of martyrdome. He gaue holie orders fiue times in the moneth of December, and in them made 13. Priestes. 11. Deacons, and 13. Bishops. He was buried in the Vatican. His feast is by the Church celebrated, one the eleuenth of Iuly.

The liues of SS. Nabor and Felix, Martyrs. Iulie. 12.

SAlomon speaking of iust men, saith in Ecclesiasticus. That they flourish and bring forth fruite, as the roses which be planted neere to the riuers of waters, which is as much to say: that they be very beautifull, and yeeld a good odour, like the roses

roſes which grow in places where is aboundance of waters. But if this ſimilitude doe fitly agree with all iuſt men, much more in particular doth it agree with the holy Martyres S. Nabor and S. Felix, who were both beheaded on the banke of a riuer, their bodies remaining like roſes, coloured in their owne bloud, and yeelding a moſt ſweete ſmell. The life of theſe holy martyrs, collected out of ſundry martyrologes, was in this manner.

THe Emperour Maximianus being in Millan, accuſed S. Nabor, and S. Felix was there, not for committing manſlaughter, theſte, or adultery, or ſuch like offences, but for that they were Chriſtians, a thinge (by the tyrant) chaſtiſed with more rigour, then any other offence, were it neuer ſo heinous. Being apprehended, and brought forthwith before the Emperour, he asked them, if it were true that they were Chriſtians. The holy men answered: they were, and reſolued to be Chriſtians whileſt their liues laſted. Maximianus ſaid: that ſhalbe very ſhort, if you continew in this opinion. So he cauſed them to be put in priſon, and commaunded vnder great paines, that none ſhould geue them any thing to eate.

The holy Sainctes continewed in this paine certaine daies, after which, the Emperour bid they ſhould be brought before him. And becauſe that faſtinge was not ſufficient to depriue them of their liues, or to make them chaung and alter their religion, he cauſed the baſtinado to be geuen them. Then he cauſed S. Nabor to be put on the racke, and with burning torches, to ſcorch & ſindge his ſides; and with hookes of yron to teare his fleſh. S. Fælix ſtanding by to ſee how thinges paſſed with S. Nabor, iudged him to be happy indeed, as he was in name, ſince that he ſuffered ſuch tormentes for the loue of Ieſus Chriſt. After this, the Emperour commaunded, that both of them ſhould be throwen into a great fire, which vſed them more mildly and gently, then the tyrant did, for it did not any harme vnto them, in ſo much that not one haire of their head was burnt. When Maximinianus ſaw that, he cauſed them to remaine in priſon, and after a few dayes, he made them to be led to be beheaded (at the gate of Lody) where was a current of water, called Celere. Their bodies were buried by Sabina a noble ladie. The Church celebrateth the feaſt of theſe two Saints, on the day of their martyrdome, which was on the 12. of Iuly, about the yeare of our Lord 267. (Baronius ſaith 303.) Diocletianus & Maximianus being Emperors. Paulinus in the life of S. Ambroſe, maketh mention of theſe holy Sainctes, and ſaith: that the Church where they are buried, was much frequented by the Chriſtians. Afterwardes in the time of the Emperour Frederick, they were tranſlated vnto Collen, by Rinaldus Biſhoppe of that cittie.

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The life of S. Anacletus, Pope, and Martyr. Iulie. 13.

THe holy Scripture recitteth in the first booke of Esdras, that Zorobabel with some Hebrewes, which were returned with him from the captiuity of Babylon, builded againe the Temple, by the commaundement of king Cyrus. Outhe first day they offered sacrifice therein, there happened a thing worthy of consideration, the which was this. That all the young men were iocund, and merrie, and all the old men were sadde and sorrowfull. The young men reioyced, because they saw they had a Temple, but the old men were sadde, because they remembred the sumptuous magnificence of the old Temple, builded by Salomon, which had bene ruinated, whereas now they saw the meanenes and pouerty of this, which was the newly builded.

This thing is very agreable for our times, concerning the frequenting of the Sacraments; For some seeing by the bounty of God, and carefull diligence of his ministers, in exhortinge them thereto, that often and in due manner they frequent the Sacraments, and that there be few that remaine a whole yeere without them, and many there be that goe vnto them oftentimes in the yeere, it seemeth they reioyce and make triumph. But they which by reading the holy scriptures, and the true histories, come to haue notice of the times of the primitiue church, when the Christians communicated euery day, can doe no lesse but be sorrowfull, considering the spirituall riches of that time, and the pouerty of this present age. I haue said this to make an entrance into the relation of the life of Pope Anacletus, who commaunded: that all the faithfull, should communicate euery day, although that the Doctors gaue diuers sences of this decree. The life of this Pope, gathered out of Damasus, and other good authors, was in this manner.

SAint Anacletus was by Nation a Grecian, borne in Athens, and was sonne vnto Antiochus. He was elected Pope after the death of S. Clement. He made many holy decrees for the good and proffit of the vniuersall Church, as was that already named, to wit: That at the end of Masse, all they which were there present should communicate, and that they should do it euery day. This holy Pope had great occasion to make that decree, for the Christians of that time, were in great daunger to be made martyrs, by the Emperours of Rome, which happened also vnto him, after he had gouerned the Church of God. 9. yeares, 3. monethes, and 10. dayes.

He builded and adorned the Chappell of S. Peter and other places, where the Popes his successors might be buried. He wrote very godly, and very lerned examples, out of the which be taken some decrees, as about the authority of the Pope, that only God can or may Iudge him, as from whom only and from noe other, he hath the superiority aboue all other Churches. He decreed also: that

ſecular men ſhould not ordinarily haue leaue, to accuſe Prieſtes, becauſe of the ordinary hate they vſe to beare towardes them. He commaunded alſo, that Eccleſiaſticall perſons, ſhould not weare long beardes, or long haire. That in the conſecration of a Biſhoppe, there ſhould be preſent, at the leaſt three other Biſhops, and that orders ſhould be geuen vnto Prieſtes in publique. Finally, that none ſhould be admitted to ſo worthy an office, except hee were knowne to be vertuous, and worthy of that calling and degree. S. Anacletus gaue holy orders twiſe, in the moneth of December, in the which he made 6. Biſhoppes. 5. Prieſtes; and 3. Deacons. His body was buried in the Vatican. The Church celebrateth his feaſte, on the day of his martyrdome, which was on the 13. of Iuly, about the yeere of our Lord 112. Traianus being Emperour of Rome.

The life of S. Bonauenture, Cardinal, Bishop, and Confeſſor. Iulie. 14.

WE reade in the fourth booke of kinges, that Ochozias king of Iſrael, being ſicke, he ſent to aske of Belzebub God of Acaron, if he ſhould recouer of that infirmitie. For this, God was wroth with him, and commaunded the Prophet Helias, to goe and ſay vnto his meſſengers. Was there not a God in Iſrael to aske counſell of, that you goe to aske counſell of Belzebub, the God of Acaron? Wherefore ſay vnto him: that for this cauſe our Lord ſaith; thou ſhalt not riſe from thy bed on which thou art, and ſo it came to paſſe; for the king dyed of that infirmitie. The mother of the glorious doctor S. Bonauenture did not ſo, for when he (being yet a little childe) was at the point of death, the mother ſought helpe from God, and promiſed, and offered her ſonne by vow, vnto the religious order, of the Seraphicall father S. Francis, if he eſcaped, who forthwith (the vow being made) recouered to the great wonder of the phiſitians, who had no hope at all of his health and recouery. Whereby we may ſee it to be, the worke of God, and a manifeſt miracle, for that it pleaſed him to geue life vnto the childe, the mother ſeeking vnto him for remedy, whereas of the contrary, death was decreed to king Ochozias, becauſe he refuſed to ſeeke vnto him, but ſought for ſuccour from Belzebub the God of Acaron. The life of this holy Saunte, hath bene collected out of an Oration, that was recited by Octauianus de Martinus, a Cittizen of Seſſa, doctor of both lawes, before Pope Sixtus the 4. at the time of his canonization; the which was in this manner.

SAint Bonauenture was borne in Tuſcana a Prouince of Italy, in a countrey called *Balneum Regium*, and commonly Regnarea. His father was called Iohn Fidauſa, a man very rich, and of good eſtate in that country, & his mother was called Rifella. S. Bonauenture being yet a child, that happened vnto him which we haue already declared, concerning his infirmitie. Comming then to the age of 22. yeeres, and calling to mind that verſe of Dauid which ſaith; *If you*

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make any vow to our Lord God, see that you fulfill it: he, to performe the vow which his mother had made, entred into the religious order of S. Francis. When the time came he should be professed, he did publiquely recite the manner of his infirmity, & the vow that his mother made, and that he came to performe it.

Being professed, he spent his time in prayer and meditation, and likewise he studied the holy Scriptures, and hauing Alexander de Hales for his Maister, he profitted so much in that study (with the good beginninges he brought vnto religion) that in the seuenth yeere after, with the licence and good liking of the Prelates of his order, he read in Paris publiquely, and expounded the Maister of sentences, to the great admiration of euery one. Hauing spent three yeeres herein, and being 23. yeeres old, he was accounted one of the principall religious men of his order, but for all this, he was not puffed vp with pride, but he rather exercised himselfe so much the more, in base offices, and moties of humilitie.

He would behold oftentimes, the countenances of the religious men of his conuent, and if he saw any of them afflicted or melancholique, he would so speake vnto him, that he would geue him cause of comfort, and content. And if by chaunce any one were sorrowfull that he was entred into religion, he would comforte him in such sort, that he increased in him a new desire, to remaine there ioyfully, for the time to come. He was wonderfull pittifull, and charitable to sicke people, and the more filthy and lothsome the infirmitie was, the more willingly he attended on such sicke persons.

His busy imployment in these holy exercises, caused not any want or default in his publike lectures which he read, yea rather the more time he spent in the workes of charitie, so much more he satisfied, and performed his duty, to the proffit and benefit of his hearers. He read with such facility and perspicuity, that he seemed to be rather the author, then an expositor. In the chapters of his order, aswell prouinciall as generall, he shewed such prudence and wisedome, in his speech, and in his answeres, that the Minister generall, leauing the opinion of many rare and singuler fathers of the order, alwaies held the opinion of S. Bonauenture: and in matters of difficulty and importance, he alwaies demaunded his counsell.

After this befell the death of the Minister generall, and though that S. Bonauenture had not bene but thirtene yeares in that religious order, and but 35. yeeres old, yet this dignity was bestowed vpon him, without any contradiction. Afterwardes, he seing in time the religious men by little and little, to waxe remisse, and weake in the obseruance of their rules, which the blessed father S. Francis had left vnto them; he assembled a generall chapter in Narbona, in the which with the zeale of a new Elias, he reprehended some, besought others, chastised many, and reformed them all, and brought thereby to passe, that all

afterwards obserued the rules, which he did in that place expounde and declare.

At that time was discouered, a great enemy or aduersary vnto all the order of the Franciscanes, called master Giraldus, or Gerardus, who made a pernitious booke against the Friers, taking occasion for the defects, and imperfections of some, to reprehend them all; then adding euill to euill, he began to set his tongue against the holy religion, and the sacred institution. S. Bonauenture opposed himselfe against this fellow, and confuted his booke by scripture, no lesse learnedly, then eloquently. Then forthwith the Iudgement of God was shewed against this wretch, for he fell into a greeuous infirmity, which made him sicke of the palsey, and full of leprosy, and lastly, he died miserably.

S. Bonauenture was very deuout vnto the Mother of God, and in another chapter he held in Pisa, he ordeined: that from Christmas day vntil the Epiphanie, they should say at the end of the hymnes, *Gloria tibi Domine, qui natus es de Virgine.* He commaunded his brethren, that in all their sermons and preachinges, they should exhort the people often, to salute the B. Virgin with the Angelicall salutation, when they heard the bell goe after Compline, because he held it for certaine, that the Angell saluted her at that hower, when he brought the message, of the Incarnation of the Sonne of God.

At that time was translated in Padua, the body of the glorious S. Anthony, a Spaniard, and frier of the order of S. Francis, & was laid in a most sumptuous Church, builded in that citty vnto his honour. S. Bonauenture was there present, & saw, that although it had beene 33. yeares since his death, yet his tongue was red, & fresh, as if he had bene aliue. The deuout father tooke it in his hand (with deuotion) and shedding many teares, said; *O blessed tongue, which alwaies blessedst God, and hast taught others how to blesse him, now it may be seene, how acceptable thou hast bene vnto God:* Then he kissed it many times, and caused it to be laid a part, in a place conuenient. Pope Clement the fourth, offered vnto S. Bonauenture, the rich Bishopricke of Yorke, but he would neuer accept the same, saying: that he would remaine in his estate, in which God had placed him.

The time which was spared from the busines of the order, & from other extraordinary affaires (which almost neuer wanted) he was busied in writing, not only graue things, in the which he shewed his great learning, but also he wrote many deuout treatises, in which he shewed his exceeding great deuotion, and ardent loue vnto God: in such sort, that let a man be neuer so cold, and congealed in Gods loue, yet ordinarily, he shall gather some deuotion, & celestiall fire, by reading his bookes of deuotion, and especially those two treatises he compiled in the mountaine of Aluerne, in which place I thinke, that he was as often eleuated in spirite, as his father S. Francis was. These two treatises are called voiages, or Itineraries of the soule, for to goe vnto God by it selfe.

He spent his life in these holy exercises, vntill that Gregory the 10. called a coun-

councel at Lyons in Fraunce, where he him selfe was present, to determine important busines concerning the whole Church, and especially the vnion of the Greeke Church, with the Latine. It seemed vnto him very cõuenient, that S. Bonauenture should be there present, and to the end his voice should haue the more authority, he on Whit-sunday, creating 5. Cardinales (as Onuphrius saith) created him Cardinal, of the holy Romane Church, and withal, Bishop of Alba. And though he withstood it asmuch as was possible, yet at last he was forced to accept the dignity. He together with the Bishop of Roan and Tripolis (which were also of his order, and by their deserts had come to these dignities) were sent all three vnto the councell by the Pope, but yet S. Bonauenture had the first place assigned him. Euery thing succeeded well, and prosperously in the councel, for the agreement & conformity of the Greeke Church vnto the Latine, for it acknowledged her for superiour, and also receiued her decrees and commaundementes.

S. Bonauenture made a sermõ in the presence of the whole councel, taking for his text this sentence of the Prophet Baruch, which saith: *Exurge Hierusalem, & circumspice ad orientem, & vide collectos filios tuos ab oriente, vsque ad occidentem*; In his speech, he shewed his deepe & profoũd learning, his great councel, discretion, and his exceeding sanctity. Before the councel was dissolued, and before that the fathers which were assẽbled therein, did returne vnto their Churches, it was the pleasure of God, that the holy Bishop and doctor S. Bonauenture, should passe out of this mortall life, vnto eternal felicity. He might very wel say with the Apostle (2. *Timothy. 4.*) *I haue fought a good fight, I haue ended my course, and conserued the faith.* His death was on the Sunday, at the hower of Mattyns, on the 13. day of Iuly. The Church celebrateth his feast, on the day after his death, to wit: on the 14. day of the same moneth of Iuly, to the intent, to leaue the day before, for, and vnto S. Anacletus, Pope and Martyr. His body was buried in the Church of S. Francis, in the same citty of Lyons, all they that were present, shedding many teares. And euery one affirming, that in the Church of God, there was not his like or equall to be found. Pope Gregorie him selfe confirmed this also, for being certified of his death, he said: great losse hath the Catholike Church had, by the death of this man. His obsequies or funerals, were solemnized in a stately manner.

Petrus de Tarentasia Cardinal of Ostia, song the Masse, and the same man made the funeral Sermon, taking for his text these wordes: *Doleo super te frater mi Ionathan.* Among the other praises he gaue to S. Bonauenture, he said and affirmed; that euery one that beheld him, cast an affection vnto him, & loued him so much, that all that he said they put in practise. This may be seene in the priuate cõuersation he had, with the greekes of that counsel, for that, vnto the most stubberne, and obstinate of them, there needed no other but to make thẽ

ſpeake with S. Bonauenture, and forthwith they were mollified and did relent, as the wax doth at the fire, and became of an other opinion. He was benigne, affable, and acceptable to euery one: he was pittifull, humble, prudent, chaſt, ſober, quiet, and ſcandalized none, & alwaies he put theſe vertues in vſe. Theſe thinges may be perceiued apparantly in his writtinges, and by that which Alexander of Hales his maiſter teſtified of him; who hauing conſidered his life and behauiour, vſed to ſay: *Behold a true Iſraelite, in whom as is ſeemeth, Adam did not ſinne.*

There befell a notable caſe vnto this bleſſed Saint afore he roſe to the dignity of miniſter Generall, Biſhop and Cardinall. The caſe was this: that he ſaid not maſſe euery day, ſuch was his great humility, for he thought he was not worthy to receiue the moſt bleſſed Sacrament euery day. Vpon one day among the other he heard maſſe with great deuotion, and when the Prieſt ſhould communicate, one particle of the hoſt was ſeene to ſeuer from it ſelfe, and went vnto his mouth, and he receiued it with great tendernes and deuotion, being therby aſſerteined, that it was better to receiue the moſt bleſſed Sacrament with loue, then to refraine from it for feare.

This holy man was a great friend vnto S. Thomas of Aquine, who one time went for to viſite him, and he was anſwered; that he was buſied (for he was writting the life of S. Francis) for all that he went vnto his Cel, and looked through a chinke of the doore, and he ſaw S. Bonauenture faſt at his prayer, and eleuated in the aire ſome what from the ground. S. Thomas aſtonied thereat, ſaid to the fathers of the conuent that ſtood by; Let we the holy Saint alone, that laboureth for an other Saint. And he would not permit any to diſturbe him, whereby to depriue him of his ſpirituall delight.

In Lyons there was a noble woman, who had much deuotion vnto S. Bonauenture, and went alwaies vnto his ſermons, and preachinges. This woman was called Symona, and was wife of a great gentleman of the citty. It befell that the woman was great with child, and when the time of her deliuery came, after moſt cruell paines, ſhe brought forth the childe dead. Then ſhe cauſed them to call S. Bonauenture, who being come vnto her, the woman began to lament, and beſought him to haue compaſſion on her. The holy Saint ſeeing her lamentation, was moued to pitty, and fell vnto prayer, and making the ſigne of the Croſſe vpon the dead child, forthwith it roſe vnto life.

An other matron of that ſame citty, had bene three daies in labour, and was in great danger of her life. They that were about her, bid her to recommend her ſelfe vnto S. Bonauenture (this was after his death) and promiſe to viſite his ſepulcher. The woman made the vow, and recomended her ſelfe vnto the holy Saint, and forthwith ſhe was deliuered of a ſonne, and alſo was free from all hurt and daunger. This thing was notoriouſlie and publiquelie knowne, through-

throughout the Prouince of Lyonnois, so that all the women that were in danger of childbirth, did recommend themselues to this blessed Saincte, and were forthwith, by his merits, deliuered from all daunger. Moreouer, many other persons, vexed with sundry dangers and troubles, aswell by bodily infirmities, as spirituall temptations, calling vnto S. Bonauenture, were freed and holpen, as it is prooued by the informations, which were made vnto Pope Sixtus the 4. to cannonise him, in the yeere of our Lord 1482. (as Trithemius saith.) Our Lord God make vs worthy of his eternall glory.

The life of S. Alexius Confessor. Iulie. 17.

AMong other morall documentes that Iesus Christ, the Sonne of God gaue vnto his holy Apostles, in that famous sermon of the mountaine, this was one; If thy hand offend thee, cut it off, and cast it from thee, for it is better to enter into heauen with one hande, then hauing two, to goe into hell: and if thy foote, or thy eye scandalise thee, doe the same vnto them. *He that is very and true pitty it selfe, commaundeth vs not in this to be the executioners of our selues, and that we should be thus cruell, to cut off our owne feete and handes, and pull out our owne eyes, for the great harm they doe make against vs (yea rather the doing thereof is a great sinne) but he speaketh in this, as in many other places of the gospel, metaphorically; so that by the handes, and by the feete, you must vnderstand the person, that vnto me is hand or foote: and by the eyes you must vnderstand, that which I esteeme as the light of mine eyes, if these be vnto me occasion to offend God, I ought to cast them from me, or ells to depart from them, though it be a greife or discontent of mind vnto me.*

S. Alexius was not only contented to abandon the conuersation of strangers, which might be vnto him an occasion of offending God, but proceeding further, because his father, and mother, and his owne wife, were vnto him an impediment from the intier seruice of God, he left and forsoke them all, and went in pilgrimage out the World, as we may see in his life, which was written by Symeon Metaphrastes in this manner.

AFter the Emperour Theodosius a Spaniard, the empire was diuided betwene his two sonnes, Arcadius, and Honorius: vnto Honorius the Occident or West obeied, and the Orient or Est vnto Arcadius: Arcadius died, and his sonne Theodosius the yonger remained in the Orientall empire, who made his residence in Constantinople, and his vncle Honorius resided in Rome. Innocent the first of that name was Pope at that time, when the sanctity of Alexius which had layen hid a long time was discouered, the same Alexius at one and the same time loosing his life, and gaining the name of Saincte.

The father of this holy man was called Eufemianus, a great noble man of Rome,

Rome, and of the order of Senators, and rich, both in ſpirituall and temporall goodes, for he was very charitable, and his houſe was an ordinary refuge and receipt for widowes, orphanes, pilgrimes, and other poore men. They had all recourſe to his houſe, and therein they found conſolation and remdie in their wantes & diſtreſſes. Eufemianus had to wife a woman called Aglaę, who being barren, was vnto them a great diſcomfort, becauſe they had no children, and heires to whom to leaue their goodes. They had recourſe vnto God, and with their prayers importuned him, to geue them a ſonne, and becauſe they perſeuered in theſe demaundes, God graunted their requeſt, and gaue them a ſonne, whom they named Alexius.

The good old man, much content, deſired to ſee him come to the age of marriage, that they might marry him, whereby they might ſee their poſterity increaſed. But the intention of Alexius was otherwiſe, for he being exerciſed in the ſtudy of humanity & diuinity, and hauing much profited in them in ſmale ſpace, began to haue a deſire to make proffit of that which he had ſtudied, geuing him ſelfe wholly vnto the ſeruice of God. His outward apparrell was of ſilke and gold, and vnderneath he wore a ſharpe haire cloth. He came not ofte abroad, but ſpent many houres in prayer, with-drawing himſelfe within his houſe. He ſeemed in publique to be iocund, and ſolaced himſelfe with euery one, but when he was ſegregated in his chamber, his eyes became fountaines of teares, lamenting his owne ſinnes, and the offences of the people. Now and then he gaue guiftes vnto his ſeruantes, but ſecretly he gaue very much almes vnto the poore and needie. In all his good workes which he did, he merited very much, aſwell in doing them, as alſo in keeping them ſecret, to the end man ſhould not repine at him.

He was now come vnto that age, that his father iudged it a fit time to marry him. Who ſought out for him a beautifull damſell, noble, riche, and of many other good qualities, and worthy of ſuch a ſpouſe. Alexius concealed his mind, and would not gaine-ſay his father in any thing. The day appointed for marriage came, and the wedding feaſt was made, vnto which came the principall, and beſt of the people of Rome. When night came, that the eſpouſed ſhould haue lyen together, Eufemius ſaid vnto his ſonne theſe wordes: my ſonne Alexius, goe with thy bride, and conſummate the matrimony to the ſeruice of God, and then he gaue him his bleſſing.

At the ſame inſtant, God ſpake vnto Alexius inwardly, and told him what he ought to doe, to doe him acceptable ſeruice. The yonng man determined to obey God, and entring into his chamber where the bride was, came neere, and gaue vnto her a ring of gold, and a girdle of great value, wrapped in a kercheif of ſilke, and bad her to haue a care, and take heed thereto, vntill it was Gods pleaſure, otherwiſe to diſpoſe of them. Then went he out of that cham-

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ber, into an other, where he kept his richeſt treaſure, and taking money and Iewels of great price, he chaunged his garmentes, and departed from his fathers houſe. He went vnto Tyber, where (by the ordinaunce of God) he found a barke which was ready to ſaile. Alexius went into it. The barke brought him vnto the hauen, where he found a ſhip ready, in which he was embarked, and paſſed ſo vnto Laodicea. There he tooke lande, and went on foote vnto the citie of Edeſſa in Meſopotamia.

Being come into the cittie, he went to a Church, where he ſaw a picture of our Lady, of great deuotion, wherefore he determined to ſtay there. He diſtributed the money and the Iewels he had brought from Rome, vnto poore men, and holy places, & he himſelfe remained a poore man. His continuall exerciſe was, to remaine (for the moſt part) before that picture of our Ladie in praier, & if any one gaue him almes, he tooke only that which was ſufficient to keepe him fro death by famine, the reſt he gaue vnto poore men. And this was his life certaine yeeres, in which time his beauty, countenaunce, collour, and ſound of his voice was altered; Moreouer, he was very meanely apparelled, ſo that he could not be knowen of them, which had very often cõuerſed with him before.

The ſodaine departure of Alexius from the houſe of his father (he hauing at all no notice whither he was gone) put them in great greife, as may wel be imagined. His mother riſing from her bed betimes, went to viſite him, and found none but the bride. Who told her all that Alexius had done and ſaid. Then began ſhe to ſearch in euery place, and geting notice that he was imbarked to go into the eaſt countries, it cannot be expreſſed what greife and ſorrow his father & mother (which loued him dearely) felt. The mother went into a darke chamber, and laid a ſackcloth abroade on the ground, and couered it with aſhes, and there ſet her downe, ſaying: that ſhe would in that place continually lament, vntill ſhe had newes of her ſonne.

The bride alſo, no leſſe afflicted then the mother, after much lamenting, put off all her Iewels, and ornamentes of a bride, and in place thereof, clothed her ſelfe in mourning garments: and ſaid; ſhe would ſtay there alſo, and imitate the turtle doue, who looſing her companion, continewed alwaies ſolitary, afflicted, & diſconſolate. Eufemianus alſo, who had his part of the greife for the departure of his ſonne, ſent many of his ſeruãts into ſundry partes, that ſhould ſeeke him out: ſome of theſe arriued at the citty of Edeſſa and gaue almes vnto Alexius, but knew him not, though he knew them, and yeelded thankes vnto God, that had brought him to that eſtate, to haue neede of his owne ſeruantes.

The admirable life Alexius led in that place, occaſioned many to hold and eſteeme him as a Sainct. This opinion was confirmed, for that the ſaid Image of our Lady, to the which Alexius was ſo deuout, ſpoke, and reuealed vnto the cheife of the Church, how acceptable the ſoule of Alexius was vnto God, and

how pleasing his praiers were vnto the heauenly maiesty: Alexius being for this much esteemed, and being by all men called the holy and blessed man, to auoide that honor which was done vnto him, he purposed to goe vnto Tharcis a citty of Cicilia, to visite a Church of the Apostle Saint Paul, which in that place was very famous; but yet to doe this, he must first passe the sea, wherfore hauing sayled a while, there arose a great storme, which still increasing, it fell out by the will of God, that he passed into Italy, and came into the hauen of Ostia.

The mariners knowing the place, and Alexius also vnderstanding it, he altered his mind, and determined, to goe to the house of his father, and there to remaine vnknowne, if they would allow him a place; for he was assured that none there would know him. I will not be chargeable or noysome vnto straungers, said he, if my father will receiue me in his house. At last he entred into Rome, and hauing visited some Churches and holy places, he went toward his fathers house, and met him on the way, accompanied with much people, and many seruauntes, conformable to his estate.

When Alexius saw and met him, he said; my Lord, I know that it is no new thing to thee, to vse poore men kindly in thy house, therfore I beseech thee for the loue of God, to haue pitty, and mercy, and graunt vnto me, that I may stay in some corner of thy house, and liue of the crummes that fall from thy table. I shall not be troublesome vnto thee, nor any aggreeuaunce vnto thy familie. In doing hereof thou shalt doe good vnto me, and also seruice vnto God, for whose sake I make request vnto thee, so shalt thou and thine prosper, and and find comfort wheresoeuer they be, and God shall blesse them. His father staied to behold Alexius, and though he knew him not, yet in beholding him, he felt himselfe wholy to be moued with tender affection.

He considered all his wordes, and the last touched him at the hart, to wit: that all his should find helpe, wheresoeuer they were; For then he remembred his sonne Alexius, who might peraduenture be trauelling, as a pilgrime in the world. The request of Alexius was to him in all partes graunted, and Eufemianus appointed vnto him a little and darke roome, which was in the sight of them that entred in, and went out of the house, and was therefore troublesome to him, that was there within it.

This was the cause, that S. Alexius endured many greifes and annoyances, but especially the young seruantes of the house, trying his patience, seing that he greiued at nothing, nor shewed any signe of discontent; when they were idle (as they were many times) they iested and scoffed at him, accounting him a senceles foole: yea they gaue him buffets with their handes, and spurnes with their feete, they pulled the haire of his head and beard, and threw filthe vpon him. But the seruant of God suffered all with great patience, neither was this only

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the thing that moleſted him, but other thinges greiued him more, to wit: that his wife like an other Ruth, would neuer returne vnto the houſe of her father, but would remaine with her mother in law. She alwaies remained with her, & both of them made continuall lamentation, the one for her ſonne, and the other for her husband: vnto one it was the panges of death, not to ſee him, and vnto the other it was death, not to heare newes of him.

The time already paſſed, was not ſufficient to geue them conſolation, yea it rather increaſed their dolour, for where true loue is, the abſence though it be long, doth not diminiſh, but increaſe the deſire. S. Alexius then ſeeing, what his bride had ſuffered for his loue, expecting him with ſuch fidelitie, her conſtancy in that ſhe would not marry, cauſed him to ſhed teares in as great aboundance, as on the day he firſt left her. He heard her ſometimes being alone to lament, calling her ſelfe forſaken, afflicted, wretched, and deſtitute of all comfort, cõplaining of her fortunes, that had geuen her ſuch a husband, whom ſhe could not enioy one day, calling him with a compaſſionate and amiable ſpeech, ſaying: where art thou now mine Alexius? Why art thou ſo cruell towardes me? why haſt thou done this wrong vnto me? there was neuer any that complained of thee, all theſe lamentations are reſerued for me. What offence or hurt did I euer to thee?

Thou diddeſt marry me, and wherefore diddeſt thou then abandon and forſake me? If thou thoughteſt to leaue me, wherefore diddeſt thou eſpouſe me? why haſt thou kept me in ſuſpence all this time? perhaps there is no paper, nor inke where thou art; yet at leaſt thou mighteſt haue ſent a meſſage, to ſignify what thou wouldeſt haue me to doe. Should I bewaile more then I haue done? If I lament more, I muſt finiſh my lamentations with my life? if thou makeſt no account of me, becauſe thou art not bound to me, yet behold at leaſt thy afflicted parentes, whoſe exerciſe is nothing but ſighing, for thy loue. Why haſt thou not compaſſion of thy afflicted mother? vnto whom thou haſt bene a greater cauſe of ſorrow by thy departure, then in her trauell at thy birth.

Theſe and ſuch like wordes, vſed the bride of Alexius, in his hearing, aſwell as in the hearing of the ſeruauntes of the houſe, though they wrought not in them that impreſſion, which they did in him; and indeed, this was vnto him a great temptation, which would haue ouerthrowen a ſtronger hart, then his was. Yet Alexius had recourſe vnto God, and beſought him to giue him ſtrength and ability, to reſiſt this temptation; He alſo deſired God to comfort his afflicted ſpouſe, and to geue his mother patience. He perſeuered in his determination: praier, meditation, and continuall faſting, being his ordinary exerciſe.

He chaſtiſed his body with faſting, & hard vſage, his apparell was very poore and meane, and his bed, was the bare ground. He receaued the bleſſed Sacrament euery 8. daies, & this was his life for ſeuentene yeares, vntill the hower of

his glorious death, when our Lord would geue him the reward of his good workes. The day of his death was reuealed vnto him, wherefore he requested the seruaunts that had charge of him, to lende him paper and inke, wherewith to write: and hauing had them, he wrote all his life with his owne hand. Then lapping vp the paper, he held it in his hand, and expected the houre of his death.

At that time Innocent the first of that name was Pope (as hath bene said before) and it happened that he saying Masse, in the presence of the Emperor Honorius, and much other people, there was a voice heard from heauen, which said; *Come you that be afflicted and laden, and I will refresh you*; At that voice euery one remained astonied, and afraid, and fell vnto the ground, crying out aloud! *Lord haue mercy vpon vs.* Then was there a voice heard towardes the Altar which said: seeke the seruant of God and he shall pray for Rome, and her affaires shall succeede prosperously; and behold he shall depart out of this world on Friday next. This said the voice, speaking vnto all the people.

This thing was diuulged through Rome, and on the Friday, the Church of S. Peter (where the voice was first heard) was filled with people, euery one expecting, to know who should be that seruant of God. The Pope and the Emperour were present, and so was Eufemianus, father of Alexius, and many others. The voice which had already bene heard, spoke againe, and bid them seeke the holy man in the house of Eufemianus, who stood hard by the Emperour. Vnto him the Emperour turned his face, and said: Hast thou so great a treasure lying hid in thy house, and keepest it secret? Let vs go then to see him.

Eufemianus sent all his seruantes before, to dresse his house, and to set thinges in order, knowing that the Pope and the Emperour would goe thither. The seruant which had attended on Alexius, came vnto Eufemianus and said; without doubt, it is the poore man whom thou diddest recommend vnto me, that I should haue charge of, for I haue seene him doe many good workes; He receiued the B. Sacrament euery eight day, he fasted cõtinually, he was in a manner in continuall praier, and indured many abuses, that the seruantes of thy house had vsed towardes him: Eufemianus hearing this, went with the formost, & being arriued at his house, entred the little roome of the holy Saint, which was scarsely able to receiue a little man, where he found the blessed body lying flat on the ground, and his face couered with his poore cappe.

Eufemianus vncouered it, and forthwith issued from the same, a very great brightnes, and his face was beautifull as an Angell, and lastly, he perceiued he was dead. He saw likewise the writing he had in his hand, and would haue taken it away, but he held it so hard, that he was not able to get it out. Then returned he forthwith vnto the Emperour, and said vnto him: I haue found the seruaunt of God, whom thou desirest to see. He is dead, and hath a writing in his

his hand, which is as it were ſo glewed vnto it, that it cánot be taken away. The Emperour commanded, the body ſhould be brought vnto a great hal, and laid vpon a beare. Then the Pope and he comming thither, they fell both on their knees, neere vnto the body of the holy Saincte, demaunding of him (with great humility) the writing that he had in his hand, and comming neere to take it, the holy Saincte let it goe without any ſhewe of reſiſtance.

They deliuered it vnto Etius the Chauncellor, to the end he ſhould read it publiquely, euery one ſtanding with attention to heare it. The Chauncellor began to read it, and when he came to the place, where were the names of the father and mother of this holy Saint, and of his ſpouſe, and how at his departure he left with her the ring and the girdle, Eufemianus could hold no longer, but riſing vp on his feete, he began to cry out aloude, tearing his white haires from his head. Then he threw himſelfe vpon the bleſſed body, and ſaid: O my ſonne, why haſt thou delt thus with me, miſerable wretch, and thy ſorrowfull afflicted mother? Thou haſt ſeene vs bewaile, and lament daily for thy ſake, why haſt thou bene ſo cruel, that thou wouldeſt not make thy ſelfe knowen vnto vs, knowing that thou wert the cauſe of our lamentations? now doe I know thee, and that to my more ſorrowe, ſince that I haue ſeene thee dead, before I did know thee. Ah wretch that I am! who ſhall geue vnto mine eyes a fountaine of teares, that I may bewaile thee day and night? The mother alſo was certified hereof, who like a lyones out of a den, rentinge her garments and weeping aboundantly (as ſhe that had bene expert in that exerciſe) ſhe requeſted the people that kept her backe, to let her ſee the body of him, that had beene cauſe of ſo much ſorrowe and greiſe vnto her. Let me haue leaue (ſaid ſhee) to ſee him whom I brought into this world with much paine, ſince this ſame day is dead all my hope. To day al the conſolation I expected is finiſhed, and that was no other, but once to ſee my ſonne. I ſee him indeed, but this my ſight, is a renouation of my complaintes.

Then came his ſpouſe, ſpeaking wordes, that would haue moued a hart of ſtone, to commiſeration and pitty. The Pope and the Emperour were compelled to interpoſe themſelues, to keepe them from the bleſſed mans body, and to ſtill their complaintes. Then they would haue caried it to the Church of S. Peter, but the throng of the people was ſuch (that came to ſee and to touch the bleſſed body) that it was not poſſible. The Pope aſſuring them, that the body ſhould not be buried for certaine daies, the throng of people was ſomewhat diminiſhed, and it was carried vnto the Church, and laid in a ſtately, & eminent place. In that place it remained ſeuen daies, all which time his father, mother, & bride neuer departed from that bleſſed body. Many ſick men recouered their health; and at laſt it was buried in the Church of S. Bonifacius, as the Romaine Martyrologe ſaith. The Church celebrateth his feaſt on the 17. day of Iuly: and

his death was about the yeare of our Lord. 410. In the time of the aforenamed Honorius and Theodosius the second.

The life of S. Symphorosa, and her seauen sonnes Martyres. Iulie. 18.

THe diuine Scripture saith of Hely the Priest, that he could not see the light, if the candle did burne cleare; which is asmuch as if one said: that he had so weake a sight, that if the lampe which burned in the Temple, burned clearely, it did offuscate and dymne his sight (as Cardmall Caietan vpon this place saith) but if the Lampe did burne more dimnely, and gaue but small light, then saw he somewhat better. This which befel vnto Hely, who could not see the light but when it was dimme, or almost extinguished, befell also vnto them that martyred the holy Saincties, and vnto them that were present at their martyrdome. Because the light of their faith, the brightnes and beauty of their heroycall vertues, the magnanimitie, and the valoure of their courageous minds were not to be seene, nor shewed it selfe, but in the time of their death, when their mortall life was extinguished. And if this vertue was euidently seene in all the martyrs, it was apparant in S. Simphorosa, and in her seuen sonnes.

He that should haue seene the martyres before their martirdome, would haue iudged them fit to do the actiue and nimble trickes of yong men. They which had seene the mother, would haue deemed her fit for marriage and to bring foorth children, but when the houre of their death came, then their great faith was made apparant, and the valorous minde of the mother and her sonnes, was laid open in, supporting most cruell torments. For which cause they were highly regarded and esteemed, and so they shalbe as long as the world indureth, the lyfe of these holy martyrs, collected out of the martyrologes, and out of other authors, was in this manner.

IN the time of the Emperour Adrian, there was a holy matron called Simphorosa, who had bene married with one called Getulus, who by the commaundement of the same Adrian, was condemned to be burnt, because he confessed the faith of Iesus Christ, together with Cetalius, Amantius, and Primitiuus. And because the life of Getulus, indured lõger then the others in the fier, the executioners gaue him many blowes with their billes and bastinadoes on the head, and so killed him. Simphorosa remained widdow (hauing seuen sonnes) whose names were Crescentius, Iulianus, Nemesius, Primitiuus, Iustinus, Stecteus, and Eugenius.

This holy woman departed from Rome, with her sonnes, for that her husband had bene put to death in that place, and went vnto Tyber, there to dwell, yet she was taken in that place, and with her, all her sonnes. The Emperour made

made vnto her proffers, and promiſes, to moue her to alter her religion, and to ſacrifice vnto the Idolls, but ſeeing that way did not preuaile, he began to menace her, and that preuailed as little: whereupon he came to deedes, and firſt he cauſed many buffets to be geuen her on the face, then he cauſed her to be hanged vp by the haire, and made her to hang long in that ſort.

The good mother finding her ſelfe in that eſtate, ſhe inſtructed her ſonnes, (which were before her) as if ſhe had bene at liberty, and ſaid: if ſhe that was a weake and feeble woman, ſuffered the torments with ſuch good courage, it was fit that they which were men of courage and valour, ſhould be ready to ſuffer & ſupport any torment whatſoeuer ſhould be geuen them. It would be a ſhamefull thing for you my ſonnes (ſaid ſhe) not to imitate your father, and me your mother, in ſupporting troubles & tormentes for the loue of Ieſus Chriſt, who is ſo liberall, that he promiſeth to geue reward in heauen, for a cup of cold water that is geuen in earth for his ſake. What ſhall then be the reward that he ſhall haue, that ſhall geue his bloud and his owne life for his ſake? Behold my ſonnes, theſe tormentes doe not geue ſuch paine as they ſeeme to doe, or as one thinketh, when they are ſuffered for the loue of Ieſus Chriſt. There is felt in them conſolation and recreation. And I who now doe proouе them, doe thinke, that the tirant will be more tired in tormenting, then the torments themſelues will afflict me.

The ſonnes tooke great hart and courage at the wordes of their mother, and prepared themſelues to indure and abide any puniſhment or affliction for the loue of Chriſt, but the tirant chafed ſo at her, that he cauſed many baſtinadoes to be geuen her, as ſhe hung in the aire. Laſtly he cauſed a great ſtone to be tied vnto her necke, & ſo to be throwne into the riuer, where ſhe rendred her ſoule vnto God. Her body was buried by Eugenius her brother, a great man of account in that citty. The Emperour on the next day, cauſed the ſeauen brethren to be tied vnto ſeuen poſtes, and put them to death in ſundry manners. He cauſed a launce to be thruſt through the throte of Creſcentius, and a ſpeare to be thruſt through the breſt of Iulianus, and to the hart of Nemeſius, and into the belly of Primitiuus, and cauſed Iuſtinus to be quartered, and the body of Stacteus to be wounded in euery part, and the breſt of Eugenius to be opened in two partes. After they were dead, he made them caſt their bodies into a ditch, though in proceſſe of time they were taken out, and carried vnto Rome, into the Church of S. Michael in the fiſhmarket and there were buried. Their martyrdome according to Onuphrius, was in the yeare of our Lord 136. (Baronius ſaith. 138.) in the time of the Emperour Adrian. The holy Church celebrateth their feſtiuity on the 18. day of Iuly.

The

The life of S. Margaret Virgin and Martyr. Iulie. 20.

IN the Gospell, Christ saith, that the kingdome of heauen is like vnto a marchant, that seeketh and buyeth pretious stones, who if by chaunce he finde any of great value, he selleth all that he hath and buyeth the same. *S. Iohn in the Apocalipse saith: That the gates of heauen, be decked with Margarites: if Margarits therfore doe adorne the gates, it is certaine that there be many more within the house; There is one more pretious among the rest, and that is, our Lord Iesus Christ; This name Margaret, agreeth fitly to our Sauiour (as S. Augustine and S. Ambrose both affirme) the reason they gather out of Plinie: in his 9. booke and 35. chap. For as the pearle is generated in the shell, by the dew within the sea, euen so the temporall generation of the Sonne of God, was made in the blessed wombe of the holy virgin, by the dew of the holy Ghost in the tempestuous sea of this world. This Iewell is of that price and value, that it only is sufficient to make a man rich and happie. They which seeke Iewels, that is to say, desire to acquire and get vertue and grace, assoone as they haue notice or knowledge of this Iewell, streight they sell all that they haue and buy the same, as the Apostles did, and many other holy Saincts. And though they get it not in worke and deede, yet if one desire to arriue in the celestiall kingdome, it is conuenient that at least he get it in will, esteeming more of God, then of any temporall goodes or possessions whatsoeuer.*

This S. Margaret did put in effect, for shee hauing knowledge of this precious Margarite, which is Iesus Christ, to obteine it, shee gaue for it her goodes, her libertie, and her life also; & in this manner one Margaret, gained an other, because the virgin Margaret, gained and attained the true and pretious Margaret, I meane the Iewell which is Iesus Christ. The life of this holy virgin was written by Symeon Metaphrastes, although he calleth her Marina. It may be she had the one, and the other name (or else there was some ouersight in him that tooke her life out of the Romaine registers) for the auncient writers did vse much to abbreuiate wordes, and it may be, he put only two, or three letters for her name, and by reason of this, the name might be mistaken. But to omit this, he writeth her life in this manner.

SAint Margaret was borne in Antioch, and was the daughter of Esedius a priest of the Idolles. Her mother died when she was yet a very little one, and her father gaue her vnto a good woman to be brought vp, who dwelt in a village fifteene miles from Antioch. This woman was a Christian, so that she not only brought vp Margaret in manners, but also instructed her in the faith of Christ, in so much that when she came to the yeares of discretion, shee resolued to be a Christian, & began instantly to exercise her selfe in good workes, as fastinges, mortifications, and praier.

This holy Saincte was compassionate and pittifull aboue measure: for when she

ſhe had heard them ſay, that by the commaundement of Aurelianus (who at that time was Emperour of Rome) many Chriſtians were martyred, and was informed of the tormentes they indured, and how they ſupported them; how ſome were ſcourged, others beaten with clubbes, others put to death by ſtoning, others by fire, and the like, her hart tendered, and as it were melted away with ſorrow. And though the holy damſell bewailed it for pitty, conſidering how a people ſo good, and ſo worthy to liue, ſhould be ſo euilly entreated, and put to death with ſuch cruelty, yet it reioyced her againe, when ſhe vnderſtood that they ſhowed ſuch fortitude in their martirdomes, and that they died with ioy and content, for the loue of Ieſus Chriſt. Whereupon ſhe ſaid; Oh that God would ſhew me the fauour, to put me in the number of ſo bleſſed a company. Her father had notice hereof, and it greiued him much that ſhee ſhould be a Chriſtian: then it came to his mind, that ſhee which brought her vp, had bene occaſion therof. Whereupon, to reuenge himſelfe on both of them, he thought to ſay that Margaret was not his daughter, and that he made not any more account of her, as if in deed ſhe had not bene his child, and left her in the handes of her nurſe, to the end ſhe ſhould be wearie of keeping and mainteining her, and in finding her meate, drinke, clothes, and other helpes.

The good woman was very poore, and had no other goods but a few ſheepe, and was compelled (as ſaith Theoſtirus, an auncient author that wrote the life of this holy Sainɛte alſo) to put Margaret to keepe them. Shee was very faire and beautifull, and being one day with her ſheepe on the plaine feild, Olibrius who was preſident of Aſia, paſſed by her, and trauelled towardes the citty of Antioch, with an intent to perſecute the Chriſtians: he eſpied the yong maide, and ſeeing her to be very faire, he was enamoured of her, and drawing neere vnto her, he asked, who ſhee was, what was her name, and of what linage? The holie virgin anſwered: I am borne of noble parents, my name is Margaret, and I am a Chriſtian. Olibrius ſaid: The two firſt thinges beſeeme thee well, but the third not ſoe, becauſe ſoe beautifull a young virgin, oughte not to adore for God, a man crucified. The holy virgin anſwered: how knoweſt thou that Ieſus Chriſt was crucified, that he is God, and that he roſe from death the third day, & that he aſcended into heauen gloriouſly? Thou haſt no reaſon to beleiue one thing, and to deny the other; whether that which I ſay be right or wrong (ſaid Olibrius) thou ſhalt ſoone ſee, and commaunded her to be taken & carried vnto the citty, where ſhe was impriſoned.

Olibrius made a ſolemne ſacrifice vnto his Gods in Antioch, for the victories of his Emperours, as was his ordinary cuſtome at his firſt comming vnto any countrey or citty. After that he had ſignified vnto the cheife and principal men of the citty, the cauſe of his comming, he began to exerciſe his office againſt S. Margaret. He cauſed her to be brought before him, where much people of

the citty was assembled, and in the hearing of euery one, he began first with intreaty, and great proffers, to procure her to chaunge her opinion, and to adore the Idolles, and promised her also to take her vnto his wife: but when neither these promises, nor any other thing preuailed with her, he began to threaten her greeuously. But the blessed damsel, who had already found out Iesus Christ, the most pretious Iewel, shewed to make no recconing, neither of his offers, nor of the menaces of the Iudge, and therfore determined, rather to loose her life, then to loose the Iewell she had already found.

Olibrius seeing the constancy of her mind, caused her to be stripped, & to be beaten in a publique place, with wandes of iron, and then to be put on the torment called Equuleus, and there her armes and legges to be drawne out in most cruell sort. This torment pulled her limmes quite out of ioint, and put her to most extreame paine. The holy Saincte lifted vp her eyes vnto heauen, and desired Iesus Christ to helpe her. The Iudge was enraged & fretted more against her, because he heard her, whilest she was on the torment, to name often that sweete and blessed name, and caused all the flesh of her tender body to be rent and torne with certaine hookes of iron. This was done with such cruelty, that from the body of the holy Saincte, the blood flowed like a streame. In some places of her body, the naked bones might be seene, in such sort that they that were present, wept and lamented for compassion and pitty, and counselled her to adore the Idolles, to procure her deliueraunce from those tormentes. The Iudge himselfe turned his face, because he would not see her euill entreatings. The holy Saincte said. This torment of my body, is the content of my soule, and the greater the paine shalbe in earth, euen so much greater shall the glory be in heauen. The lillies and the roses, doe waxe greene, and are refreshed with the dew of heauen: and so doth my soule with these torments.

The Iudge caused her to be taken from this torment, and to be put in prison. As she was at her prayers, on a soddeine, she heard a fearefull noise, which was caused by the deuill, who had taken on him the shape of an huge dragon, & thretned her to the end that she should consent to that which Olibrius said, & to adore the Idols. The holy virgin made against him, the signe of the Crosse, and he burst in sunder.

Then at that instant appeared a very great brightnes in that darke prison, and a voice was heard which said: Reioyce thou Margaret, the handmaide of God, for that thou art the conqueror of thine enemies. Thou hast vanquished the great tirant, and terrified the deuill, in shewing thy selfe to haue so valiant an hart, be not faint nor quailed in the remaunt that is to come, because that very shortly thy tormentes shall haue an end, and thy glory shall begin. This voice comforted the holy Saincte very much, and the more, for that she saw her selfe healed and cured of all her woundes: wherefore she yeelded hartie thankes

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thankes vnto God, and herewith ſhe paſſed that night.

On the next day, Olibrius cauſed her to be brought againe before him, more people being there aſſembled then was before; and when he ſaw her whole and ſound, and not the leaſt ſigne of any blow, he was aſtonied, and ſaid vnto her: Margaret, conſider how the mighty Gods, hauing not regard vnto the iniuries thou haſt done, in that thou wouldeſt not adore them, haue had compaſſion in curing thee of al thy infirmities, be not thou any more vnthākful vnto them, leſt they change their clemency into rigour, and chaſtiſe thee according to thy merits.

The holy virgin anſwered & ſaid: Vntil this preſent, I haue had no kind of obligation to them whom thou calleſt Gods, ſince they haue not healed me, & can leſſe heale any man at all. I rēder harty thankes vnto my Lord Ieſus Chriſt, becauſe he is potent, & he hath healed me; vnto him am I much bound for this benefit. The iudge cauſed her to be ſtripped, and to torment her with burning torches applied vnto her breſtes and her ſides; whilſt this torment indured, the holy Saint made her praier vnto God, who had geuen her ſtrēgth to ſupport it. Then Olibrius commaunded there ſhould be brought a great veſſell, which he cauſed to be filled with water, and he commaunded the handes and feete of the bleſſed virgin to be tied, and threw her into the ſame veſſell, that ſhe might be drowned in the ſight of euery one. So it was done. Whē the officers would haue caſt the holy virgin into the water, ſhe ſaid: Now I wār not any other thing, I haue alſo deſired to be Baptiſed, and vntil now I haue not had that fauour. My good will, and this martirdome, ſhall ſupply the wantes of my Baptiſme.

S. Margaret was ſcarſe put into the water, but there begonne a great earthquake. Then was ſeene a light to aſcend, and in the middeſt thereof a doue, which ſetled her ſelfe on the head of the holy Saint. The bandes the virgin had on her handes and her feete, were looſe of themſelues, and ſhe departed out of the cauldron: and the light & the doue vaniſhed both away together. The people hauing ſeene this marueilous wonder, began to ſhew ſignes of ioy, & manie (with loude voices) confeſſed Ieſus Chriſt to be the true God. Olibrius vſing towardes them his accuſtomed cruelty, cauſed many of them to be beheaded, and the ſame cruelty he vſed againſt S. Margaret. Before the ſword came to her necke, ſhee made a deuout praier vnto God, deſiring him, that he would be pleaſed to ſhew mercy vnto all thoſe that being in trouble ſhould call on the holy name of Ieſus, and would remember her martirdome (and eſpecially women, that were in daunger, in labour of child) the which was heard by the heauenly maieſty.

The Church celebrateth the feaſt of S. Margaret on the day of her martyrdome, which was on the 20. of Iuly: in the yeare of our Lord 278. in the time of the Emperour Aurelianus.

The life of S. Praxede Virgin. Iulie. 21.

THe Prophet Ezechiel, reciteth the occasion by which the wretched Sodomites fell, and gaue themselues vnto such great vices, that they deserued to be consumed with the fire that fell from heauen, for he said, they had abundance of bread, and gaue no almes, they were rich, but they were couetous. This was the beginning of their perdition. So that all they which be rich, if they will auoide the occasion of falling into many vices, ought to vnderstand, that of necessity they must giue great almes, because God will aske of them a very streight account, and therefore their goodes shalbe vnto them an occasion of saluation or condemnation. This did S. Praxede well vnderstand, who being very rich, gaue great almes, and was therefore freed from many vices, and God gaue vnto her the heauenly glory. Her life was written by one Pastor, a Priest of her time, who was the man that buried her holy body. It was also written by venerable Bede, and was in this manner.

SAint Praxede was a Romaine, and daughter to Pudens, a man of great riches, of the order called Patricij, or of the Senators. She was sister to S. Potentiana, and she had a brother called Nouatus. She liued in the time of the Emperour Antoninus, in whose time many Christians (for the faith of Iesus Christ, and those that fled from the persecution) were in great dread, feare and affliction. Such as were afflicted herewith S. Praxede comforted, and lodged in her house, and gaue them meate and drinke, and if they would depart from Rome, to other partes, to be more secure, she gaue them money for their iourney. If any Christians escaped the tormentes, and remained constant and firme in the faith, she caused them to be cured, and to be well entertained in her house. If the Christians were put to death, she buried them, and all the while they remained in prison, she sent them meate, and prouided also, for their other necessities.

Nouatus her brother dyed, who left vnto her certaine stoues, or hote-houses, which Pope Pius the first consecrated into Churches at her intreatie, who also set a font-stone in it. S. Praxede being exercised in these good workes and such like, her father, mother, and bretheren, being already dead, and seeing the great afflictions the whole Catholike Church indured by the persecution, and beholding so many slaughters & vexations of the Christians, desired God with great instancy, that it would please his goodnes to take her out of this life.

God heard her praier, for vpon this she felle sicke, and perceiuing her death to draw nere, she distributed all her goodes which remained, among the poore, which when she had done, she rendred her spirit vnto God, her soule departing vnto heauen, to enioy the fruite of her good workes. Her body was buried by a Priest

a Priest called Pastor, who wrote her life, in the Church-yard of S. Priscilla, in the way called Salaria, nere vnto her father, mother, & brethren. The Church celebrateth the feast of this holy woman, on the day of her death, which was the 21. of Iuly, about the yeere of our Lord 166. (Span. 150.) Antoninus Pius being Emperour.

The life of S. Mary Magdalene. Iulie. 22.

THat great freind of God, Moyses, hath left written in the booke of Genesis: That when God created the world in the beginning, he made two great lightes, but the one bigger then the other, and placed them in heauen. The greater was to giue light in the day, and the lesser to shine in the night. These two lights, to witt: the Sunne and the Moone, adorne the heauens very much. Iesus Christ our Lord, at such time as he founded his Church, put therein two lightes, that is to say: the Sunne and the Moone. The sonne was to giue light to them that walked by day, and the moone should illuminate them that trauell by night.

Now let vs see who is this Sunne in the Church, and who is this Moone, we may well say this Sunne cleare, resplendent, and without any spot or staine, is the glorious Virgin Marie, for her very great clearenes and fairenes; for that she bore in her wombe Iesus Christ our God, who is the true Sunne of Iustice, and because she is clothed with the Sunne, as the Euangelist S. Iohn saith of her in his reuelations; in these words: I saw a woman clothed with the Sunne, whom, all the holy doctors say: is the mother of God. But how commeth it to passe, that she is said to be the president of the day, and to giue light thereunto? They are like the cleare and bright day, that be in the grace of God, because these doe workes worthy to be seene. Of these men is this Sunne president, and to them giueth light in shewing them the way of vertue, by which men goe vnto heauen.

We haue already found who is the Sunne, and the greater light of the Church, to witt: the religious virgin Mary, now let vs seeke who is the lesser light, which illuminateth the Church, by night. This is the second Mary, the blessed S. Mary Magdalene, and this name, fitteth her very well. For as the Moone on the one side is darke, and on the other side where the Sunne beholdeth her, is cleare and resplendent, euen so part of the life of this B. Sainte was vgly, darke, and spotted with many sinnes, but on the other part wherevnto the true Sunne of Iustice, Iesus Christ directed his beames, and conuerted her to him, it was beautifull, cleare, and resplendent.

But why (will you say) is she president of the night and doth illuminate it, and geueth light to them that walke by night? With great reason we may call them night, which be in mortall sinne, they which commit deedes vnworthy to appeare before the eyes of men. Of these men S. Mary Magdalene is president, shewing vnto them the way of penaunce, wherin they ought to walke. These two lightes were chiefe ornaments of the Catholique Church, and now

We are to ſee out of their liues, to wit; of the leſſer of them, collecting it out of the Euangeliſtes, and other graue Authours.

THere hath bene a doubtfull queſtion about Magdalene, to know if there were but one only, or elſe more. For Theophilactus, a Greeke authour, auntient and of good authority, ſaith, there were three. One was ſhee, that anointed the feete of Ieſus, in the houſe of Symon the Phariſy, and this was the ſinner. The other was the ſiſter of Lazarus & Martha: and the third was ſhe that powred the ointment vpon the head of our Lord, when Iudas murmured that the ointment was caſt away becauſe he would haue ſould it, & then haue ſtollen the money. S. Ierome S. Iohn Chriſoſtome and Origine ſay; that there was two, the one the ſinner, and the other the ſiſter of Lazarus, and Martha, and this they ſay was ſhe that anointed the head of our Lord; S. Auguſtine, S. Ambroſe, S. Gregory, and S. Leo both Popes, venerable Bede and other latine authours, iointly with many councells ſay: that there was but one Magdalen, to wit: the ſinner, that was the ſiſter of Lazarus, and Martha, and did anoint Ieſus Chriſt. And that it is ſo, it is the common receiued opinion of al the Church, which holdeth that Magdalene, whoſe feaſt ſhe celebrateth, was the ſiſter of Lazarus & of Martha. That ſhe was a ſinner, it is ſufficiently ſhewen and conuicted out of this dayes Goſpel, which calleth her the ſinner, and therfore ought to be of force with euery reaſonable man, for it ſeemeth that otherwiſe the Ghoſpell ſhould do her notable wrong, in deſcribing her for a publicke ſinner, if ſhe had not beene ſuch an one.

Well, preſuppoſing that there was but one only, I ſaye, that ſhee was nobly borne, and her father was called Syrus, and her mother Eucaria, who were very rich in temporall goodes. Theſe died very ſoone, and beſide Mary Magdalene, they left two children, to wit: Lazarus, and Martha. The brother & two ſiſters diuided among them the goodes their father left them. To the lot of Lazarus, fell many poſſeſſions about Ieruſalem. Bethanie which was farre diſtant from Ieruſalem, fel vnto Martha, & the caſtle called Magdalene nere vnto Naym, fel vnto the part of Mary, and thereof ſhe tooke the ſurname of Magdalene. This ſay the authours, in writing of her life.

S. Luke ſaith ſhe was a publike ſinner, ſhal we cõſider the cauſe thereof? It is ſaid before that her father & mother, who ſhould haue had care of her, were both dead. She was left rich, young, and beautiful, for which cauſe ſhe went apparelled in braue attire, and dreſſed vp her ſelfe more then was fit, & this cauſed her to ſee, and to be ſeene. And though ſometimes ſhe dwelt in Naym, which was neare to her manner houſe, yet the more certainty is, ſhe dwelt in Ieruſalẽ, the moſt principal citty of the countrey; aſſoone as ſhe came abroade many young men followed her, & this was the begining of her ruine. Some

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seeme to say, that she was not bad, but only seemed so to be, and that she did no other euil, but that she was braue without measure, & that she delighted in much speech, and gallant apparell. These that say thus, thinke to doe honour vnto this Saint, but they take it frō Iesus Christ, as you may see by the example of a Phisition, who hath in cure a sicke man at the point of death, yet he giueth him Phisicke, & healeth him: & if any one say, this sicknes was a smale matter, the lesse he maketh it, the more he diminisheth the fame and credit of the Phisition. If Magdalene was wicked only in shew, the healing and conuerting of her by Iesus Christ, as he did, should haue bene but a small matter to that, if she had bene wicked indeed. Yea if this had bene so, the Church would not haue depriued her of the title of virgin, neither would the Euāgelist haue giuen her the name of publique sinner, only for seeming to be so, if she had not bene such indeed, therefore we ought not so to say.

Others goe vnto an other extremity, & say she was a common harlot at the stewes, but this is also farre frō the truth. For those which are brought to that misery, be not only fraile, but also very poore: but let it be graūted that Magdalene was fraile, yet was she not poore. The truth is: Magdalene was one of those wemen, that are called in the citty enamoured, & loue to be among people, & to keepe company, and so by little and little, she began to fal to worse; She thought that the persons with whom she began to deale, would haue had great respect vnto her honour and credit, and haue kept it secret, when perchaunce they thē selues vaunting of it, published her to be naught in al the city. Iudas the sonne of Iacob, went one day to see his cattle, and by the way he mette Thamar, & thought her to be a leued woman, & agreed to lie with her. Then he sent a kidde which was the price of the sinne, and he that brought it for her, went vp and downe enquiring for a leued woman, and published, that which was done in secret: It is an ordinary thing to haue wemen defamed by them, whom they thinke would haue most respect and regard, vnto their honour & credit. The infamy of Magdalene, arose of the same men which had vsed her company, and vaunted thereof, in such sort, that she lost her name of Marie, & Magdalene also, & was called by no other, but of a sinner, in all the citie. This is the cause why the Euangelist conforming himselfe to the time, gaue her that name, that euery one gaue her.

It is conuenient also, that we consider, that the citty of Ierusalē being in disorder (as is apparant by the Euangelistes) since the chiefe men and priestes, were proud, ambitious, couetus, and hipocrites, such also were the inferior sort of people, who ordinarily imitate the great men. What then was the cause, that such accoūt was made of the sinnes of Magdalene, by calling her only, the sinner? The reasō hereof was this, that Magdalen was nobly borne, and in such people euery little fault, is a great offence, & euery imperfection, is iudged to

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be a great ſinne. Another reaſon was, becauſe at that time, the world had loſt all ſhame, as it hath in theſe our daies. For now ſinne is become ſo licentious, that ſomtimes it is counted no ſhame at al, yea ſome there be that vaunt and glory in their ſinnes. And though in the tyme of this Saint, there were many ſinners, yet they were aſhamed to be reputed ſuch, & this was the principall indignation the Scribes and Phariſiees conceiued againſt Ieſus Chriſt, who laid open their faultes, and reprooued publiquely their vices, in the ſight of the people, whom they deſired ſhould haue them in reuerence and authoritie, and alſo haue a good opinion of them. Becauſe Magdalene was brought to that paſſe, that ſhe fell hedlong from one vice into an other, and cared not to be ſeene, and to be reputed a wicked woman, therefore were her offences ſo publique. Yea I ſay not much, when I ſay of her, that ſhe fell hedlong from vice to vice, without any feare of God, or reſpect of people, ſince that S. Luke affirmeth: that ſhe had ſeuen diuells, which were caſt out by Ieſus Chriſt.

The holy doctors, and eſpecially S. Auguſtine, ſay: that ſhe was not poſſeſſed of the diuel in that manner (as we call it) but that ſhe had all the vices that wemen could haue. Cæſarius ſaith in a ſermon; that the vſage of ſinne, maketh a man not to know a ſinne, but cõmeth vnto that which Dauid ſaith; *He hath not any reſpect vnto God, and ſinneth as if there were no God.* When they firſt put the yoake on the Oxe, and that he beginneth to drawe, it is a great paine vnto him, for the firſt time, but when his necke is hardned, he careth not the one whit. The firſt ſinne a man committeth, afflicteth and moleſteth him, & he ſaith: what wilbe ſaid of me? what ſhall I get by this offence? what if I die in this ſinne? but let him get an euill vſe, then maketh he no further care. So happened it vnto Magdalene, who though ſhe ſinned at the firſt in feare, yet afterward ſhe had neither feare, nor reſpect of it at all.

There be ſome authors which ſay: that ſhe led this leued life twelue yeares, & that then ſhe was conuerted vnto goodnes. The occaſion of her conuerſiõ, is not knowne, but by coniecture, it may be her ſiſter Martha, deſirous to ſee her change her life, perſwaded her to goe to heare one of the Sermons of our Sauiour Chriſt. And to induce her to goe, it may be ſhe ſaid: our Sauiour was a beautiful man, gratious in his ſpeech, wiſe & prudent in his wordes, and that he did many wounderful things, & had a very great reſort of people that liſtened vnto him, and followed him: If theſe were the beginning of her conuerſion, we may belieue that our Sauiour in the ſermon which he made, ſpoke ſuch wordes as touched her hart, & cauſed her to open her eyes, to ſee the miſerable ſtate wherein ſhe was, & to ſhed many teares for griefe and ſorrow, for her wicked life: We may alſo imagine, that when our Sauiour ended his ſpeech, ſhe couered her countenaunce, and as Hinde that is wounded, went home, & neuer ſtayed for the company that came with her. She ſhut her ſelfe in a cham-

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her, and wrong her handes, ſighing and ſobbing with theſe wordes.

O loſt woman! ô abhominable creature! ô woman diſhonour of all wemen! vnworthy to liue, that haſt deſerued a thouſand hels, how haſt thou liued? what account canſt thou make? where is thy credit and honour? whether is thy honeſty departed? what account wilt thou make vnto God? Magdalene, what account maketh God of thee? ô God why doeſt thou permit ſuch a wicked woman as I am, to liue in this world? ſince I am the ſtumbling block, and deſtruction of the men of this cittie. Had it not bene better, ô my God, that my ſoule only had gone to hell, to the end that it being deſtroyed, I might not haue bene the cauſe and perdition of ſo many? Is it thy will (ô Lord) that I ſhould chaſtiſe my iniquities by depriuing my ſelfe of my life? Oh thou willeſt not that, for that thou willeſt not that my ſoule ſhould be condemned. I imagine with my ſelfe, that which thou willeſt, to wit, that without taking away my life, I liue yet as if I were a dying, and that I vſe this my body as the enemy of thee and me, ſo I promiſe to doe, ô Lord: but becauſe my ſinne hath bene publique and notorious, it is fit that I firſt doe publique pennance, and preſent my ſelfe before thee whereſoeuer I can find thee, to the end I may ſhew in thy ſight that dolour and greife, which I haue conceiued of my former life. Ariſe vp, why ſtay I to doe it?

This being ſaied: Magdalene ſtripped her ſelfe, of al her braue array, & profane ornamentes, and put vpon her, other more decent: and vnderſtanding that Symon the phariſey, had inuited Ieſus Chriſt to eate in his houſe, ſhe determined to goe thither. And becauſe her filthy ſinnes made ſuch an euill ſauour, that ſhe was greiuous to her ſelfe, ſhe tooke a boxe of pretious and odoriferous ointmentes, and walked thither-wardes. Great were the conflictes Magdalene had by the way, the diuell endeauoring to hinder her voiage (as his vſageis) for euen as Laban did not purſue Iacob, as long as he was in his houſe, but when he departed to goe vnto his fathers houſe: euen ſo the diuell troubleth but little, them whom he hath in priſon; but if he ſee that they wil depart from him, he laieth all his forces againſt them, and vexeth them terriblie. So did he vnto Magdalene, for he ſaw ſhe eſcaped from his handes, and therefore he put in her head many fantaſies & difficulties, as ſaying: how greiuous it would be to abandon the pleaſures and delightes of her former life, that ſhee could not continew in doing pennance, & alſo the ſhame to appeare before Symon, and the other gueſtes which were phariſies, ſcoffers, and deriders of others, not knowing whether Ieſus Chriſt would receiue her into fauour, he being chaſtitie it ſelfe, and ſhe diſhoneſtie in ſo high a degree. Now ſhe ſtaied a little, then ſhe turned backe, combating with the fury of theſe thoughtes; but at the end, ayded by God, ſhe went on, and being come into the Phariſeys houſe, ſhe went alſo into the halle where they dyned.

It was the custome of the Hebrewes, to eate, as it were, lying flat on the table. They had certaine long bordes which would susteine a great waight, and were not very high from the earth, vpon them they went, and lay round about them, leauing a place in the middle where to set the meate, and a space for the waiters. In this manner was Iesus Christ at the table of Symon, and the Euangelist S. Luke seemeth to say so much, in saying: that Magdalen came behind, and standing on her feete, bowed her head, and began to kisse the feete of our Sauiour, and to wash them with her teares. All the guestes, and all the rest, cast their eyes vpon her. It confirmeth much the opinion of them that say; the Hebrewes vsed to eate their meate in this manner, that in the Supper Christ made with his Apostles, S. Iohn leaned on the breast of Iesus, which by no meanes could be conueniently done, except we say, that they sat at the table in the aforenamed manner.

Wel, Magdalene came into the hal where they dined; Oh how did she blush, or how ashamed was she, to come alone, where all the other were men, not discrete and aduised, but for the most part malicious dissemblers? Assoone as she came into the hall, she set her eyes vpon Iesus Christ, and came behind him, and tooke his most holy feete, which he had alwaies bare, and began to kisse thē, powring on them riuers of teares, which ran downe like showers from her eyes, so that they suffised to wash them. After she had washed them, she wiped and dried them with the haire of her head, which were like threddes of gould, and then annointed them with a most pretious, or costly ointment, which she had brought. She imployed (as S. Gregory saieth, and S. Paul counselleth) her eyes, her mouth, her handes and her haires, in the seruice of God, for she knew she had imployed them before in the seruice of the diuell. She was not heard to speake with her mouth any word at all, though we may thinke she discoursed largely with her selfe in her hart, like to those which Ieremias said in his lamentations, to wit: behold ô Lord and consider, that I am become vile and miserable: behold ô Lord this soule thou hast created vnto thy Image & similitude, is now become stained, spotted, & filthy, that scarse remaineth the shape of that it was wont to be: Behold this body which thou hast made so beautiful, become so vile, filthy, and stinking, that it can not be indured, yea my selfe doe loth it: yet because it is thy workemanship, doe not despise it, take from me this filthines and vilenes, reforme me wholly, and reduce into my soule my former beautie, that I doe not hereafter seeke to please any mortall man, that I doe not make any reckoning of any hereafter, yea that I may fly from them, as from mortall enemies, that I may be acceptable vnto thee only: thou art mighty, mercifull, pittifull, thou art able to take away my sinnes, by thy infinite mercy and power, remitte them therfore, that Angels and men may praise and laude thee. These and such like wordes might Magdalene say priuately

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to herſelfe, the Sonne of God ſuffering her, to continew in her wailinges, and lamentations, for that he was delighted to ſee the change of her former life.

Sometimes the heauens doe moiſten the earth, and againe, the earth by giuing fit matter by which to draw vp cloudes & vapoures, it moiſteneth againe the heauens, from which it hath receaued moyſture: ſo Magdalene that was earth, moyſtened the feete of Ieſus Chriſt, creator of heauen, from whom ſhe had receiued that moyſture. He permitted her to weepe, becauſe ſhe had much moyſture in her hart, which was empoiſoned, that is to ſay, her ſinnes, which ſhe had committed, & it was fitting that they diſtilled out in teares by the way of her eyes, and this was a great remedy; for Magdalene did not like Saul, Antiochus, and Iudas, who lamented their ſinnes to no benefite, which came to paſſe, becauſe their ſinnes were many, and their ſorrow ſmale, but becauſe her ſinnes were great, ſhe lamented much: Let him therefore that would haue pardon of many ſinnes, weepe aboundantly, that is to ſay, let him haue great ſorrow and contrition for them. You muſt alſo vnderſtand (as Petrus Damianus ſaith vpon this paſſage) that Magdalene did waſh, kiſſe, and annoint both the feete of Chriſt, & not one only; which ſignifieth: that the ſinner muſt take hold of both the feete of Chriſt, to wit: the one of Mercy, & the other of Iuſtice, the one of feare, and the other of loue. If the ſinner hold only the foote of feare and Iuſtice, ſtudying what he deſerueth for his ſinne, and the rigor of God which is ſo great, he will fall into deſperation. And if he take hold only of the foote of mercy, & thinke that Chriſt loued him ſo much, that he gaue his life for him, he will preſume and be too ſecure, and will neuer be brought to doe pennance. Therefore we muſt imbrace both the feete of our Lord, that is to ſay, remember both his Mercy and his Iuſtice, and haue in mind both his feare & his loue.

S. Luke ſaith, that the Phariſey Symon, ſeing what Magdalene did, & knowing who ſhe was, ſaid vnto himſelfe: If this man had bene a Propher, he would haue knowne the behauiour of this woman, that toucheth him, for ſhe is a notorious ſinner, and he ſhould haue put her away from him. O Symon, how art thou deceiued? for Ieſus Chriſt is a Propher, and knoweth what ſhall become of her, therefore doth he not thruſt her away from him; but permitteth her to touch him. Thou ſaieſt ſhe is a ſinner, becauſe ſometimes thou haſt ſeene her diſſolute in behauiour, but what greater ſigne may be ſhowen, that ſhe is altered and become another woman, and that ſhe will leaue her ſinnefull life, then to ſee her teares which ſhe ſheddeth? If ſhe hath bene wicked, to ſhow that ſhe is not ſo now, it is ſufficient to ſee her lament her former life, but it is an ordinary thing in the world, that let one retire and come to the feete of Chriſt, yet one or other there wilbe, that will murmure at him. Let a man hide it, and keepe it neuer ſo cloſe, yet euer when he doth any good deed, ſome one or other will repine at his actions.

Perhapps thou wilt say, the Pharisey shal not alwaies see me, yet the Apostles (if thou remember it) murmured at Magdalene, because she powred that costly ointment vpon our Lordes head. Iudas at least began to murmure (for it is not certaine whether the other Apostles did the like) as at a prodigal deede, & euil done. If the Pharisey be not there, or Iudas to molest thee, then being in thine owne house, thou shalt haue a Martha to murmure at thee, saying: thou hast not care of any thing, and will demaund iustice of thee. But Christ interposeth himselfe in this persecutiō to helpe thee, euen as the sheepe in the time of sommer, who seing another feeble and made weake by the sunne, putteth himselfe betwene the sunne and maketh a shade for it: or els doe as the Eagle, who seing the fowler draw his arrow at her yong ones, putteth her selfe betwene the blow, and desireth rather her selfe to be wounded, then that her young ones should not be safe. So doth Iesus Christ, who putteth himselfe in the middest, and taketh vpon him the defence of them that are persecuted, as he did here take vpon him the defence of Magdalene. Therefore our Lord asked a question of Simon, and requested to haue his opinion, in the case of a creditor that had two debtors: one owed vnto him a great sōme, & the other owed a smal, & because they were not able to pay, he forgaue them both, and asking him whether of these loued him most, the Pharisey answered, he vnto whō most was forgiuen: our Sauiour replied, thou hast iudged wel. Thē declaring the parable, he goeth on. I haue come vnto thy house, thou hast not annointed my head, thou hast not washed my feet, thou hast not giuen me the kisse of peace (as the vsage was in that contrey) but this woman hath kissed my feete, hath washed them with her teares, dried them with her haire, and annoïnted them with costely ointments; and therfore I tell thee, many sinnes are forgiuen her, because she loued much. Then Christ turned toward Magdalene, & said vnto her; Thy sinnes are forgiuen thee. These words caused a scruple in them that were preser, who said to themselues, who is this man, that he pardoneth sinnes? but Christ, making no accoūt of them, said vnto Magdalene: Depart in peace. Some doctors vpon this place say; that Christ did forgiue the sinnes of Magdalene, both *à pœna*, & *à culpa*, that is: he did not only free her from her sinne, but also from the punishment (which otherwise she should haue vndergone for their satisfaction) by giuing her, a plenary Indulgence. Yea, he freed her from that warre, which other sinnes, although forgiuen, do make against vs, which is not a small matter, & especially to them that haue not bene honest of life, who feele in themselues greuous temptations, because the senses impugne them, being their domesticall enemies (as our Sauiour saith.) From this warre and temptation, I say, Magdalene was set free, her senses remaining from thensforth in peace, and she neuer giuing them any occasion to molest her any more.

To speake of her sight, we reade, that she would neuer looke nor behold man

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in the face, but Ieſus Chriſt only (aſmuch as was poſſible:) indeed Magdalene knew the great fauor Ieſus ſhowed vnto her in her conuerſion, wherfore after that, ſhe ſpent all her time in his ſeruice. Ieſus Chriſt went from one place to another preaching, accompanied with much people, and among them were many deuout wemen (as S. Luke ſaith:) among other, Mary Magdalene is named. So that ſhe which afore vſed to remaine in her houſe, and to be ſerued and honored, now ſhe followed Ieſus Chriſt, to ſerue him wherſoeuer he went. This was not all ſhe did, but for the loue of the aforenamed Ieſus, ſhe ſerued and honored his Apoſtles and Diſciples, who were poore people, and of ſmall eſtimation in the world, yet ſhe iudged that to be a great felicitie.

S. Luke alſo maketh mention of Mary Magdalene, when Martha her ſiſter lodged Chriſt in her houſe, ſaying; that ſhe ſtood at the feete of Ieſus, hearing his doctrine, remembring the great mercy that he had vſed toward her, in pardoning her ſinnes: And becauſe ſhe had obteined the pardon of them, at the feete of Chriſt, therfore deſired ſhe to ſtay by them all her life, that ſhe might continually render him thākes for that benefite. And though her ſiſter Martha murmured at her, yet ſhee ſaid nothing in her owne defence, for ſhe thought that ſhee had deſerued, that all the world ſhould be enemies vnto her. S. Iohn the Euangeliſt alſo reciteth of her; that when Lazarus her brother was ſicke, ſhe ſent to certify Ieſus therof, but Lazarus being dead, & our Sauiour being come to raiſe him, Magdalene vnderſtanding of his comming, left the people which were come from Ieruſalem (to comfort her in great nombers) and went to meete him. When ſhe ſaw him, her hart became tendre, and began to weepe; and Ieſus ſeing her weepe, wept and lamented as ſhe did, and for her ſake, and for her ſiſters, raiſed Lazarus to life againe.

S. Iohn ſaith: that the two ſiſters in ſigne of thankfulnes, for the kindenes ſhewed to them by the Sonne of God, made a ſupper vnto him, and vnto the Apoſtles, and that Lazarus ſate among them at the table, and that whileſt they eate, Magdalene annointed the head of Ieſus with a coſtly ointment. This was ſixe daies before he died, ſo that it ſeemeth he was annointed for his death, yet was there in that company that murmured at it alſo, and the principal of them was Iudas: the ſame S. Mathew writeth, and at this place he beginneth to recount, the paſſion of Chriſt Ieſus, at the which Magdalene was preſent, and other holy wemen, which ſtood hard by the Croſſe: no humane toung can expreſſe, the great ſorrow Magdalene felt, ſeeing him to die, whom ſhe loued ſo well, and at whoſe handes ſhe had obteined ſo ſinguler a great benefit. She ſhewed the greatnes of her loue ſhe bore vnto our Sauiour, in the day of his reſurrectiō, when iointly with other holy wemen, ſhe had brought certaine coſtly ſpices, and went in the morning betime vnto the Sepulchre, to anoint the body of Ieſus. But not finding it (becauſe he was already riſen to life) ſhe went forth-

with to tell the Apoſtles, & then againe returned to the ſepulcher, & becauſe the other three wemen returned vnto the citty, ſhe remayned there alone, as S. Iohn ſaith.

It is a thing worthy of conſideration, that Mary Magdalene being but a tender woman, yet was ſo bold, as to ſtay at the monument, yea when ſhe ſaw the angels in the ſhape & habit of men, ſhe was not afearde, and when ſhe knew them, ſhe cared not much, neither was ſhe contented with their words, ſuch was her loue, care, & deare affection vnto Ieſus Chriſt. No other thing did ſatiate her, neither thought ſhe of other but of him. Being asked why ſhe lamented, ſhe thought euery one had the ſame conceipt that ſhe had; wherfore ſhe ſaid vnto our Sauiour himſelfe, who appeared vnto her (in the ſhape of a gardiner). If thou haſt conuayed him from hence, tel me where thou haſt laid him, that I may take him away, yet ſhe named him not.) Though ſhe knew that when the body of our Sauiour was taken downe from the Croſſe, Ioſeph, Nicodemus, and S. Iohn the Euangeliſt, did helpe to carrie him to his graue, yet here ſhe offereth her ſelfe, alone to bring him thither. The greatnes of loue that ſhe bore vnto him was ſuch, that if he had bene in the houſe of the high Prieſt, where the Prince of the Apoſtles denied him for feare, ſhe would not haue bene afraid to haue taken him away. She would not haue bene afraid to haue gone to the houſe of Pilate alſo. In what place ſoeuer ſhe had vnderſtood the holy body had bene, ſhe would haue proffered herſelfe willingly, to haue gone, and taken it way. Vpon theſe wordes, Origen cryeth out and ſaith. O woman, more then a woman, yea with reaſon thou meriteſt the dignitie of an Apoſtle, and to be ſent (as thou waſt) vnto the Apoſtles to certifie them, of the newes of his glorious reſurrection, and the glory of his humanity. Thou art worthy, that Chriſt ſhould appeare firſt to thee, before he appeared to any other: S. Mathew ſaith. When Magdalene ſawe our Sauiour, ſhee would haue kiſſed his feete, as her vſual manner was, our Lord would not haue it ſo, but bid her go tel the Apoſtles, how he would aſcend to heauen. Thereat Magdalene was preſent, as alſo, at the comming of the Holy Ghoſt, and receaued his graces as others did.

She kept companie a while with the mother of God, and then (as ſome authors ſay) the Gentiles perſecuting the Chriſtiãs, put Mary Magdalene, Martha her ſiſter, Lazarus their brother, and with them Maximinus the diſciple, and Gelidonius (which was the blind man that our Sauiour healed with earth mingled with his ſpittle being laid vpon his eyes) and Marcella, that was the handmaid of Martha, with many other Chriſtians, into an old barke without ſailes, or owers, and ſo launched them forth into the ſea, that they might be drowned. But they (being aſſiſted by God) arriued at Marſiles in France, and conuerted all that prouince vnto the faith of Chriſt. S. Lazarus was elected

Biſhop

Bishop of the same citty of Marsiles, and Maximinus was made Bishop of an other citty called Aquinus.

S. Mary Magdalene after she had conuerted many soules vnto God, retired her selfe into a caue in the desert, where she led a sollitary life about thirty yeares. Her dyet was herbes, & rootes, her clothes were all consumed, but God couered her with her owne haire. She was lifted vp in the ayre by the Angels, seuen times in the day and night, & during that time, she heard celestiall harmony. This was seene at the end of the thirty yeares (after she had retired her selfe) by a Priest which also went into the same desert, to serue God. Magdalene told vnto him who she was, & desired him, to go vnto Maximinus, and to bid him from her, to come alone vnto the Church on the Sunday following, at the houre of mattins. The Priest did as the holy Saint bid; & S. Maximinus reioyced greatly at this newe embassage; Sonday came, & he at the houre appointed went to the Church, where he found Mary Magdalene in the middest of many Angels, eleuated two cubitts from the ground, making her prayers with her armes spred abroad. The holy Bishop gaue her the blessed Sacrament, which after she had receiued very reuerently and deuoutly, she gaue vp the ghost. The Angels caried her soule into heauen with great ioy, and her body was buried in the same place.

Euen to this day (as Siluester Pierius in a sermon, in which he recounteth these thinges affirmeth) in a monasterie which is of the Dominicans, be most certaine testimonies thereof, there is showed the head of this holy saint, which is very great, whereby it appeareth she was a bigge woman. The head hath on the forehead some skin, but it looketh as if it were of a dead body, and on that place Iesus Christ touched her with his finger, whon at the sepulcher he bid her not to touch him. There is also seene an arme of the holy Saint, & some of her haires in a vessell of glasse. The rest of her body is kept in a chest of siluer.

There is also seene in a glasse, a little earth somewhat redde; and it is said, that Mary Magdalene gathered it at the foote of the Crosse, when Iesus Christ was crucified thereon. The religious men of the conuent affirme, that it seemeth (euery yeare on good friday) that the blood mingled with the earth doth boile. These be the wonders that God doth by the meanes of his Saints, and many be the miracles and benefitts, that he hath done in this, and other places (by the intercession of the glorious S. Mary Magdalene) vnto many persons that haue bene in danger both of body and soule, and haue bene deliuered.

The Church celebrateth the feast of S. Mary Magdalene, on the 22. of Iuly, which was the day of her death, in the yeare of our Lord 84. In the time of the Emperour Domitianus. God of his mercy graunt, that we (by the merites of this holy Saint) may obtaine pardon and remission of our sinnes, and his heauenly glory. Amen.

The

The life of S. Apollinaris Bishop and Martyr. Iulie. 23.

SAint Paul the Apostle, writing to the Romaines, saith: The iust mã liueth by faith. *It is commonly said, that one liueth of his patrimonie, because he is sustained and maintained therewith. It is said by an other, that he liueth of his ministery or trade, for that he spendeth his life and trauell therein. Some others there be, which other wise imploy their endeauours, as some there be that are delighted alwaies in detraction, and of such it is said, that they liue by detraction, and so it is said of others, that they liue by plaie, because it is all their exercise. So also;* the iust man liueth by faith, *because by that he is maintained, in that he spendeth his life, and his cheifest exercise is to treate of matters of faith. This is to be vnderstood, when it is formed with charitie, and accompanied with hope, so that it may be a liuely faith, and by this faith liueth the iust man, because therein he findeth remedy for all his troubles.*

If he see himselfe poore, this faith telleth him, he shall haue infinite riches in heauen. If he be in sicknes, afflictions, or persecutions, if he be tormented, and loose his life, as befell vnto the martyrs, in this faith he shall find remedie and comfort at all times, so that he liueth by it, since thereby he hath his life.

This agreeth fitly vnto S. Apollinaris (disciple vnto S. Peter the Apostle) who was in like manner a Bishop and a glorious martyr. He supported many afflictions, persecutions, and torments, and all these with great patience, wherewith his faith furnished him. Hereof it came, that he being at the point of death, exhorted his disciples to be faithfull, and to persever therein, for that by it they should find remedie for all their necessities. The life of this Saint, hath bene taken out of an old written booke, with the which accord the Martyrologes of venerable Bede, Ado, and Vsuardus, and is in this manner.

WHen S. Peter the Apostle translated his Pontifical Sea from Antioch vnto Rome, he brought with him some disciples, among the which one was S. Apollinaris. The holy Apostle began to preach first to the Iewes of the Sinagogue, making them to vnderstand, that the Messias which they expected was come, and that Iesus Christ was he. He prooued this veritie effectuallie by many testimonies of scripture, and shewed, that all that the Prophets had spoken of the Messias, was fulfilled in Iesus Christ. Some of them were conuerted, and others said they would aduise, and thinke better thereof. Then the Apostle preached vnto the Gentiles, and very many of them were conuerted and baptised.

S. Peter said once vnto Apollinaris these wordes: what doest thou here with me? Thou art sufficiently instructed in all points of the Christian faith. Receaue then the Holy Ghost, I ordeine thee Bishop (by imposition of my hand)

go and preach in the citty of Rauenna, where thou shalt find much people, yea many soules do expect thee in that place, who by thy meanes shall obtayne eternall life. S. Appollinaris as an obedient disciple, determined to goe thither, though it greiued him to depart from the company of the Apostle, who laid his hand vpon his head (which was to consecrate him Bishop, for he was made Priest before) and blessing him, dismissed to him go on his iorney.

When S. Appollinaris came nere vnto Rauenna, he lodged in the house of a souldier called Ireneus, who had a sonne, which was blinde, and S. Appollinaris restored his sight vnto him, with the signe of the Crosse. This miracle caused Ireneus and all his housholld, to bee conuerted to the faith of Christ, and Baptised in a riuer neere vnto Rauenna. The Captaine or Coronel vnder whome Ireneus serued, dwelt within the citty, and had his wife (called Tecla) sicke many yeares. On a time Ireneus said to the Coronel, that Appollinaris had cured his sonne, and that if he called him home vnto his house, he would cure his wife also. The Coronel reioyced much hereat, and caused S. Appollinaris to be brought to his house. After he had talked a while with him, they went into the place where the sicke woman was. S. Appollinaris tooke her by the hand, bid her to rise vp whole and sound, in the name of Iesus Christ, & to believe in him, and serue him. Forthwith Tecla rose vp perfectly wel, and said with a loud voice: There is no other God but Iesus Christ only, whom Appollinaris preacheth. The Coronel being much amased and astonied hereat, said: Truly, that God is very potent, we will receaue his faith and serue him, that we may haue his fauour, and helpe in battaile. So S. Appollinaris baptised the Coronel, with his housholld, and many of his souldiers.

In that house he secretly preached the faith, to all those that came vnto him. He also baptised them & said Masse, and this was his continual exercice, twelue yeares together. He gathered a good number of disciples, and many of thē he instructed perfectly in his doctrine. Of these he ordered two priests, the one called Aderetus, and the other Calocerus. Two others, whose names were Marcianus, and Lentadius, he made Deacons, and gaue inferior orders to sixe others, and called them Clarckes. With al these (at certaine appointed houres, both in the day and night) he prayed, praysed, and song Psalmes and Himnes vnto God.

These things came vnto the eares of Saturninus, gouernour of that cittie, who sent an officer to bring S. Appollinaris before him, and in the presence of the Priests of the Capitol, in the tēple of Iupiter, the gouernour said vnto him: Who hath sent thee hither to disturbe the quiet of this citty, & to diminish the worship of our Gods? knowest thou not that herein is the temple of Iupiter, who is president, and hath care and regard vnto the aduauncement therof? If thou wilt saue thy life, thou must of necessity do him reuerēce, & offer sacrifice

vnto him S. Appollinaris anſwered: I doe not acknowledge Iupiter for God, & much leſſe do I knowe where his temple is. Thou ſhalt knowe that (ſaied the Prieſts) and thou ſhalt ſee his figure: and at theſe words they tooke the holy ſaint, and led him vnto the temple.

When S. Appollinaris entred into it, ſeeing much richeſſe therein, he ſmiling ſaid: It were better all theſe riches were diſtributed among the poore, the remaine here for a ſhew afore the diuels. The Prieſts hearing theſe wordes, in a great fury, giuing him many blowes, dragged him out of the citty vnto the ſea ſide, and there left him for dead. His diſciples went to fetche him, and brought him into the houſe of a widowe, who was a good deuout Chriſtian. There the holy ſaint remained ſixe monethes to take Phiſicke, and at the end thereof, he was perfectly cured.

There was in the citty of Chiuſi in Toſcane, a noble man called Bonifacius, who in a ſodaine had loſt his ſpeach, & ſo he remained certaine dayes. He vnderſtanding that S. Appollinaris was yet a liue, ſent one to entreat him to come and viſite him. The holy Biſhop went thither, and found in that houſe, a woman poſeſſed with an euill ſpirit, who ſeeing S. Appollinaris, ſaid vnto him: depart from hence, thou ſeruant of the liuing God, if thou do not, I wil cauſe thy handes and feete to be bound, and thy body to be beaten and dragged out of the citty. The holy Saint menaced the diuel, and comanded him to depart out of that womā, wherevpon he forthwith departed, and ſhe remained whole and ſound. Then S. Appollinaris went vnto the place where Bonifacius was, and found him dombe, & very feeble. He made a very deuout praier for him, deſiring God to helpe and heale him, and al the Chriſtians that were preſent, ſaid: Amen. This praier being ended, Bonifacius was reſtored vnto his health, and he ſpake, and praiſed God, ſaying; that there was not any other true God, but he whom Appollinaris preached; on that very day there was conuerted about 500.

A fewe daies, after, the Gentiles by the inſtigation of the diuel, tooke Saint Appollinaris, and beate him moſt cruelly with ſtaues, compelling him alſo to walke with his bare feete vpon burning coales, but he ſtill praiſing and glorifying God, ſupported all with great patience. Theſe miniſters of the diuell, were moſt content herewith, but they drew him out of the citty alſo, & threatened to kill him, if euer he returned into the ſame againe. Then this holy Saint remained in great affliction, & many Chriſtians went to ſeeke him, both to giue him conſolation, and to comfort them ſelues with him. He withdrew him ſelfe into certaine caues, and cottages of ſhepheardes, and in that place, he preached to all that came vnto him, and ſaid maſſe, Baptiſing many that daily were conuerted, in the name of the Father, and of the Sonne, and of the Holy Ghoſt. Shortly after S. Appollinaris paſſed through the prouince of Emillia,

millia, and preached therein, but without any great proffit ensuing therof.

Then returned he to Raueuna, where Calicerus whom he had made priest, had gouerned the Church in his absence. S. Appollinaris was receaued by all the Christians with great ioye, and it befell, that a Consul of the citty of Rauenna (though some authors say it was in Emillia) called Ruffus, had one only daughter, which was at the point of death. When Ruffus vnderstood of the returne of S. Appollinaris, he sent for him, to the end, that he together with his Priests, should pray for the recouery of his daughther. As S. Appollinaris was going thither, and came vnto the gate of the house, the daughter of the consul departed this life; wherfore the consul said vnto him: would to God I had not caused thee to haue come vnto my house, for I thinking thou shouldest haue healed my daughter, thou hast bene the cause of her death, since I see the Gods (being offended that I haue called thee hither, and that I trusted in thy God) haue taken her out of this life. These words spoke Ruffus, weeping bitterly. S. Appollinaris comforted him saying: this is befalne for the more glory of God, and if thou wilt promise, that she shall confesse and serue Iesus Christ all her life, she shall be raised to life againe; Ruffus promised all that he requested, so that he might see his daughter aliue. The holy Saint prayed for her, together with his cleargy, and hauing ended his prayer, he said vnto the dead damsel: Arise vp thou creature of God, and confesse thy creator. The damsel foorrwith arose aliue, & stood on her feete, being perfectly whole saying: Great & mighty is the God whom Appollinaris preacheth. This miracle caused great ioye among the faithfull, and it was the occasion, that the damsel and her mother were baptised, and many other people also. Then the damsel was consecrated vnto God, and liued chast all her life.

This thing being diuulged through al the prouince, the ministers of the Idols, sent a messenger vnto the Emperour at Rome, certifying him of all that which Appollinaris did, craving remedy of him, least the people should wholly, and altogether, abandon the adoration of their Gods. The Emperour sent one Messalinus, for Liuetenant and commissioner in this cause. He sent to apprehend S. Appollinaris, who being brought to his presence, had with him long conference. Messalinus said: It was not a thing conuenient, that Christ (whom the holy Saint confessed to be God) should be crucified. S. Appollinaris shewed him the reason thereof, saying: It was a thing conuenient, for the help of mankind, and that Christ dyed not on the Crosse in that he was God, but as he was man only; and for that he was God and man in one person, therefore it is said that God dyed.

When S. Appollinaris thought he had conuinced him, Messalinus for a resolution said: Although all that thou sayest should be true, yet I will not adore him, whom the Romaine Senate doth not approoue for God. Therfore he

ſaid, that Apollinaris muſt reſolue himſelfe to adore Iupiter, for to that end was he come from Rome vnto this citty, otherwiſe he was to chaſtice him with ſeuere tormentes. To this S. Apollinaris anſwered: Thou canſt neuer compell me withall thy torments thou haſt, to offer ſacrifice to the Idols. The Iudge chafing hereat, cauſed the holy Saint to be ſtripped naked, and to be beaten with knoted ſtaues, & then to be put vpon the Racke. The bleſſed Biſhop praiſed, and praied vnto God inceſſantly, in theſe torments. Meſſalinus ſaid vnto him: what reward doeſt thou expect of thy God, for theſe torméts which thou ſuffreſt for his loue? S. Appollinaris anſwered: He that perſeuereth vnto the ende, ſhalbe ſaued, and he that dyeth for the loue of Ieſus Chriſt, ſhall haue giuen him, eternall life. This is the reward that the Chriſtians expect, at the hands of their Lord and Maiſter whom they ſerue.

The Chriſtians which were preſent, rendered thankes vnto God, ſeing the holy Prelate was ſo couragious, and more ready to ſupport and ſuffer the torments, then the Iudge and the officers were in tormenting him. For they were wearied, and he was cheerfull. Then the Iudge commanded, that he ſhould be beaten againe, and that they ſhould poore hote boiling water into his wounds. Into one of the executioners (who was very diligent to performe the commandement of the Iudge, and who tooke pleaſure and delight to torment the holy Saint) the diuell entred, and on a ſodaine killed him. When S. Appollinaris ſaw this, he ſaid vnto the Iudge: ôh, wretched mã, that haſt not dread of that which thou ſeeſt, ſince God hath chaſticed him, as his crueltie hath deſerued. Take heed thou haue not the like chaſticement, conuert thy ſelfe vnto God, and flie from thoſe eternall torments of hell. The Iudge hearing theſe wordes, was inflamed with rage, and furie, and commanded the officers to ſtrike him often on the mouth with a ſtone, ſo that it was all bloudie.

The Chriſtians that were preſent at this ſight, and ſeing the mouth of their Paſtor (from whence they had heard the wordes of eternall life) to be ſo vſed (of their loue toward him) raiſed an vproare, and running ſodeinly vpon the officers, vſed them rudelie, and tooke the holy Saint out of their hands; and Meſſalinus him ſelfe was enforced to retire into a more ſafe and ſecure place. But when the garriſon of ſouldiers that kept the gates, were gathered together into that place, the tumult ceaſed, and S. Appollinaris was committed againe to priſon, and ſhortly after was put into a barke, and ſent in baniſhment into Greece. The barke ſonke, and all thoſe that were within the ſame were drowned, but S. Appollinaris with the two Prieſts that accompanied him eſcaped, and two Pagan knights, who ſeing they had beene miraculouſly deliuered by S. Appollinaris, were conuerted to the Chriſtian faith.

This good Biſhop, preached the Goſpel in ſome parts of Greece, and trauailing on foote from one place to an other, at laſt he came into Thracia. There

was

was a citty in that prouince, which had an Idoll in the temple of Serapis, who gaue answere, after the manner of an Oracle. This Idoll remained dombe certaine daies, at the end whereof he said: Whileſt a diſciple of Peter the Apoſtle remaineth in this prouince, I will not giue any more answere: The holy Saint was forthwith sought out, and compelled, to enter a shippe readie to take saile, for Italy.

S. Appollinaris sailling with a prosperous winde, returned vnto his sea of Rauenna, hauing beene three yeeres in Grecia. The holie Prelate was receiued by the Christians, with exceeding great ioye, prayſing God that had reſtored vnto them their Doctor and maiſter. S. Appollinaris, followed his accuſtomed exercise of preaching, and conuerting ſoules, and had a houſe in the poſſeſſion of a Senator named Cyreneus, which was without the cittie. There the holie Saint said Maſſe, and much people reſorted to that place. The Idolaters his enemies were certified hereof, and went thither with armed men, and taking him priſoner, led him through the high ſtreete of the cittie, and put him to many torments. Laſtlie, they drew him to the temple of Apollo, and threatned that he ſhould ſuffer greater torments, if he did not ſacrifice. As Saint Appollinaris entred the Temple, he fell downe on his knees to make his prayer vnto God, and as he prayed, the Idoll of Apollo (which was a great ſtatue) brake, and fell into powder, which made the pagans to rage, and the Chriſtians to reioyce.

After this, the holy Saint was brought before a certaine Iudge called Taurus, that he ſhould giue ſentence of death vpon him. This iudge cauſed the holie Saint to be led into his Pallace, where he healed the Iudges ſonne, that was borne blind, and this was the cauſe that the iudge deliuered S. Apollinaris out of the handes of his enemies, and ſent him ſecretlie by night vnto a farme of his, fixe miles from the cittie. The bleſſed prelate remained in that place foure yeares, exerciſing himſelfe in prayer, meditation, and inſtructing of thoſe that came from ſundry countries to viſite him, & curing al ſicke that were brought vnto him.

This was alſo told vnto the miniſters of the Idols, who now knowing where S. Appollinaris was, ſent vnto the Emperour Veſpaſianus at Rome, certifying him of all that which befell with Appollinaris, how he deſpiſed the Gods, and had turned the ſtatue of Apollo into duſt, and all this (ſaid they) he had done by art Magicke. The Emperour returned vnto them this answere: If the Gods haue bene wronged by any man, they be potent & able, let them reuenge them ſelues on him, for it is not iuſt that we mortall men, ſhould reuenge the wronges done vnto them; but if he cauſe any vproare among the people, or haue committed other offences, let him be baniſhed.

They that were ſent vnto Rome to complaine of the bleſſed Saint, returned

with this answere, and because the Emperour had said: that if he caused any tumult or mutiny among the people, they should send him into exile, the charge to enquire of his offence, was committed to one Demosthenes, a Senators sonne; He caused S. Apollinaris to be brought before him, who was now old, and very weake, by reason of the torments, and many other afflictions he had suffered for the loue of Iesus Christ, and his Church. When the Idolaters saw him, they cried out and said: That Apollinaris should be cast out of the cittie, for they had seene him commit offences which wel deserued that punishment. Demosthenes speaking vnto the holy Saint, said vnto him very arrogātly: Come hether thou wretch, inueterate in wickednes & deceipt, of what place art thou? what hath brought thee vnto this cittie? and what hath caused thee to do such offences therein as thou hast done? The blessed Apollinaris answered: It is not fitte that I, who am at the end of my life, should hide my selfe, much lesse ought I to deny that, which I haue alwaies confessed, and acknowledged; I am a Christian, and of Antioch, disciple of the Apostle S. Peter, and he sent me vnto this citty to preach Iesus Christ, that those which shall beliene in him, may be saued. Demosthenes said: It were better for thee to leaue thy blindnes in which thou art, since thou seest they selfe neere thy death, & to adore the Gods (whom thou hast vnto this present little regarded, yea, thou hast much offended) lest they chastice thee as thou deseruest. S. Apollinaris answered: That which thou saiest shalbe quite contrary, for they only, which beliene in Iesus Christ, shalbe saued, and they that say he is not God, and adore the Idols, shall perpetually burne in hel fire. Demosthenes hearing these words was exceedingly enraged, and committed the holy Saint to prison, and appointed a Centurion, who was secretly a Christian, for to guard him.

This Centurion brought him to his house, & there kept him certaine daies, but when he heard that they entended to put him to death, he said vnto him: Father Appollinaris, and my Lord, thy life is very important and necessary to be lengthened, for the benefit of many, therefore, seeing that now thou maist conserue and keepe it, doe not put it in danger. My desire and request is, that this same night thou depart out of the citty, vntill the furie of thine enemies, be mitigated and aswaged. The holy Prelate did euen as he was aduised, but his flight being knowne, his enemies pursued, and ouertooke him, not farre from the gate of the citty, where they gaue him so many woundes, and blowes with cudgels, that they left him for dead; and so they returned home. Some of his disciples went thither, and seing him yet aliue, they carried him to a certaine house, where the keepers were lodged.

There he remained seuen daies, exhorting them continually to be firme and constant in the faith, by the which (if it be liuely and accompanied with good workes) they might receaue remedy for, and in all their afflictions, as he himselfe

selfe had done. He told them also, that the Church should endure many afflictions and tribulations, but that the time would come in which it should enioy peace. Hauing said these, and the like thinges, the blowes and wounds that he had receaued, for the loue of Iesus Christ and the profession of his faith, did so aggreeue him, that he rendered vp his spirit vnto God, when he had bene Bishop of Rauenna 20. yeares, one month, and 4. daies.

He died on the 23. of Iuly in the raigne of the Emperour Vespasian, as Petrus Damianus saith. His body was honorably buried by his disciples. Petrus Crisologus, maketh mention of S. Apollinaris in his 182. sermon, and so doth Hierome Ruben, in his first booke of the historie of Rauenna, and others.

The life of S. Christine Virgin and Martyr. *Iulie* 24.

THe Prophet Dauid talking with the iust man, saith: Our Lord will keepe thy soule, thy going out, & thy coming in, now, and at all times. *Augustine in declaring or, expounding this verse, saith: That Dauid in the name of the Church, requested that God would keepe all his faithfull people, when they fell into any great affliction or tribulation, such as the martyrs did, when they were persecuted by the Tyrants.*

This same sence I draw as fit vnto the blessed Virgin and martyr, S. Christine, and say of her: that she geuinge her life for the loue of Iesus Christ, the Church requesteth for her before her martyrdome that God would keepe her soule. He doth not say: that he should keepe the body because that, the Tyrant vsed as pleased him, and afflicted it with sondry torments, but he said: that keepe the soule vpon which the Tyrant had no authority or power at all. He said also: he would keepe their going out, and their comming in. Therein he speaketh of their entrance into their martyrdome, and their going out of the same; because many for feare of torments were daunted in mind, and as cowards, and abiects, denied Christ. Others hauing begon their martyrdome, were wearied, and tyred, and lost their merits, and their God, because to auoide the torments, they denyed him.

But so did not S. Christine, God kept her soule, for though the Tyrants, tormented the bodie, they came not neere vnto her soule, God keeping the same, both at the comming in of her martyrdome, and at the going out thereof, since she began it valiantly, and finished it gloriously, giuing her life for, & vnto Iesus Christ her spouse. This holy doctor speaketh not of her any other particularity, wherfore, we must of necessity take out of other authors, what is said of her. S. Isidore, venerable Bede, Ado, and Vsuardus, write her life in this manner.

SAint Christine was borne of an honorable stocke, being daughter vnto Vrbanus, of the order of the Patricij, or Senators. He was sent by the Emperour Diocletianus, to be gouernour of Tyrus a citty in Italy, not farre from the lake Bolsenus. S. Isidore saith, she tooke the name Christine of Christ, be-

cause

cause she was a Christian. Her father endeauored to change her minde, and to that end he vsed all diligence, he said affectionatlie vnto her: My most beloued and tender daughter, doe not offer sacrifice to one God only, least the other Gods be wroth against thee. The holy damsell answered: my deere Father, know that I adore the Father, the Sonne, and the Holie Ghost, the which be three persons, but one God. Her father replied: if thou adore these three, adore also with them Iupiter, and Apollo, with the other Gods that our Emperours doe adore, and consider that they be very rigorous against them, that will not adore them. S. Christine answered: The God that I adore, will haue no fellowship with any other Gods. He is one God in essence, though he be three in person. Him doe I adore, and no worldly feare or threats, shall make my hart to alter from him. Know thou my daughter, said Vrbanus, that if I find thee still stubborne & obstinate, in continuing as thou hast begon, our Emperours shall not need to giue remedy in this case, I will doe it my selfe, and without regard that thou art my daughter, I will make thee to endure sharpe tormentes, and if those will not serue, very death it selfe shall. At these wordes, her father departed leauing her alone.

The couragious damsell was not dismayed, neither shewed she any signe of feare, though she saw her father to be angrie and wroth, but turning her face vnto the windowe toward the street, and seing there certaine poore men expecting almes, shee with a vertuous zeale, entred the roome where her fathers Idols of gold, and siluer were, and breaking them in pieces, called the poore men vnto her, and distributed them amongst them. It was a pretie sight, to see one to carry away the head of Iupiter, an other the hand of Venus, to this man lot, fell the harpe of Apollo, to an other the Trident of Neptune.

The father of the holy Saint being returned home, & coming into the roome to visite and adore his Idols, was much amased and agast, when he found them not, and not knowing whom to charge with the theft, he examined the matter very narrowly. It was at last told him, that Christine with her waiting maides, had broke them in pieces, and giuen them to poore men. It can not be expressed, how furious Vrbanus was, when he heard this: wherefore in a rage, he ran vnto the place where Christine was, and gaue her many buffets and blowes on the face, and spurned her with his feete. When he had wearyed himselfe therwith, he commaunded his seruantes to strippe her, and (in his owne sight) to beat her with all crueltie. The seruants obeied readily, and beat her as long as they could lift vp their armes. Christine speaking to her father, said: Oh man without honour, and despiser of God, behold thy seruants that beat me, quite tired, request thy Gods to giue them new strength, if they can.

Her father sent her to prison, and the next day she was brought before him, he sitting as iudge, hauing about him diuers officers and attendants. When the holy

holy virgin came, her father demanded of her, if she would continewe in her Christian faith? She shewing her selfe constant, & resolute, he said vnto her: To the end it may be seene that I will execute the commandement of our Emperours, and how zealous I am of the honour of our Gods, though this damsell be my daughter, yet will I vse her as if she were mine enemy. Then he cõmaunded she should be stripped, and her body to be torne with hookes of iron, in such cruel sort, that not only the blood, but also the pieces of flesh fel to the ground. The holy damsel stooped, and tooke some of them in her hand, and said: Thou cruell tyrant, eate the flesh thou hast begotten. The tender virgin could no longer stand on her feete, for the great aboundance of blood that she had shed, and she was so wounded, that in many places the bones lay open to the viewe.

Then her father commanded she should be put vpon a wheele of iron, which turned about a little distance from the earth, vnderneath it they made a fire of coles, and powred oyle thereon. This torment did not any hurt vnto the holy virgin, but vnto those that were present by, it did, for the oyle which boyled, leaped out of the fire, and burned them. After this, her father sent her againe to prison, where she was visited by Angels, and cured of her stripes, and wounds. The next day they tyed a great waight about her necke, and so threw her into the lake Bolsenus, but she was deliuered, and guided to land by the hand of an Angell. Her father seing this (exceedingly enraged) committed her againe to prison, that he might inuent, & deuise some new torments for her, but God disposing otherwise, the next day he was found dead in his bedde.

The blessed virgin remained in prison certaine daies, vntil there came one to succeede in the place of her father. The newe iudge being informed, how all matters had passed with Christine, quickly deuised new meanes, to afflict and torment her. He caused a great cauldron of Iron to be made, and the same to be filled with pitch, oyle and rosen. They set it ouer the fire, that these mixtures boyling, the virgin might be cast into the same. She perceiuing it, in steed of feare, and dread, shewed a pleasant countenance, and merilie said: they would put her into a cradle, like a litle child, newly regenerate by Baptisme. Whe the officers were about to put her into the same, she made the signe of the Crosse, and she was forthwith deliuered from that punishment. Then Dion the new iudge (for so he was called) commanded her head to be shauen, and that shee should be led naked through the citty, and lastly to be brought to the temple of Apollo: When the holy damsell came into the temple, she turned her eyes toward the Idoll of Apollo, which fel forthwith to the ground, and was broken to powder. This miracle caused an earthquake, & such feare in the iudge, that sodeinely he dyed therewith. The one and the other of these miracles was cause, that many Pagans were conuerted vnto the faith of Christ, for the sodaine death of Dion the iudge, and the tumbling downe of the Idoll, did so trouble

and feare thē, that many did leaue their errors, and the worshipp of those Idols and adored Iesus Christ, by vertue of whose name, Christine did such wonders.

There was sent vnto that citty, an other iudge or gouernour, called Iulianus, who succeding his predeceſſors, not only in office, but also in cruelty, caused a great furnace to be heated, and the holy virgin to be cast into it. She remained therin fiue daies (and all that time the fire did her not any hurt) praying and praising God continually. Then she was taken forth of it, and put into a darke dongeon, where many vipers, serpents, and other venimous creeping vermine were, who walked before the holy saint, holding downe their heades, showing vnto her, in the best manner they could, subiection, and obedience. The iudge seing that by this meanes neither, he could not hurt the holy damsel, he cōmaunded them to cut out her tong, for he could not endure, to heare her yeald such laudes and praises vnto Iesus Christ, as she did for her deliuerance, from her great torments. Though the holy virgin was depriued of her tong, yet ceased she not for this, yea, rather she was better vnderstood in her praising of God. Lastly, the peruerse iudge commaunded her to be tyed vnto a post, and to be shot vnto death, and with this martirdome, the holy Saint yealded her soule vnto God.

Her death was on the same day, that the Church holdeth her commemoration, to wit: on the 24. of Iuly 295. (the Spanishe booke saith 300.) in the tyme of the Emperours Diocleſianus & Maximinus. It is said, that her body in processe of time, was caried to Palermo, a citty of the Isle of Sicilia, (the Spanish booke saith vnto Venice) and her soule ascended to heauen, where it was receaued of the heauenly hierarchies, who had behelde her martirdomes, and praised God, that had giuen such force vnto a childe, to vanquish three tyrants. God graunt that he make vs such conquerors against our spirituall enemies, & against euery one that hinder vs, to proceed in the way of vertue, to the end that we walking therin, may obtaine euerlasting felicity (which is God) enioying him in eternall glory, Amen.

The Romaine martyrologe saith of this holy Saint, and signifieth, that she was eleuen yeares old. S. Antonius wrote of her. p. 1. tit. 8. cap. 1. See Cæsar Baronius in his martirologe.

The life of S. Iames the great, Apostle. *Iulie* 25.

HOly Scripture in the booke of Iudges recounteth, that our Lord God moued with indignation against the Philistins (for that they left to worship him, and adored stockes and stones) determined to chastise them. To this end he elected a noble Warriour

viour, valiant, and courageous, called Sampſon. He made him Captaine of his people, and ſent him in perſon againſt the Philiſtins. Sampſon held continuall warre with them, and alwaies droue them backe, with reproach and loſſe. This victorious captaine, was enamoured of a falſe, and deceitfull harlot, called Dallila, by whoſe meanes he was at laſt taken priſoner by the Philiſtins, and loſt his life amongſt them, which was in this manner. Many of them being gathered together in a Temple, Sampſon ſtood by the two chiefe pillers which ſuſteined the houſe: and pulling them with all his force, he threw them to the ground, and the houſe fell on his enemies. The text ſaith: that more were they that Sampſon killed at his death, then thoſe that he killed all his life.

This figure fitteth right well S. Iames the Apoſtle, patrone of Spaine. For God being wroth with the Gentils, for that they worshipped Idols, found a Sampſon to chaſtice them, an honorable knight, which was S. Iames, who is holden for patrone, and principall guide of the knights, and nobility of Spaine. God, I ſay, ſent this captaine to make warre againſt the Gentils, by his preaching, life and miracles. He had ſome encounters with the Gentiles, and conuerted ſome of them to the faith of Ieſus Chriſt. This good captaine was enamoured of a falſe, and deceitfull woman, which was the Sinagogue: he deſired much to conuert that nation to the faith of Chriſt. For as a king to diſpatch ſome matter of importance ſhould chooſe for that purpoſe, and ſend ſome noble man who is married, and hath his lady at home, whom he entierly affecteth & loueth, he will vſe ſpeciall diligence to diſpatch his buſines, that he may returne to ſee his beloued lady: ſo the Apoſtle S. Iames, being ſent of God, to preach vnto the Gentiles, deſired to make diſpatch, and to returne vnto Ieruſalem, to behould his loue, the Sinagogue, but ſhe more falſe and treacherous then Dallila, procured his death, deliuering him into the hands of the Philiſtins.

Herode cauſed the Apoſtle to be beheaded, and at his death, hapened the ſame which hapened before in Sampſon; for as Sampſon being dead, killed more Philiſtins, then euer he killed in his life: ſo S. Iames after his death, conuerted in Spaine (whether his diſciples caried his body) more Gentils, then he conuerted in his lifetime. The life of this glorious Apoſtle, collected out of that which is written of him in the ſacred Scripture, and out of ſundry and graue Authors, is in this manner.

THe glorious Apoſtle S. Iames, was of the prouince of Galely, ſonne of Zebedee, and of Mary Salome; and elder brother to S. Iohn Euangeliſt. He was coſine to Ieſus Chriſt, according to the fleſhe. Zebedee his father, was a fiſher man, a trade much vſed in hauen townes. S. Ierome ſaith: that Zebedee and his wife were of noble bloud, for that ſpeaking of S. Iohn in the paſſion of our Sauiour he ſaith: that S. Iohn, for that he was of noble bloud, had familiaritie with the prince of the Iewes.

Nicephorus Calliſtus alſo affirmeth: that Zebedee was a man of account, & maiſter and patron of one barke, in which he followed his trade of fiſhing, and ſet his two ſonnes, to the ſame trade. S. Marke ſaith particulerly that they had

ſeruants, and hired workmen which ſerued them: theſe two brothers S. Iohn and S. Iames, our Sauiour called to follow him, as S. Mathewe ſaith: they forthwith without ſtaye, or ſtudie, and not making regard of any thinge in this life, forſooke and left their barke, their netts, and their father, who was then with them, and followed Ieſus Chriſt, not only in body, but alſo in minde, S. Marke ſaith: that when our Sauiour called them, he gaue them a new name, calling them Boanerges, which is to ſay: ſonnes of thunder.

And although this name ſeemeth perticularly to belong to S. Iohn, whoſe goſpel and writing was like to thunder; as thoſe wordes, *In principio erat verbum, &c.* doe ſufficiently declare, for that theſe wordes terrified humane vnderſtanding, in that they penetrated the highe and profound miſteries of the deuine eſſence; yet the Apoſtle S. Iames, being protector and defender of the Spaniards in the warre, meriteth this name alſo, ſince that more fierce, & ſterne thē thunder, he terrified, confounded, and diſcomfited the armies of the Mores, and all the other enemies of Chriſtianitie.

Nicephorus alledgeth Euodius (who was ſucceſſor of the Apoſtles) that he ſhould ſay, that S. Peter did baptiſe theſe two brethren, and they baptiſed all the other Apoſtles. They were very much fauoured by our Sauiour, among the other Apoſtles, as he ſhewed by the miſteries he did in their company. He tooke them with him to the raiſing of the daughter of the cheife man of the Sinagogue, and alſo ſhewed them a glimpſe of his glory and diuinitie, in his Transfiguration: and moreouer the neere kinred that was betweene them and Chriſt Ieſus, might moue their mother (for that he fauoured them ſo much) to demand the moſt high places in his kingdome for her ſonnes. For ſhe and they beliued, that Chriſt was to raigne vpon the earth. The two brethren ſhewed a very couragious mind, when our Sauiour demanding of them, *Can you drinke of the cup that I drinke of?* which was aſmuch as to ſay: Can you ſhed your blood? Can you offer your ſelues to die, as I will offer my ſelfe? They with a ſtout and reſolute mind, anſwered vnto this ſharpe demand; *We can.*

They ſhewed alſo great zeale, in the earneſt deſire they had, to reuenge the wrong done to Ieſus Chriſt by the Samaritās, who would not receiue him, nor let him come into their country. S. Iames and S. Iohn, ſaying to Chriſt: *Lord wilt thou haue vs to make fire come downe from heauen, and conſume all this people.* But we may ſay vnto S. Iames: If thou be ſo deſirous to make a ſlaughter and maſſacre of the enemies of Chriſt, ſtay a litle while (ô thou valliant Saint) for the time will come, that with thy brandiſhing ſword, thou ſhalt make warre for thy maiſter, and kill infinite Moores his deadly enemies.

The fauour that S. Iames had with his maiſter, endured till the end of his life, for he led him with him to his prayer in the Garden, and in his agony before his paſſion he deſired to haue the company of his friend and kineſman.

After

After the resurrection of our Lord, he was present with the other Apostles when he appeared to them in the absence of S. Thomas, and eight daies after also, when Thomas was present. He went with our Lord vp to the mount when he ascended into heauen, and was present at the comming of the Holie Ghost, receiuing him as the other Apostles did. Then went he to preach the Ghospel in diuers countries, & although some authors say, that he preached only in Iewrie, and in Samaria, yet it is sure (and no man can with truth deny it) that he was in Spaine, and preached there the Gospel, and though there were no other testimonie, yet the very auncient tradition, which all the Churches of Spaine hould thereof, might be sufficient: And especially the tradition of the Cathedral Church of Sarragosse, called, Madonna de Pillar, which giueth sufficient testimonie, that the Apostle was in that place, as is prooued by the originall, and miraculous beginning of that Church, which was thus.

S. Iames being come to Sarragossa, and going out in the night with his disciples to the flood Ebro, that he might better instruct, and exercise them in praier, there appeared vnto him, the blessed virgin Mary, vpon a Pillar of Iaspar, enuironed round about with a great number of Angels, who song the mattens with sweet melodious harmonie. The Apostle fell on his knees to doe her reuerence, and she said vnto him: In this place thou shall build a Church to my name, for that I know this part of Spaine, shalbe vnto me, very deuout, and from this houre I take it into my protection: with this the vision vanished away, and the Apostle vsing all diligence and meanes, built a chappell, & left within it the Piller of Iaspar, which at this present, is held in great veneration and reuerence, and giueth name to that Church. This is conserued and kept in memorie, by the Christians of that cittie, from those most ancient times. Doctor Antonius Beuterus saith in his Chronicle, that he found this written of great antiquitie, in the conuent of la Minerua in Rome.

The Church of Braga, celebrateth with great solemnity, the feast of S. Peter martyr, her first Bishop, ordained and placed ouer them by S. Iames when he was in Spaine. And so it is read in the lessons of the mattens, and the other Churches of the kingdome of Portugall, followe them. Moreouer, S. Isidore affirmeth: that S. Iames came into Spaine, and so doth Antoninus Archbishop of Florence, Vincentius historiographer, and the Bishop Equilinus. It is said that Pope Leo the 3. affirmeth the same, in a letter which he wrote to the Bishops of Spaine. The same saith the breuiarie of Pius Quintus.

Although it be thus certaine, that S. Iames was in Spaine, yet there is no particuler notice of any thing he did there, except that report of Sarragossa, and of some disciples which he had there, which were only seuen, as Pelagius Bishop of Ouiedo writeth (who liued in the time of Don Alfonso) that conquered Toledo. The names of the disciples of Saint Iames, where these, Calo-

cerus, Basilius, Pius, Chrisogonus, Theodorus, Athanasius, and Maximus. The Apostle was much displeased, to haue laboured so much and profited so litle in Spaine, for wich cause hauing bene there fiue yeares (as some authors say) he returned to Ierusalem, with those disciples which went with him into Spaine, which were S. Torquatus, and his companions, with those that in Spaine were to him adioyned, which were the aforenamed seauen.

The Apostle preached in Ierusalem, and all the country about, the Iewes being thereat exceedingly wroth, and almost madde with indignation against him, they searched out one Hermogenes, a man cunning in magique, and a disciple of his called Philotus, whom they appointed, either to conuince the Apostle in disputation, or els to do him some notable mischiefe by the ministerie of the diuels, whome they had to aide them. But the Apostle so behaued himselfe toward those inchaunters, that first Philotus, and then Hermogenes his maister, became Christians. The conuersion of Philotus was by hearing the Apostles doctrine, so that from being his aduersary, hee put his defence vpon him, wherevpon Hermogenes entended to trie the strength of his inchantments, but the Apostle gaue vnto Philotus a napkin, whereby he was defended from the power of Hermogenes. At last, he also being conuerted, the diuels would haue vsed their power against him, for that he was made a Christian. Vnto him also S. Iames gaue a staffe, wherwith he was defended from the furie of those hellish fiendes.

When the Iewes saw, that the inchauntments preuailed not any whit against the Apostle, they went vnto to two Centurions, (who had vnder their charge the Romaine souldiers, that lay there in garrison for the keeping of the cittie) with them they agreed for a good sōme of mony paid in hand, to take and imprison the Apostle, when he preached. And to the end they might haue more colour to do it, they promised to make a tumult, and vproare among the people. The appointed daie came, when S. Iames preached to the people. His speach was concerning the occasion of the death and Passion of Iesus Christ, & of his glorious resurrection, & this he did with such feruency of spirit, & with such testimonies of scriptures, that many of them which listened to him, were mooued to belieue, and to be conuerted. At this Abiathar, who was high priest that yeare, and was come to see this put in practise, could beare no longer, but gaue the signe agreed betwene them, and one of the Scribes called Losia, rushed vpon the Apostle, and cast a rope about his necke, and forthwith the two captaines, Lasias and Theocritus, with their souldiers came in, and in this sort, the holie Saint was led, or rather dragged before King Herod, sonne to Archelaus. The King seing the rage and furie of the Iewes, and how much they desired the death of the Apostle, he to please the people, commanded his guard to apprehend the other Apostles, and the disciples which were in Ierusalem, and

that

that S. Iames ſhould be beheaded.

As the holie Apoſtle was led vnto his death, he did a miracle, by healing a man ſicke of the palſey, who lying in the waie as he went, recommended him ſelfe vnto him, and begging health of him, obteined it. Loſia (who was the firſt that caſt the rope about his necke) ſeing this miracle, was conuerted, and confeſſed Ieſus Chriſt to be the true God. This diſpleaſed the Iewes much, and the rather, for that Loſia was a man of good accompte amongſt them, neuertheleſſe, he was taken & bound, and yealding the reaſon of his conuerſion before King Herode, he was by him ſentenced to death. Loſia verie humblie asked pardon of the Apoſtle (as S. Clemens Alexandrinus ſaith) and Euſebius rehearſeth the ſame alſo.) The Apoſtle yet did not denie him pardon, but ſhewed that he pardoned him with his hart, and with kinde wordes he kiſſed him. Some ſay, he crated water, & baptiſed him, and that then they were both beheaded, the perſecutor on a ſodaine becomming a martyr. All theſe thinges rehearſeth Clemēs Alexandrinus, except the miracle of the ſicke man of the palſey, which S. Iſidore recounteth. The death of S. Iames was moſt glorious, for that he was the firſt among the other Apoſtles, that dyed for the loue and profeſſion of Ieſus Chriſt.

Euſebius ſaith, that this was in the 44. yeare of our ſaluation, and this ſeemeth to be taken out of S. Luke. For he hauing finiſhed the report of the prouiſion of monie, made by S. Paul, & S. Barnabas, and ſent from Antioch vnto Ieruſalem, to helpe thoſe neceſſities which the diſciples endured there, by reaſon of the dearth, which vexed not only Ieruſalem, but alſo the whole world, as Agabus foretold (and as the ſame S. Luke ſaith) which was in the time of Claudius the Emperour, and in the third yeare of his raigne (as al writers ſay) forthwith S. Luke ſetteth downe the death of S. Iames, and the impriſonment of S. Peter, which were both at one time. So that the yeare being the third or forth yeare of Claudius, it cometh to be eleuen yeares after the aſcenſion of Chriſt into heauen, which is about the 44. yeare from his natiuity.

Of the month & daie all authors agree, that it was in the month of March, on the 25. day, as appeareth euidently by S. Luke, who ſaith: that S. Iames being beheaded, S. Peter was impriſoned, and that they put him not to death forthwith, becauſe they would that the feaſt of the Paſche ſhould be paſt, which they celebrated in the month of March. And although the Church doe celebrate the feaſt of S. Peter *ad vincula*, on the firſt day of Auguſt, yet doth it not contradict this verity, for that feaſt was ordeined, to be kept in memorie of the finding of the chaines of the Apoſtle, on that day, as in due place ſhall be ſaid. Neither is it any contradiction, for that the feaſt of S. Iames, is celebrated on the 25. of Iuly, for on the 25. day of March, the Church doth ſolemniſe the feaſt of the Annunciation of our B. Lady, and therefore tranſlated the feaſt of S. Iames to the

25. day

25. day of Iuly, which was the day that his holy body was brought into Spaine, as the Breuiarie of Pius Quintus saith.

After the Apostle was beheaded, his disciples tooke his body by night, and caryed it to the hauen of Ioppe, and putting it in a barque (which some say was sent vnto them by miracle) returned with it into Spaine. It is moste assured, that those that brought the blessed body into Spaine, were Spaniards, to wit: Calocerus, with the other beforenamed, and that S. Torquatus with his other compagnions remained in Ierusalem, and went after with S. Peter when he was deliuered out of prison, and were by him sent from Rome into Spaine, as people that had beene already there, & he did consecrate them Bishops, that they might aide, and helpe the other disciples of S. Iames, to preach and teach the faith of Christ, which was their exercise, and cheife charge.

The forenamed then that brought the body of the holy Apostle, for that they came from Syria, entred Spaine on the east side thereof, neere that coast where Catalona ioyneth with France, but they staied not in that place, nor in all the coast, about the streights of Gibraltar, but went round about two parts of Spaine, to wit, from the East, and South, and lastly, entring the Ocean, arriued all the other borders of the land, which is called Galitia, and there the holy disciples of the Apostle, entered the hauen. They disimbarked in the cittie of Iria Flauiana, which now is: *Il padrone*, and from thence it was brought to the place, where now is Compostella (as the historie of Compostella affirmeth) and laid it in a chest of marble, as S. Isidore also affirmeth, in a particular briefe historie he wrote to this Saint.

Many historiographers recount great difficulties, the disciples of the Apostles passed and indured, before they could bring his blessed body to that place, and it is an hard matter to accord them together, for they make mention of the King of Spaine, and of the Queene called Lupa, that persecuted them, and yet at that time, there was no King in Spaine, for the most part thereof was subiect to the Romanes. It may bee true, that there was some Spaniards Lords of perticuler landes, and territories, and these may perhapps be called kings. That which may be said for certaine is: that the disciples of the Apostle preached the Gospell, and that God assisted them, and (as we may believe) the rather by the intercession of S. Iames, who was their aduocate in heauen, praying vnto God that their preaching might be fruitfull, so that they conuerted the greater part of Spaine.

After this S. Torquatus and his fellowes, arriued there also to helpe them, being sent from Rome to that end, by S. Peter the Apostle, and by this meanes the affaires of the Church encreased daily more & more. But the ensuing persecutions against the Christians, caused the memory, and reuerence done to the Apostle, to be forgotten in Galitia, and vtterly to perish. This came to passe,

for

for that the Christians piously hidde the holy body, doubting lest the Gentiles would not giue it due reuerence, but rather despise, and contemne it. The body of the Apostle lay thus hid 500. yeares, which was about 100. yeares, after the destruction of Spaine: and neere the time of Don Alfonso, surnamed the chast, this pretious treasure was discouered, and in this manner, as the histo-rie of Compostella recounteth.

There was sprong and growne in time, a great wood, vpon the place where the body of the Apostle was hidden, being the same place, where it is now buried vnder the great Aulter of his Church: and it pleased God, when he would shew this fauour vnto his people, that some men saw on a night, a great light ouer that place. This being seene two or three times, they resolued to go to the Bishop of Iria called Thodomirus, to acquaint him with what they had seene. The holy Bishop went by night, to see this wonder, who taking good notice of the place, caused all that part of the hill, to be pulled downe in his sight. As they opened it, there was discouered a litle hole made with hands, and it seemed to be a chappell, wherein was the arke or tombe of marble, which conteyned the holy body of this glorious Apostle, so much reuerenced, and respected. The Bishoppe rendered due thankes to God, for shewing him so singuler a fauour, acquainting the King, Don Alfonso the chast therewith, in whose time it happened.

The king hauing heard hereof, went with all speed, to possesse the sight of so pretious a treasure. He visited, and adored it, he made vnto him an honorable Church, and gaue to it many guifts, as is apparant by the priuiledges, the same Church holdeth at this present, in which the Inuention of the holy bodie is recounted. This was in the yeare of our Lord 855. and in the 121. yeare, of the beginning of the recouery of Spaine, from the Moores, which Kinge Roderigo lost, in the yeare 714. Forthwith the holy Saint began to shew his fauour and helpe to the Spaniards, in the warres they had against the Moores, in this manner.

Ramirus the first of that name, succeeding in the Kingdome Don Alfonso the chast, S. Iames the Apostle appeared vnto him all armed, on horsbacke, and aided him against the forces of the Moores of Spaine, and Affricke. The occasion of this warre was, for that the Christians were accustomed to giue euerie yeare a 100. damsells (whereof 50. were of the nobilitie, and the other fiftie of the cominaltie) as tribute to the Moores, and Don Ramirus of a holie zeale, denyed the paiment of so sorrowfull and so infamous a tribute, whereupon the Moores raised warre with al the force they could. Although Don Ramirus, was in euident danger in the beginning, yet by the aide of S. Iames (who was seene by many to fight on a white horse armed on all partes) he obtained the victorie, as the same king affirmeth in an other priuiledge, which he gran-

ted to the Church of S. Iames, with a paiment of bread & wine, thorough all the kingdome, & is paid in māner of first fruites; by which meanes the Church afterward became verie rich.

From those times, the Spanirds haue vsed to calle on S. Iames, to their aide in battaile. After this, Don Alfonso the third, called the Great, builded the Church of S. Iames, more sumptuously then it was before, as he himselfe saith in his priuiledges. For the Church that Don Alfonso the chast made, was verie meane, made onlie of stone and earth. The kings succeeding stil amplified, and adorned this Church and house, and the Popes also granted many graces and priuiledges vnto it, which is proofe sufficient and certaine, that in that place, is the bodie of S. Iames the Apostle, since in all the priuiledges it is said: that these graces are graunted to that Church, in respect of the body of the holy Apostle that is therein.

Pope Iohn the eight, graunted by a Breue, that the Church should be consecrated. Pope Vrban the second, translated the Episcopall Sea of Iria, to Compostella: and exempted it from the Iurisdiction of the Metropolitane of Braga. Pope Paschalis the second, by a Breue dated on the 30. day of December in the yeare of our Lord 1101. confirmed vnto them the liberties, which Pope Vrban his predecessor had graunted: and moreouer, added twelue Cardinalls, who endure to this present in that Church, to the end, the Aulter which is ouer the bodie of the holy Apostle, might be more worthilie serued. The date of this Breue, was in the month of May, in the yeare 1102. These Cardinals are chosen out of the other Channons of this Church, for they say solemne Masse vpon the Alter of the Apostle, and none may say, which is not a Bishop (they weare Miters in the processions, and vse them in the solemne Masses) and in other things they be as the other Channons. The same Pope in the yeare 1104. in the moneth of October, graunted the Pal to the Bishop of Compostella, which is only vsed by the Archbishopps. Callistus. 2. made the Church of Compostella an Archbishoprike, attributing to that, the Metropolitan Church of Merida, and this was in the yeare 1120.

After this time, they begane to vowe Pilgrimages to S. Iames from al parts of Christendome, and the Popes made acceptation of that vowe, as of that of Ierusalem, which is no smal authority of that Church. A certaine thinge befel in the time of King Don Ferdinādo, the first of that name, in the yeare 1045 which augmented the deuotion to this saint in Spaine, and was as followeth: The said king with his campe, had incloſed and inuironed the citty of Conimbria, to recouer it from the Mores. The same time came a Pilgrime as far as Grecia, to visit the bodie of S. Iames: some authors say he was Bishop, and called Stephanus, this man heard them say in Compostella, that S. Iames appeared to the Christians in Spaine (when they were in battel against the Moores

res) and fought armed on horsbacke, in fauour of the Christians, the Bishop scoffing therat pleasantlie said: that S. Iames was a fisher, & no knight nor soldier. The holie Apostle entending to shew vnto his Pilgrime his errour, appeared that night vnto him all in rich armour, on a goodlie horse, with two keyes in his hand, and said to him. To the end thou shalt not doubt any more that I am a man of warre, & that so I fight against the Moores in the defence of my friends the Spaniards, I haue desired, that thou shalt see me in this manner. I giue thee also to vnderstand, that to morrow I wil open the gates of the citty of Conimbria, to King Ferdinando, with these keyes. The next day the Bishop told this his vision in Compostella, and afterwards it happened so indeed, by which the verity of this vision was confirmed, and the deuotion of the Christians toward the holy Apostle, was increased.

You must also vnderstand, that vntill the time of Don Alfonso the sixt (who conquered Toledo) the bodie of the holie Apostle stood vncouered, in the arke of marble, wherein it was found, & set vnder the great Aulter, so that it might be showed to kings, & other men that had a desire to see it. But the first Archbishop, Don Diego Gelmirez, a man of great prudēce, builded the sumptuous Church which now is seene, and in such sort inclosed the chest of marble, with the holie bodie of the Apostle, in a vault vnder the great Aulter, that it could not by any meanes be seene any more. This prelate did this thing by mature aduise, and with deuout reuerence, to the end, euerie one should not see, and handle, that pretious reliquiary without due respect and honour, which questionles is diminished, when such holie bodies, and their sepulchers, may be seene ordinarilie of euerie one.

The same historie of Compostella saith: That at that time was brought the head of the holy Apostle, from Ierusalē into Spaine by the direction of Donna Viracca, daughter of the same King Don Alfonso, & that there was a reuelation, by which it was vnderstood, that it was indeed the head of S. Iames, & he who had the reuelation, was the Archbishop himselfe aboue-named, who also ioyned the head to the bodie (fitting one an other) with great sollemnity.

Great was the grace that God shewed to the kingdome of Spaine, in sending thither his holy body, not by humane meanes, but after a miraculous manner, and when the memory of his sepulcher was lost, to discouer it againe in such a wonderful sort. He made also S. Iames who was a fisher in his life, to be a valiāt Champion after his death, to defend Spaine from the hideous plage & fury of the Moores, to appeare oftentimes visibly in the aide of the Spaniards, vnto whom al nations beare a holie enuie, for that they enioy so pretious a treasure, and do also come from the vtmost borders of the world, to visite & to acknowledge the great good that Spaine hath, by hauing such a Patrone. Let Spaine, therfore praise their God for euer, & pray vnto him, that he wil stil vouchsafe

to blesse it, for the singuler grace he hath done vnto it, in geuing it his holy Apostle, first: for an instructor in the Christian faith in earth: and then for aduocate, and protector in heauen. Vnto which place, God of his infinite mercie bring vs all. Amen.

The life of S. Christopher Martyr. Iulie. 25.

1. cap. 7. SAint Paul writing vnto the Corinthians, aduiseth them: that euery one remaine and continew in the state & vocation vnto which God hath called him, without labouring for any other. *S. Augustine expounding this place, saith: that S. Paul speaketh of the exercises, and manner of liuings, which doe not withstand or impugne faith or good manners, and that with these exercises, and estates, euerie one rest contented, with that which God hath giuen and bestowed on him, without searching any other. If this doctrine should be accepted of all those that liue in the world, perhaps it would not be in so badde estate, neither should we haue so many discontented men as their be.*

It was (vndoubtedly) the great prouidence of God, to giue to men different inclinations of minde, and abilities of body, for it had not bene conuenient for the good gouernement of the vniuersall world, that euery one should follow the study of learning, or that all should be imployed in mechanical exercises, neuertheless, it is needfull, that there be artificers, souldiers, and learned men; yet if he that is inclined, and apt, to be an artificer, will be a souldier, and he that hath personage, inclination, strength and aptitude to fight, will studie diuinity law, or Phisicke, and he that is apt for this, will employ himselfe in handycraft, it is apparant, that the one shalbe a bad artificer, the other a naughtie Phisition, a worse lawyer, and a meane diuine, and the other shall hardlie proone a good souldier.

For that in the world, there be but few that follow that which is fittest for them, leauing that meane which is most agreeing to their state, to follow other courses for which they are neither apt, nor fitte, hereof it cometh, that this world hath nothing but disorder, and contrarietie, in her proceedings, yea, this is the cause, that so many are found discontented, and remediless. S. Christopher considering this, had regard to his vocation, and to that whereto he saw himselfe most inclined. Wherefore perceiuing he had a strong, and able bodie, he said to himselfe: In what thing may I exercise my selfe, and serue God best? Then he bethought him of a riuer, where many people (compelled by necessitie to passe) perished. There being neither bridge, nor ferrie boat thereto, he appointed himselfe to serue for bridge, and ferry boat of that riuer, and made a cottage vpon the bancke thereby.

Remaining in that place, he carried ouer euery one that came on his shoulders, safe without perill. And though I haue not seene any very approoued author that saith this, yet it sufficeth to giue credit thereto, for that it is the ordinarie, and generall forme, with which the Church painteth him in all Christendome, to wit: passing the riuer, with Iesus Christ, on his shoulders. For our Lord to shew, that this his labour and employment was acceptable,

and

and gratefull vnto him, would himselfe be caried ouer the riuer vpon his shoulders.

But because there is extant hereof no important testimonie, besides the common picture of the holy Saint, I will not stay longer herein, nor say more, but that I thinke S. Christopher, by counsell of some certaine holy person, or els inspired by the Holie Ghost, ceased not to serue God in this exercise, vntill it was his pleasure, to take him from this place, and to make vse of him, in some more worthie seruice, which was, to preach the Gospell, as may be seene in his life, collected by Laurentius Surius out of approoued authors, in this manner.

SAint Christopher was by nation a Chananean, and came into the countrie of Lycia, to preach the Gospell, guided thither by our Lord Iesus Christ. He spent long time in praier, requesting Gods helpe and ayde, to performe his office as he ought. He was very bigge of body, and talle of stature, and caried in his hand a great staffe agreeable vnto his strength. On a time he assembled many people together, and preached vnto them Iesus Christ, and in testimony that his doctrine he preached was true, he set his staffe in the ground, and it presently waxed greene, and brought forth leaues, floures, and fruit, which thing was cause of the conuersion of many.

God did many other miracles, by the handes of this his seruant, in such sort, that the fame therof came vnto the eares of Dagnus, king of Licia, vnto whom it was very displeasing, that the worship of his Goddes, should be in any sort diminished. He therefore sent armed men with charge, that they should apprehend Christopher, and bring him to his presence, which comandement of the king was speedilie performed. Being brought before him, the king assaied with all the courteous, and milde wordes he could, to draw him from his religion. But S. Christopher, who had a mind equall to his body, confessed freely and boldly, Iesus Christ to be true God, & the Gods of the Gentiles to be false. Be aduised said Dagnus, for thou art blind. S. Christopher answered: thou art rather blind, that adorest those Gods that haue eyes, and doe not see. The king commanded the holy Saint to prison, that he might determine what torments to put him to.

First, he deuised to send two women, of lewd life and behauiour to him, that might prouoke, and entise him to commit sinne with them, for he hauing committed that sinne, he thought it an easie matter then to draw him to Idollatry. Assoone as the two women (the one called Aquilina, and the other Niceta) were entered the prison, and neere the holy Saint, they were illuminated by God, and they acknowledged their former sinnes, falling on their knees before S. Christopher, & requesting him to pray vnto his God for them. The holy Saint promised them so to do, if they would abandon the adoration of Iupiter, & all the other Goddes of the Gentiles, and confesse Iesus Christ to be the true God and serue him: whereupon these women promised aduisedly so to do.

King Dagnus being certified how these matters had passed, sent for those women before him, and reproued them sharplie, that a man imprisoned, and shortly to be executed, could preuaile so much with them to abandon their ancient religion, and to follow his, which had brought him to the present miserie, wherin he was. Then he commaunded his officers, to bring them to a temple, where they shsuld worship an Idoll, & if they would not adore it, that they should proceed against them with all rigour. The wemen being led vnto the temple, derided the statue of Iupiter, which was the Idoll they would haue had them to worship. They pulled the Idoll downe to the ground, and tying their girdles thereto, dragged it thorough the temple, & setting their feete theron, defaced it al they could. The gentiles seing this, reproued & threatned them; they made them this answere: That they showed this their contempt, but vnto stockes, and stones, and if they esteemed them for Gods, they might well see, what base, and vnregardable things they were, since they permitted two poore wemen, to treate them so rudely. Vpon this they were put vnto diuers torments, all which they supported very constantlie, and lastlie, they were beheaded with fortie other persons, all conuerted by Saint Christopher vnto the faith of Christ.

S. Christopher was brought againe before the kinge, who reasoning with him to make him denie his faith; the holie saint returned so bold an answere, that a minister of the kings, gaue vnto him, a buffet on the face (as Marcus Marulus saith) S. Christopher looked on him very earnestly, and without any signe of disquiet, or discontent, said vnto him: I suffer thee, because I am a Christian. King Dagnus seeing that the holy Saint was constant in his faith, commaunded he should be scourged. The stripes were many, and the officers cruel, so that the paine was the more greeuous. The king commaunded to put on his head, a helmet made glowing hot, and that he should be laid flat on a bench made like a gridiron, or the grate of a window, dropping oyle and melting lard vpon him; but he was deliuered from this torment by miracle. He not ceasing to preach vnto the people that were present, conuerted many vnto the Christian faith, and those that were made Christians by his meanes and preaching, arose to the number of 48000. as S. Ambrose saith, many of which suffered martyrdome.

Then the tyrant commaunded, he should be bound vnto a tree, and shot to death with arrowes, but God deliuered him from this torment also, without any hurt. At last King Dagnus commanded the officers to behead him. Before his death, the holy Saint made his prayer vnto God, and desired him humbly, that in the place where his body was buried, or any part therof should be, that tempests, and earthquakes, might doe no harme. This (as it seemeth) is the cause, that the picture of S. Christopher is ordinarily in euery Church, more

then

then the pictures of other Saints; and though his body or his reliques cannot be in euery place, yet at the least they set his Image there, that they may resort thither in time of such necessitie, and be deliuered from the rage of tempests, stormes and earthqnakes, by the merits & intercession of this holy Saint. For let vs be assured, that he hauing made request vnto God for this fauour, at the time that the hangman lifted vp his sword to cut off his head, for the loue of the same God, that he will graunt it to him. Therefore the Christians depaint him in euery Church and place, that all men may enioy that fauour.

In the martyrologe of Vsuardus, and Franciscus Maurolicus we read, that the citty where S. Christopher was martyred, was called Samos, which is in Asia the lesse. His martyrdome was on the day that the Church maketh commemoration of him, to wit: on the 25. of Iuly, and in the yeare of our Lord. 364. (the Spanish originall saith 254.) in the time of Iulianus the Apostata, as Vnicellus saith (the Spanish booke is: In the raigne of Decius, as the Romaine martyrologe saith.) We may beleeue, that according vnto the life S. Christopher led, the many soules he conuerted, & the great torments he endured, so the reward that God geueth him in heauen, is very great. Of which God make vs worthy for his mercies sake, Amen.

There wrote of this Saint, Vincentius Gallus, in his *Speculum Historiale*, in the 13. booke, and 24. chapter. S. Isidore in the himne of the Euensong of this holie Saint, that God gaue vnto him the guift of tongues, and that he preached in the al. He saith: that the wemen that he cõuerted, were called, Aquilina, and Gallonica, & that they were martyred with 10000. souldiers, which Decius put to death, whereby it apeareth, that it was in his time. (The Spanish saith) that in Spaine in S. Iames of Galicia, there is an arme of S. Christopher, and a great tooth in Valencia. Neither neede we to wonder, if S. Christopher were great of stature, for S. Augustine in the 15. booke 9. chap. *De ciuitate Dei* saith: that in ancient times, men were very taule. Plinie in the 7. booke. 2. chap. saith there be found men in Scithia of 50. cubits, S. Isidore affirmeth: that the Macrobij people of India, are 12. foote high. Strabo in the 7. booke saith: that in the sepulchre of Antheus, was found his body, which being measured, was of 60. cubits.

The life of S. Anne, mother of the mother of God. *Iulie 26.*

WE read in the booke of Genesis, that when God sent the vniuersall deluge, for that he would deliuer Noe with his familie from this destruction (because they only were iust in his sight) he commanded him to make an arke, after the manner that ensueth. The breadthe, was 50. cubits: in length, it contayned 300. cubits,

cubits, and 50. cubits in height. It had a windowe aboue, which gaue light, and below, there was a dore on the one side, by which they entred into the arke. It had also within diuers roomes, and many partitions. In this arke mankind was saued, though the arke was beaten with the rage, and furie of the deluge.

The arke aboue named, is a figure of the glorious S. Anne. The arke in length and breadth was more large, but in height not so large. Euen so S. Anne had in this world many possessions, and was riche in temporall goodes, but all these were restrained from proceedinge so farre as to stirre vp the possessor to worldly admiration, because she referred all vnto God, vsing the same wholly to his honour and seruice. The arke had a windowe aboue: So S. Anne had faith, which is the light that came from heauen, and shee was certaine and assured of the comming of the Sonne of God into the world. The dore of the arke which was neere to the ground, signifieth the bowels of charitie, which this holy matron had, which were open for all the needie and afflicted, that resorted vnto her house, where they found reliefe, and remedie for their necessities. The diuers roomes and partitions which the arke had, signifieth, that S. Ioachim and S. Anne, deuided yearlie their reuenewes into three partes. The first, they gaue vnto the temple, and to the officers thereof. The second, vnto the poore. And the third they spent vpon the needs and affaires of their house and familie.

The arke was tossed with the waters of the deluge, and yet in it mankind was preserued. Euen so S. Anne was afflicted, because she had no children (liuing many yeares with her husband) which thing in those daies, was a great reproach. But when it pleased the eternall father, she had a daughter, that was mother of God, and brought forth the Sauiour and redeemer of mankind. The life of this blessed Saint, collected out of that which S. Ierome, S. Iohn Damascene, S. Epiphanius, and other authors write, is in this manner.

SAint Anne, mother of the glorious virgin Mary, was daughter vnto Stolanus (otherwise called Gazarius) and Emerentiana, of the citty of Bethleem; and was the wife of Ioachim, who dwelt in Nazareth. They were both, of the tribe of Iuda, and of the royall blood of Dauid. They liued together twenty yeares, exercising themselues continually in good workes, and especially in giuing almes; in which they spent one part of their reuenewes which they deuided into three partes. One they bestowed on their housholld affaires: an other they gaue vnto the temple, and the officers therof: and the third they bestowed vpon the poore: yet liued they dismaide, hauing bene so long time maried, and had no child. The griefe hereof also somewhat increased, for that Ioachim being at the feast of the dedication of the temple, which the Iewes solemnized in Ierusalem (whither many people resorted from sundry parts) when he would haue made his offringe, according to the vse and custome, Isachar the Priest, would not accept nor receiue the same, alleadging this for the cause, for that he was barraine; and told him: that perhaps it befell vnto him, for some secret offence or other, for the which it pleased God, not to send him children. Ioachim

chim at this reproach remained aſhamed; and being returned to Nazareth, reſolued not to ſtaie any longer there, but to goe liue among his ſheepheards, in the champion countrie.

After a few daies, an Angel of our Lord appeared to this good man, which comforted him, becauſe he did nothing but ſorrowe and lament, after that reproach had bene giuen him. The Angel tould him, that his praiers had bene heard, that his almes deedes had beene preſented before the throne of the heauenly maieſty, & that it was granted vnto him, that Anne his wife ſhould conceiue, and bring forth a daughter, which ſhould be called Mary, who from the time of her conception, ſhould be ful of the Holie Ghoſt. The Angel alſo ſaid vnto him: To the end thou maiſt belieue that my ſaying is true, and that ſo it ſhalbe, thou ſhalt goe vnto Ieruſalem, to render thankes vnto our Lord in his holie temple, for this fauour ſhewed vnto thee, & at the entrie of the golden gate, thou ſhalt find Anne thy wife, who ſhal haue the ſame reuelation. All befel as the Angel had ſaid; and Ioachim and Anne met at the golden gate, and ſaluted each other kindlie, declaring the one vnto the other, the reuelations they had from God. They both entred into the temple, and praiſed the diuine maieſtie, for the fauour graunted vnto them, & expected to ſee the effect thereof. After this they returned to Nazareth where they dwelt, and Anne conceiued, and at her time brought forth the Queene of Angells, to wit, the glorious Virgin Mary.

Then Ioachim died, and S. Anne was left widowe, being 36. yeares old; and by particuler ordination of our Lord, tooke an other husband, who was called Cleophas; by him ſhe had another daughter, whome ſhe likewiſe called Mary. The ſecond husband died, and S. Anne by diuine diſpenſatiō, tooke the third husband, which was Salome, by whom ſhe had the third daughter, which ſhe alſo called Mary. She loued ſo the firſt, that if ſhe had had more, we may belieue ſhe would haue named them ſo alſo. The firſt daughter, was the ſpouſe of S. Ioſeph, who conceiued by the Holie Hhoſt, and brought forth Ieſus Chriſt, true God, and true man. The ſecond Mary daughter of Cleophas, was wife to Alpheus, by whome ſhe had foure ſonnes: Iames the leſſe, Iudas Thaddeus, and Symon Zelotes, which were all three Apoſtles of Ieſus Chriſt. The fourth was Ioſeph ſurnamed the iuſt, who likewiſe was a diſciple of Ieſus Chriſt. The third Mary, was maried to Zebedeus, by whome ſhe had two ſonnes, to wit, S. Iames the great, and S. Iohn the Euangeliſt.

It is ſaid, that S. Anne died (hauing firſt ſeene Ieſus Chriſt her nephewe borne, being a child of a yeare old) in the time of Octauian, on the 26. day of Iuly. Her ſoule was borne into the boſome of Abraham, & at the time of the Aſcenſion of Chriſt, was caried into heauen, where ſhe hath a moſt honorable place, being ſo holy a woman, and doth there enioy the glorie of God. As we ſay of

the moſt bleſſed virgin, that ſhe hath in her ſuch graces, and fauours, & of ſuch valewe and merit, that God was pleaſed to haue her for his mother: ſo the ſame virgin glorieth, to haue S. Anne, for her mother. Yea, the ſame God diſdaineth not (as he is man) to acknowledge her for his grād mother, for her great vertues, merits, and deſerts, which were not meane nor fewe.

As the water is purer, the neerer it is taken from the fountaine; ſo S. Anne did gather to her ſelfe the more putitie, and in a higher degree, for that ſhee was more neere vnto the fountaine of al vertue, that is to ſay vnto Ieſus Chriſt, ſhe being in the third degree from God; For the firſt was, of Ieſus Chriſt as man: the ſecond of the virgin Mary; and the third was hers. This holie woman then being of ſuch merit, and ſo neere vnto God, let vs pray vnto her, that ſhe would be our interceſſor vnto God, that we may obtaine his Grace. Amen. (In the Spaniſhe.) Of S. Anne wrote S. Iherome in his 10. Epiſtle. S. Iohn Damaſcene in his 4. booke and 1. chap. *de fide Orthodoxa.* S. Epiphanius in the 78. and 79. hereſie: So doth the authors of martyrologes, and the Romaine martyrologe alſo. In the which ſaith Baronius, Pope Gregory the 13. by his Breue (dated in the yeare 1584.) commanded her feaſt ſhould be celebrated with the title of a double feaſt, throughout all Chriſtendome.

The life of S. Pantaleon, Martyr. Iulie 27.

HE that attētiuelie cōſidereth the ſundrie torments, with which the tyrants depriued the martyrs of their liues, ſhal finde, that ſome were caſt vnto the wilde beaſts to be deuoured, but they did not hurt them. Vnto others, they tyed great ſtones about their necks, and threw them into the ſea, and yet they came ſafe vnto the shore. Others were caſt into burning ouens, and the fire ſpared them, and burned not one haire of their heades. But if they were ſentenced to be beheaded, none of them eſcaped that death.

There ſeemeth heere a hard queſtion to ariſe, why the ſword did not ſpare them, as wel as the other torments? In this caſe, I had rather heare, then ſpeake mine opinion: neuertheleſs I will ſay what I thinke herein. I ſay then, that God might deliuer the martyrs from the death of the ſword, as well as he deliuered them from other deathes, but he did it not, to the end, it might be vnderſtood, that all creatures be more obedient vnto God, then man is. If the water droweth, if the wild beaſtes deuoure, they do in that the wil of God, and diſſent not from the ſame, onlie man is he that is contrarie vnto him. God willeth one thing, and man will do another. Man proceedeth on with his owne will, and God hath patience, euen as though he ſawe it not. And becauſe the death with the ſword, or any other weapon, is death effectuated by man, by this may be ſeene his rebellion, and that he is more diſobedient vnto God, then any other creature, therefore the wilde beaſtes, water, and fire, pardoned the ſaints of their liues, when the ſword did not ſpare them.

But

But for that it might be seene, that God is able to empeach, and hinder death sometime by the sword also, and make that the sword or knife, should not cut, hence it did befall, that the executioner lifting vp his arme to stricke the blessed martyr, he became weake and feeble and could not stricke. This we see to be done, in the glorious martyr S. Pantaleon, whose life being before pardoned of the wild beastes, of the fire, and of the water, at the last, the sword spared him also; for when the executioner would haue stricken him, it became like waxe and lost the edge. And if it had not beene the pleasure of God, the holy martyr had not ben slaine by any meanes, as Symon Metaphrastes saith, who wrote his life in this manner.

THe blindnes of Idolatrie hauing possessed the greater part of the world, at such time as Maximianus gouerned the Romaine empire, Pantaleon liued in the cittie of Nicomedia, which is in the prouince of Bithinia in Asia the greater. He was the sonne of Eustorgius, a man verie riche, and of a noble linage, but yet an Idolatour: His mother was called Eubula, and she was a Christian, which had beene a great helpe vnto him, if vntimely death had not taken her away, whilest he was a litle childe. When he grewe in yeares, his father sent him vnto the study of Rethorique, where he profited much in a smale time, and became famous amongst his companions, for he had a delicate, and sharp witte: Moreouer, he was of a modest, and staid behauiour, and of good qualities; for which causes he was of all men beloued and highlie esteemed. Maximianus himselfe (who resided a certaine time in that cittie) bore vnto him great affection, and being informed who he was, recommended him vnto a famous Philosopher, vpon whom his father had bestowed him, to the entent he should teach him Phisicke.

At the same time there was in the cittie a venerable old man, a Priest, and of holie life, who for dread of Maximianus, lay hid in a litle house, among many other Christians. This good man sawe sometimes Pantaleon, when he went vnto the house of his maister, and his grauity, & modest countenance pleased him exceedingly. On a time calling him, and talking with him, he demanded of him what he was, of what house, & of what religion? S. Pantaleon answered him to euerie question, and told him: that his mother had bene a Christian in her life time, but that she was now dead. He told him also; that his father was yet aliue, and was a Gentile. The old man said vnto him; and which of them (my sonne) doest thou entend to followe? He answered: when my mother liued I was perswaded, and did verilie intend to be a Christian, but she is dead, and now my father will haue me to be a Gentile, and so I meane to be.

The old man asked him also and said: What study doest thou followe (my sonne?) Pãtaleon answered: I study Phisicke. And if I can attaine to that excellency therein, that I can helpe & cure all diseases, I shalbe highlie esteemed, & shal get great store of wealth and riches. Beleeue mee my sonne, said Hermo-

laus (for so the Priest was called) the study of Esculapius, Hippocrates, and Galen, can smalle auaile (and much lesse those Gods which Maximianus doth adore) if the helpe come not from aboue, because the author of all health, is Iesus Christ our Lord, who is God, with the Father, and the holy Ghost, whom if thou beleeue, thou shalt cure all the infirmities that bee, thou shalt restore sight vnto the blind, yea, thou shalt also raise the very dead vnto life: many things to like effect said the old man vnto Pantaleon, who gaue attentiue eare vnto him, and went sundry times after to conferre with him.

It fell out whilest this familiaritie passed betweene them, that S. Pantaleon saw a dead child, neere vnto which was a viper, which as it might well seeme, had committed that slaughter. When S. Pantaleon saw her, he was somewhat afrighted, but comming to himselfe he said: now will I prooue if that which the old man said vnto me be truth. And so he came neere vnto the childe, and said vnto it: arise aliue, in the name of Iesus Christ, & thou venimous beast, endure thou the same euill thou hast comitted. S. Pantaleon said so not onely with his mouth, but also in his heart he desired God it might be so; and forthwith the litle child rose aliue, and stoode vpon his feete, and the viper remained dead. Pantaleon seing this euident miracle, purposed in his mind to be a Christian, and yeelded thankes vnto God, that had enlightened him, and pulled him out of the darknes wherein he was.

Then Pantaleon went vnto his maister Hermolaus, and made relation vnto him of the matter how it befell, and desired Baptisme of him. The good old man Baptised him (with great ioy) and kept him seuen daies in his companie, and instructed him in the faith he had receaued. Then excused he himselfe vnto his father, for his long stay, telling him he had bene with his maister, meaning Hermolaus, whom he reputed for his true maister. And being desirous to draw his father from the blindnes of his Idolatrie, and to regenerate him spiritually, that had generated him carnally, he propoũded vnto him some doubtes of his Gods, vnto which his father was not able to answere, and among other this was one.

Why doe the Gods (said Pantaleon) which sit, neuer rise vpon their feete, & they that stand on their feete neuer sit downe? This seemeth vnto me a signe, that they be stockes, and stones, and that we may better call any other liuing creature God then they, since others haue life, and walke vp and downe. These reasons, made the father of S. Pantaleon doubtfull, and disturbed in mind, and he could not resolue whether it were better to sticke vnto those his Gods, or to leaue them. The yong man reioyced much to see his father thus troubled, and so it befel, that at that instant there entred into the house a blind man, who had consumed the greater part of his substance vpon Phisitions, for the cure of his eyes, and all that he gotte thereby, was this: that at the first he saw a litle, and

now he had loſt his ſight altogether.

S. Pantaleon vnderſtanding this, ſaid vnto the blind man (before his father) what wouldeſt thou giue to him, that ſhould cure thee, and reſtore the ſight of thine eyes vnto thee againe, that thou mighteſt ſee the ſonne, the beautie of the heauens, with all other creatures? The blind man anſwered: I will giue vnto him all the goods I haue lefte, for I regard and eſteeme my ſight, more then them. S. Pantaleon ſaid: giue ſome of them vnto poore men, & I will cure, and helpe thee. His father reproued him, ſaying: Peace good ſonne, and ſay not ſo, for what canſt thou doe, after ſo many cunning Phiſitions haue aſſaied, and failed therin? S. Pantaleon anſwered: They can not find, nor do not know, the ſoueraigne medecine that I can apply. At theſe wordes with his finger, he touched the eyes of the blind man, and called on the name of Ieſus Chriſt, deſiring him humblie in his hearr, to reſtore ſight vnto this man, who forthwith opened his eyes, and recouered his perfect ſight.

This miracle cauſed the ſame blind man, who had recouered his corporall ſight, to get alſo the ſame in his ſoule, for he was made a Chriſtian, and ſo was the father of S. Pantaleon alſo. After a fewe daies, vnto his father, hapned the death of his body, but he auoyded the death of the ſoule, becauſe he was Baptiſed, and ſpent the reſt of his life (which was but ſhort) very religiouſly. The Phiſitions which had the blind man to cure, ſeeing him whole and ſound, were in a great amaze and wonder thereat, and asked him, who had bene his Phiſition? he confeſſed the truth, and ſaid: Pantaleon. Hereupon the Phiſitions bore him enuie, which alſo increaſed, when he cured diuers others, ſicke of ſundry infirmities.

Theſe Phiſitions had got knewledge, that Pantaleon (among others) had cured ſome, that had bene tormented by the Emperours commandement, becauſe they were Chriſtians, and of this they tooke occaſion to accuſe him to Maximianus, ſaying: that Pantaleon did litle regard him, in that he cured the Chriſtians, which were his enemies, and that he alſo him ſelfe perhaps, was a Chriſtian. The Emperour had a deſire to ſee the man that had bene blind, who was forthwith brought to his preſence. He demanded of him, how Pantaleon had healed him? & he anſwered: with calling on the name of Ieſus Chriſt. What thinkeſt thou (ſaid the Emperor) was it Chriſt that healed thee, or Eſculapius, one of the Gods whom we adore? He that had bene blind anſwered: you may ſee the truth, by the worke it ſelfe. All the Phiſitions that be here preſent, gaue me Phiſicke (calling on the name of Eſculapius) & ſuch medicines as they thought beſt for my diſeaſe, yet they haue not done me any good at all, but they haue made me looſe the litle ſight that I had, and to ſpend the greateſt part of my goodes; Pantaleon calling only on the name of Ieſus Chriſt, hath cured me perfectly, now iudge you, to whom the guift and benefit of my ſight which I haue

recouered, muſt be attributed? For, that a blind man may ſee, it muſt be attributed to Ieſus Chriſt.

The Emperour not knowing well what to anſwere, ſaid: that he had recouered his corporall light, and loſt the light of his vnderſtanding, ſince he denied the power, and authoritie of the Gods. The blind man whoſe ſight was reſtored, ſaid with great feruour and boldnes: that the Emperor was blind that ſaid: that blind men were the reſtorers, and geuers of ſight, & did not acknowledge Ieſus Chriſt to be God, who with his name only called vpon by his ſeruantes, was able to giue ſight vnto the blinde, and life vnto the dead. The Emperour was with this, mooued to ſo great indignation, that he commanded him to be beheaded, ſaying: Let him be put to death for his friendſhip, and acquaintance with the Chriſtians, and ſo it was forthwith done. S. Pantaleon bought the body of the officers, and buried it neere vnto his fathers ſepulchre.

S. Pantaleon vnderſtanding that the Emperour had notice of him, and that his life and goodes were in danger to be loſt, gaue vnto all his fathers ſeruants freedome, and a great part of his goodes. The remnant he diſtributed among the poore and needie, which were cured by him, and he alſo prouided for their other neceſſities, ſo that they called him, the Phiſition of their infirmities, and neceſſities alſo. His fame encreaſing more and more among the people, all the other Phiſitions had nothing to do, and he alone had all the patients, and buſines. For which cauſe, the other Phiſitions accuſing him againe vnto the Emperour, he ſent for him.

When S. Pantaleon was come before him, he ſaid vnto him: Many thinges haue bene ſpoken of thee, vnto mee, which I cannot beleeue. I deſire, and wiſh that thou wouldeſt ſhew in my preſence, that they be reported only of enuie, by thoſe that wiſhe thee euill, and not becauſe there is in thee, any thing euill, or worthy of reproofe. S. Pantaleon anſwered. My Lord, if it hath bene told thee that I am a Chriſtian, they haue told thee the truth, becauſe I am one indeed, and I glory in worſhipping one God only, who created heauen & earth, who raiſeth the dead to life, giueth ſight to the blind, cureth the leprous, and all this he doth only by his will, and by his word. I am aſſured, that thoſe whom thou calleſt Gods, did not at any time the like. And if thou doeſt not beleeue me, cauſe a ſicke body to be brought (whoſe life is in deſperate eſtate) and aſſemble the prieſts of thy Gods, and let them call on them (as long as they will) to cure and heale him, and I will call on Ieſus Chriſt my God, and let him that ſhall heale him, be taken for the true God.

This pleaſed the Emperour, and a man ſicke of the palſey was brought, who had bene ſicke a long time. The Prieſts of the Idolls called, one vpon Iupiter, an other on Eſculapius, an other on Diana, but all in vaine. S. Pantaleon ſcoffed at them, and they willed him to call vpon his God alſo. He lifting vp his

eyes

eyes and hart vnto heauen, ſaid. *O Lord heare my praier, and let my crie come vnto thee. Shew, O Lord, that thou only art the true God, that theſe men, who will not acknowledge thee, but doe adore falſe Gods, may be confounded.* Hauing ſaid this, he tooke the ſicke man by the hand, and ſaid vnto him: *In the name of Ieſus Chriſt, Sonne of the liuing God, ariſe vpon thy feete and be whole.* At this word the ſicke man aroſe, and ſtood on his feete, whole and ſtrong, and for exceſſiue ioy, leaped and skipped, and went home to his houſe, with a iocund, and merry hart.

Many which beheld this miracle, were cured and healed in their ſoules, denying to be Idolarers any more, and confeſſing Ieſus Chriſt to be the true God. The Emperour himſelfe remained confounded, and kneve not what to doe or ſay, the matter was ſo cleare, and manifeſt. The Prieſts of the Idolls, and the Phiſitions (enemies vnto S. Pantaleon, more hardened in crueltie then before) came vnto the Emperour, and ſaid vnto him: If thou doeſt not diſpatch this inchaunter & magitian, be aſſured, that thy Empire, & the worſhip of the Gods, will periſh and end together. Why ſhouldeſt thou make doubt, or queſtion of their power, being moſt apparāt that it is very great? Nay, becauſe thou doubteſt the ſame, or haſt but ſuch a thought in thy mind, thou giueſt occaſion vnto them, to leaue thee in blindnes, and to let thee runne, and fall into the errours of the Chriſtians, who worſhip a man that was crucified.

Theſe wordes ſufficed to make the Emperour more wroth, and inraged then before; who looking on S. Pantaleon, threatned to put him vnto death, if he did not worſhip his Gods. Saint Pantaleon anſwered boldly, that he ſhould not thinke to terrifie him with threates, for he feared not tormentes, nor death it ſelfe; but he ſhould rather repute it a great loſſe, to ſuffer but litle for his maiſter Chriſt his ſake. Remember you the torments that I cauſed to be giuen to Arcenius, ſaid the Emperor? S. Pantaleon ſaid: yea, I remember them right wel, and my mind giueth me, that I can ſuffer the like vnto thoſe, and greater alſo, becauſe I am yong and ſtrong which he was not, for he was at that time aged. Let vs leaue wordes (ſaid Maximianus) and let vs come to deedes.

At theſe wordes he cauſed the holy Saint to be led into a great ſtreete, and there to be ſtripped, and to be tyed to a winch, or pullie, and his fleſh to be rent and torne with hookes of iron, & burning torches to be ſet vnto his ſides. The holy martyr lifted vp his eyes to heauen, and deſired Ieſus Chriſt to helpe him; who in that place appeared to him in the ſhape of Hermolaus, who was the Prieſt, that inſtructed him in the faith, and baptiſed him. He made him ſelfe knowne vnto him, and told him: that he would continewe alwaies by him, to helpe him to endure his torments, & to eaſe them. And ſo it befell, for ſodainelie, the cords wherewith the holy Saint was tyed, did ſlacke, the torches were put out, and the officers, were feebled, and tired.

The Emperour cauſed him to be taken from that place (not for that he had any

any pitty on him, but for that he was not resolued what punishement to inflict vpon him) & then said vnto him: Tel me Pantaleon, what art or cunning dost thou vse, that the torments do not hurt thee, since thou shewest, as if thou didst not feele them? That art that I vse (said the holy Saint) is Iesus Christ, who doth helpe me to endure them. The Emperour replied. But what if I giue thee yet more greeuous torments? The holy Saint answered: I will support them with a better will, for the greater reward I shall reape and haue by them.

Then the Emperour commaunded a great cauldron to be filled with lead, & that being melted, he caused the martir to be cast into the same. He recommended himselfe to Iesus Christ, who appeared vnto him in the shape he did before, and entred into the cauldron with him, and the lead lost all its force, and became cold, and on a lumpe, as it was at first. This miracle caused great wonder and astonishement, in all them that were there present, only the Emperour became more cruell. He therefore commanded, the holy martyr should be cast into the sea, with a great stone tyed vnto his necke, and forthwith it was done. The Saint called on Iesus Christ, who appeared vnto him the third time, and tooke him by the hand, like an other S. Peter, and (the stone not hindring him any thing at all, but as it had beene a feather) walking on the water, brought him safe to shore.

The Emperour being certified hereof, on the next daie, caused him to be throwne among the wilde beastes, to the end they should deuoure him, whilst the holy martyr was in the theater, Iesus Christ was seene by him in the shape of the old man Hermolaus (as at other times) wherewith he was much comforted, and said vnto him: *If thou Lord be with me, of whom shall I stand in feare?* Our Lord answered him: *Feare nothing.* Behold, the fierce and sauage beastes issued out, and enuironed the holy Saint on euery side, and then fel flat on the ground in very humble manner, to the great wonder of the people that were present, who were mooued to compassion, to see so comelie, and so gratious yong man, and of whom the whole citty had receaued benefitte, to be without cause, put and set, in so perilous, and euident danger. But when they saw the beastes to vse such meeke behauiour toward him, abbandoning their accustomed cruelty, many of them were conuerted, and said with a loud voice: *Great is the God of the Christians. Let the iust man be set free.*

The Emperour inraged against the wild beastes, for that they had spared the holy martyr, discharged his wrath vpon them, causing them all to be slaine. And God permitted (for the greater honour of his martyr) that although they remained dead in the streete certaine daies, yet no other liuing creature, came to feed on their flesh. The Emperour being certified of this, caused them to be cast into a ditch, and to be couered with earth. Then he caused a most cruel engine to be made (which was a very heauy wheele, ful of points of needles) vpon which

which S. Pantaleon was tyed, to be tumbled downe from an high mountaine, to the end, that partly with the points of the needles, and partly with the stones that lay in the way, the Saint ſhould be rent in pieces, and die a moſt grieuous death. But God freed his faithfull ſeruant from this torment alſo, for he vnlooſed him from the wheele, ſo that he remained without any hurt. Yea the wheele turned by an other vnexpected way, and coming among certaine Idolaters, killed many of them miſerably.

This put Maximianus into ſome feare, ſo that he ſpoke mildly vnto S. Pantaleon, demãding of him, who had bene his maiſter, to inſtruct him in the faith of Chriſt? Though the holy Saint knew with what entent the tyrant asked the queſtion, yet to haue Hermolaus companion with him in his martyrdome, he (knowing he would not be diſpleaſed therewith) diſcouered him vnto Maximianus, and alſo where he remained. The Emperour cauſed him forthwith to be brought before him, together with his two brethren. When the good ould man vnderſtood of them wherefore he was called, he ſhewed to be well pleaſed, & (that he might haue his brethren in his company) he declared alſo that they were Chriſtians. They were likewiſe of the ſame minde, for that ſame night Ieſus Chriſt had appeared vnto them, and told them, that on the next day, they were to enter into heauen.

When the old man came before the Emperour, he asked him, what his name was, and he anſwered, Hermolaus, though he had an other name that pleaſed him much better, to wit: a Chriſtian. Maximianus ſaid vnto him: art thou he that haſt deceiued Pantaleon, & brought him that he will not adore our Gods? I haue not deceaued him (ſaid Hermolaus) but drawen him out of the darknes in which he liued, as thou and all the Gentiles doe, by adoring falſe Gods, not worthy of that name, and leauing the worſhip of Ieſus Chriſt, the true God. As Hermolaus ſaid this, he lifted vp his eyes toward heauen, and forthwith the earth began to tremble and quake, wherat the Emperour ſaid: The Gods haue made this earthquake, for the blaſphemie thou haſt ſpoken againſt them. The holy martyr ſaid? The truth of this ſhall appeare if their ſtatues ſhall remaine ſtanding on their feete, and be whole and ſound. Theſe wordes were ſcarce ſpoken, when a meſſenger came, who with a pale countenance, and trembling voice, ſaid: Know thou, ô Emperour, that thy Gods in all the temples be fallen vnto the ground, and broken to pieces.

This might haue beene ſnfficient, to make him open his eyes, and to know that he was blind, in adoring ſuch like Gods. But on the other ſide, it made him to be more fierce and cruel (after the manner of another Pharao) and more and more to torment, and afflict the ſeruants of God. Firſt, he cauſed S. Pantaleon to be led backe into priſon. Afterwards hauing talked a while with Hermolaus and his two brethren (whereof one was called Hermippus, and the other Her-

mocrates) and hauing tormented them after ſundry ſortes, he cõmanded them to be beheaded. Then he called out S. Pantaleon, and ſaid vnto him: Do not thinke to deliuer thy ſelfe out of my handes, vnleſſe thou ſacrifice vnto the Gods. Hermolaus, Hermippus, and Hermocrates thy maiſters, haue already ſacrificed, & I haue receiued them for my ſeruants into my houſe, do thou alſo the ſame, and thou ſhalt want no grace, nor fauour, otherwiſe, thou ſhalt haue nothing but torments, and puniſhments as long as thou liueſt.

Then ſaid Pantaleon: Call them hither then, that I may ſee that which thou ſaieſt to be true. Maximianus anſwered; I haue ſent them to a great citty where they haue honorable offices. Againſt thy will (ſaid S. Pantaleon) and without conſideration of that which thou ſaieſt, thou haſt ſpoken the truth, for thou haſt ſent them to a great, and cheife citty indeed (which is the heauenly Ieruſalem) where they haue honorable offices, for that they be honored as martirs. The Emperour hearing this (not for that he thought he could draw him vnto his deſire, but for reuenge, and to exonerate his wrath and furie, to ſee a yong man ouercome him) cauſed him to be ſtripped, and cruellie beaten. And when he ſaw the blood runne downe from euery part of his body, then he commanded them to cut off his head. The holy martyr was carried, with a great number of officers, with criers, trompets, and other thinges, as the Gentiles vſed at the death of malefactors.

Being come to the place of execution, S. Pantaleon was ſo faint, and feeble with the former torments, that he could not ſtand on his feete; for which cauſe the executioner, that he might better ſtrike off his head, bound him vnto an Oliue tree. Forthwith the executioner ſet his hand on his ſword, and not only he, but all the officers, euery one ſtroue to be the man, that ſhould cut off the head of the holy Saint, thinking he ſhould haue ſome thanks or preſent at the handes of the Emperour.

But there befel one thing ſeldome ſeene in the like caſe, which was this: The ſwordes, & weapons of the officers were feebled, vnapt to cut, and ſoft as waxe. This put the officers into a great feare, and cauſed the which before iudged him vnworthy of life and ſtroue to kill him, now fell on their knees before him, and craued pardon for that they had done. The glorious Saint on the one ſide, deſired God if it were his pleaſure, not to depriue him of the crowne of martyrdome, and on the other ſide, requeſted the officers to doe their duty. They refuſed often, fearing to lay handes on him, but the holy Saint requeſted them with great inſtancy. So at lenght, the officers (at the requeſt of the martyr) kiſſing his body often, and alwaies fearing, and doubting, at laſt cut off his head. It is euident and apparant hereby, that if the holy Saint had not willed it, they could not haue had power, to haue put him to death.

Another matter moſt admirable fell out alſo, which was: that from the bo-

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die of the glorious martyr, issued milke in steed of blood, which running on the ground, and wetting the roote of the Oliue tree, vnto which he was tied, was forthwith loadé with fruite. This came to the eare of the Emperour Maximianus, who commanded it should be cut vp by the rootes; and that the body of the holy Saint, should be consumed with fire. The burning of the body was not so soone effected, for the officers vsed when they put any Christians to death, to keepe their bodies, vntill the Iudge appointed how it should be disposed of, or els they sold it vnto the Christians.

They being much disturbed in minde, at the great things they had seene in the holy martyr, and beinge penitent for the torments they had put him to, were gone to bewaile, and be sory for their sinnes; so that some Christians had time to take away the body of the martyr, and to bury it in a farme ground of one Adamantius. The death of S. Pantaleon was on the day that the Church keepeth his feast, to wit, on the 27. of Iuly, in the yeare of our Lord 301. in the raigne of Diocletianus, and Maximianus. Vsuardus putteth the martyrdome of the Saint, on the 28. of Iuly, Nicephorus writeth the martyrdome of this Saint, in his 7. booke and 14. chapter.

(In the Spanish.) It is said, that the body of S. Pantaleon, remained a good while in Rome, and that it is at this present in Porto, a citty of Portugal. There wrote of this Saint Vsuardus, Vincentius, S. Antonius, and the Romaine martyrologe, which reciteth his martyrdome very particularly.

The life of S. Nazarius and S. Celsus Martyrs. Iulie. 28.

KIng Dauid considering the omnipotent power, and goodnes of God, how infinite he is, and what vnspeakeable graces and fauours he sheweth vnto his creatures, he calleth them all to praise and blesse him. First, he calleth the Angells, as the most noble creatures. Then he calleth the sonne and moone, and the starres; He calleth the serpents of the earth, and the fishes of the sea, the fire, the snow, the tempests, the windes, the hills, mountaines, and the trees, and by name the Cedars. He calleth the beasts of the field, and the foules of the aire. He calleth Kinges and Princes, Iudges, yong men and maides. And lastlie, he concludeth it, with calling old men and children, to the end, all may praise, and laude our Lord.

This last is seene to be fulfilled, in the two holy martyrs S. Nazarius and Celsus, one of the which was very old, and the other in a maner a child; yet both of them together praised God, since for his sake and honour, they lost their liues. Simeon Metaphrastes wrote of them in this manner.

AT such time as Nero gouerned the Romane Empire, the blessed old man S. Nazarius, shined in Rome as a starre in the firmament, & Rome it selfe glo-

glorieth, to haue had in her, ſuch a liuely paterne of al vertues. His father was of Africa, and his mother was a Romane, both of them being of noble blood, and alſo very rich. S. Nazarius was the diſciple of S. Peter, and was Baptiſed by Linus his Coadiutor. As he increaſed in age, ſo he alſo increaſed in vertue, and came vnto ſuch perfection, that his houſe was alwaies full and repleat with people, that came to conferre with him, of matters tending to the ſeruice of God, and benefit of their ſoules. Though theſe his exerciſes were very good & commendable, yet that he might more freely imploy him ſelfe in praier and meditation, and alſo to auoid vaine glory (which was vnto him no ſmale trouble, ſeeing himſelfe ſo highly eſteemed, and regarded by all men) he determined to retire himſelfe into a place, where ſuch account & reconing, ſhould not be made of him.

He collected together a great ſomme of mony (made out of his goodes) and departed out of Rome not ſtaying lōg in any place as he paſſed by, yet leauing ſtill behinde him, a good report for his charitable deedes, alwaies preaching Ieſus Chriſt, by which many were Baptiſed. He came vnto Placentia, and thence vnto Millane, where he vnderſtood that S. Geruaſius and S. Protaſius were in priſon, for profeſſing the faith of Chriſt. He viſited them, and talked ſweetly with them of heauenly matters, encouraging thē to ſupport al torments cheerfully, for the loue of Chriſt, yea and death it ſelfe alſo, if neede were. They alſo perſwaded him, to go preach the faith of Chriſt inceſſantly through the world, if he were not hindered by ſome croſſe accident or aduenture.

The preſidēt who kept the two holy brethren in priſon, was called Anolinus, who hauing notice giuen him of Nazarius, cauſed him to be ſent for, and with all the perſwaſions that he could vſe, he ſought to draw him to adore the Idols. But perceiuing that he could not preuaile, he commanded he ſhould be buffeted on the face, and then thruſt out of the citty. The more the Idolaters eſteemed this for a reproach and infamie, ſo much the more (on the otherſide) the Chriſtians eſteemed it for an honour, and glory. S. Nazarius departed from Millane, reioicing that he had ſuffred ſomething for the loue of Chriſt. He had a reuelation to go into France, & being in that kingdome, he came into a citty called Melia, where he preached the Ghoſpell, and conuerted many people.

A noble Lady called Marianilla, one of the chiefe of the citty, came vnto S. Nazarius, with a little child of three yeares of age, and giuing it into his armes, ſaid: This child ſhall follow thee whither ſoeuer thou goeſt (euen through the world) vntill that he and thou together, be preſented, before the iudgment ſeat of God; After theſe wordes, ſhe left him the child and departed. S. Nazarius was well pleaſed with that litle childe, & he tooke him alwaies with him, and had him in his company whereſoeuer he went; he Baptiſed him alſo, and named him Celſus.

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The gouernour of the country, called Dinouatus, caused S. Nazarius to be brought before him, and asked him, who he was, and what was his name? S. Nazarius answered: I am by nation a Romane, and I professe the Christian religion, and acknowledge Iesus Christ crucified, for the true God. The gouernour said: I thinke the diuell be in thee, what an answere hast thou made; I aske thee of what linage and name thou art? S. Nazarius answered: I am not possessed with the diuell, if I were, I should not be such an aduersary vnto thy Gods as I am. The iudge stormed hereat exceedingly, and would haue reuenged him selfe on him instantly, but he durst not, for that he heard him say, that he was a cittizen of Rome. Yet to shew his malice in all he could, he caused the yong child Celsus, to be taken out of his armes, and to be extreemlie scourged in his sight. The blessed child endured it with a man-like courage, and said in the best manner he could: *God whom I serue, will iudge thee.* Then the iudge commanded, that they should be both put into prison, yet on the third day after, at the desire of his wife (who as the wife of Pilate had done before, when she besought her husband to deliuer Iesus Christ, for that he was iust) fearing he might come into some disgrace, set them free, & commanded them to depart out of the cittie.

S. Nazarius departed from thence with Celsus, & went to a citty called Cemero, where he preached Christ, and conuerted many people. He that was gouernour of that citty (by the instigation of the diuel, who was displeased with the good Nazarius) wrote vnto the Emperour Nero, how he dissuaded the people from the adoration of the Gods, & brought many to receaue the Christian faith. The Emperour commanded they should be apprehended, and vnder safe custodie sent to Rome, which was so done. The Emperour hauing them before him, perswaded them earnestly to adore the Idolls, but seeing he preuailed nothing, he commaunded they should be both cast into the Sea.

S. Nazarius and S. Celsus were conducted vnto Ostia, and put into a barke, which being launched into the sea, they threwe them both into it. Forthwith arose a great and huge storme, and the officers which were in the barke, saw the holy Saints walke on the water; which they seing, besought them to pray vnto God for them, which they willingly did, and the storme ceased, and in this sort the officers went by shippe vnto the hauen, and the Saints walked vpon the water to the shore. These men wondred much, at the sight of this great miracle, and without turning backe to Nero, they kept company with S. Nazarius, taking him for their maister, and hauing him now in great veneration, whom before they desired to kill as a malefactor.

S. Nazarius returning, went to some cities of Italy; and lastly, he staied at Millane, where the inhabitãts, not permitting him to preach Iesus Christ, deliuered them vnto Anolinus, who put thẽ into the prison againe, where they had

bene before, in the company of S. Geruasius, and S. Protasius, brethren and martyrs. Great was the ioy of the Saints when they mette againe, they also animated one an other, to suffer and endure all torments cheerfully for the loue of Christ, but especially, they encouraged Celsus, who was very yong: yet he in suffering death did not shew himselfe as a child, but as a valiant & couragious man. Anolinus wrote vnto Nero, that he had imprisoned Nazarius, who was a citisen of Rome, and that he had done it, for that he publickly preached Christ, in contempt of the Gods, and he desired to know his pleasure, what should be done with him. For he durst not giue sentence of death against him, being a citisen of Rome.

When Nero vnderstood that Nazarius was aliue, he raged out of measure, imagining, that the officers, vnto whom he had giuen commandement to cast him into the sea, had let him escape. He tooke on like a madde man, wishing he had them in his handes, that he might abate and discharge, his choller, and furie vpon them; but not hauing them in his handes, he returned for answere vnto Anolinus, that he should behead them, and so it was done: yet the execution of this sentence of Nero, geuen against S. Nazarius and S. Celsus, and the proceeding against S. Geruasius and S. Protasius (for they were all foure put to death together) was comitted vnto an Earle or captaine, called Astasius (as is said in the life of S. Geruasius and S. Protasius) who went vnto a certaine warre in the behalfe of the empire; & by the way would do that seruice vnto his false Gods, that they might fauour him in his enterprise.

These foure martyrs went out of the prison, with as great ioy, as if they had gone vnto Rome to triumphe. They stroue which of them should die first: and lastly, they all receiued their deathes couragiously and comfortably, and their bodies were buried by deuout and pious people. They lay hid some certaine time, but they were afterward reuealed and found, and Churches were built vnto their honour, in the cittie of Millane, and called after their name. The Church of S. Geruasius, and S. Protasius, was builded by Saint Ambrose, who found their bodies; and though S. Ambrose found also the bodies of S. Nazarius and S. Celsus, yet their Church was built by the Emperour Theodosius the second of that name, who was sonne vnto Arcadius; in whose time, and of his brother Honorius, they were found, as saith Paulinus in the life of S. Ambrose. Theodosius was mooued to build the Church vnto the blessed martyrs, by this occasion.

As he passed on a time by Millane, he tooke some of their reliques and caried them with him, & in a great battaile he had against the Scithians, he saw them visibly to helpe him, and were the meanes, that he got the victory ouer his enemies. To gratify this fauour receiued, he caused a sūptuous church to be built, in honour of them. And when he laid the bodies of the blessed martyrs therin,

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our Lord ſhewed many miracles for their ſakes.

After this, in the time of Pope Paulus, the firſt of that name, in the yeere of our Lord. 775. Grodegandus Biſhop of Mentz, tranſlated (with the bodies of other Saints) the body of Nazarius, or part thereof, and laid it in a monaſterie called Loreſahin. Theſe Saints were martyred on the 19. day of Iune. The (Spaniſh ſaith the 19. of Iuly) about the yeare of our Lord 64. in the raigne of Nero. The Church celebrateth their feaſt, on the 28. of Iulie. Vſuardus putteth them on the 12. day of Iune. This variation ariſeth, for that in ſome places they celebrate their martyrdome, in others their tranſlation. I haue put them on the ſame day, that Saint Geruaſius and Saint Protaſius were martyred, for that Simeon Metaphraſtes, whom I haue followed, in recounting their liues, ſaith ſo.

The life of S. Victor, Pope and Martyr. Iulie. 28.

SAint Paul writing vnto the Hebrewes, calleth the ould law, a shadow, for the shadow departeth away when the light cometh: So also, the old law vanished away, when the light and clearenes of the law of grace (which was brought by Ieſus Chriſt, who is the thertrue light) appeared in the world. When a belfounder, would caſt a bell, he firſt maketh the mould, and imprinteth the ſame, into which he powreth the mettall, and when the bell is made, then the mould is broken, and no account nor reconing made thereof. So, the old law was like a mould, in the which was prefigured the law of grace, which when it appeared in the world, the old law was broken aſunder.

One of the principall ceremonies of the ould law, was, the Paſche, which was kept when the moone in March was 14. daies old. This ceremony was wholy broken by Pope Victor, who ordained, that our Paſche should be celebrated on the ſunday, and that it should neuer agree, nor accord, with that of the Iewes, as we may ſee in his life, written by Damaſus, Euſebius, and other authors in this manner.

SAint Victor was borne in Africa, and was the ſonne of one Felix. He was a very learned man, for the which, as alſo for his holy and vertuous conuerſation, he was elected Pope, after the death of Eleutherius. In his time was peace and quiet in all the Church, free from any perſecution of tyrants. There lined in his time, many famous learned Biſhops, namelie, in the Church of Alexandria, Ieruſalem, Epheſus, and Corinth, among whom, a great queſtion was diſputed, about celebrating the feaſt of Eaſter. For though Pope Pius had commaunded, that it ſhould be ſollemniſed on the ſunday, yet many Biſhops remained obſtinate in their opinion, that it ſhould be celebrated on the 14. day of the moone, after the equinoctial of the ſpring. Many were ſo wilfull in their

opinion

opinion touching this matter, that they were compelled to gather counsells in sundry partes.

One was kept in Palestina, in which was president, Theophilus Bishoppe of Cæsarea, and Narcissus Bishop of Ierusalem. The Bishops of Pontus gathered an other, in which was President the Bishop of Palma. In Fraunce, and in other prouinces were councels gathered also. And in Rome Pope Victor him selfe assembled also a councell; and as great doctors say, this was the second councell celebrated in the Catholike Church, accounting that which the Apostles kept in Ierusalem for the first.

In all these prouinciall councels, and in the generall councell at Rome, the same which Pope Pius had decreed, was also determined, to witt: that Easter should be celebrated on the day, on which our Lord Iesus Christ arose againe, which was on the sonday; and that there should end, the fast of Quadragesima or Lent. And partly, that they should conforme themselues to the ancient vsage, it was decreed, that Easter should be celebrated on the first sonday that cometh after the fourteenth day of the first moone, after the Equinoctium vernall, which is ordinarily that of March. So that the lowest Easter should be on the 25. day of April: yet this excepted, that Easter should not be celebrated on the 14. day of the moone (to the end, we should not seeme to obserue the Iewish order) but on the next sunday that followeth.

All the Church of Asia were of a contrary minde, and one Policrates a great learned man, was leader of them. He, to found his opinion the surer, said: that S. Iohn the Euangelist, Philip the Deacon, Policarpus, Melitus, and many other holy men, had obserued that custome. All this notwithstanding, Pope Victor commaunded, they should obserue the determination of the councel, and would haue excomunicated Policrates and his followers, if Ireneus Bishop of Lyons in Fraunce, and other holy Prelates, had not by intreaty obtained the contrary. This canon is read in the decretals, euen vntill this present. He also commaunded, that solemne Baptisme should be administred on the holy saterday, or Easter eue, and on the saterday next before the feast of the Holie Ghost. For many yeares this was obserued; so that none was Baptised but vpon those daies, but only in case of necessity. A token hereof remaineth; for that on these two daies, people goe on procession to the font stone in Cathedrall Churches, and there some ceremonies be vsed. He commanded also, that in case of necessity, euery one may be Baptised at all times, either in the sea, or flood, or fountaine. One part of this Canon concerning Baptisme, is abrogated by custome, the rest, for the obseruation of Easter, was afterward confirmed in the councell of Nice, and hath bene obserued euen vntill this present.

The Catholique Church remaining thus in peace, the Emperour Pertinax died, & to him succeeded the cruell Septimus Seuerus (after that likewise did

Didius

Didius Iulianus, who raigned but one yeare) and among other his crueltie, he persecuted the Christians mortally. In this persecution, which was the first that the Church endured after so longe peace, there died many holy martyrs, and among them the holy Pope Victor, after he had gouerned the Church of God. 10. yeares 2. months, and 10. daies. (Baronius saith: 9. yeares. 1. month and 18. daies.) He died in the 8. yeare of Septimius Seuerus, which was in the yeare of our Lord: 206. (Baronius saith: 203.) S. Victor gaue holy orders twise, in the month of December, and in them he ordered 4. Priestes, 7. Deacons, and consecrated 12. Bishops in sundry places. He died on the 28. of Iuly, and on the same day the Church celebrateth his feast, with other holy martyrs. His body was buried in the Vatican.

The life of S. Innocentius Pope, and Confessor. Iulie 28.

OVR Lord God determining to destroy Sodome, did first take out of it, the holy man Loth, as the sacred scripture affirmeth. God did it, for that Loth had not bene partaker of the sinnes of the people, but they were very displeasant vnto him, and he reproued them sharplie for them. Wherefore, no part of the punishment that God laid vpon them, fell on him. Some authors say, that God did the same with the holy Pope Innocentius, when he would chastice Rome for her greeuous sinnes. For she was become a new Babilon, as S. Peter calleth her in one of his Epistles.

God permitted a tyrant to besiege it, who at the end, tooke it by force, and in a maner destroyed it. When this was gotten to passe God tooke out of the cittie, the holy Pope Innocentius, and would not suffer him to be partaker in her sinnes. The life of this Pope, taken out of the Romane Pontificall, and out of other good authors, was in this manner.

IN the time that the two brethren Arcadius & Honorius ruled the Romane Empire, in the yeare of our Lord 407. (as Prosper saith) by the death of Pope Anastasius, Innocentius, the first of that name (borne in Alba, a citty of Italy, and sonne to one Innocentius) was placed in the chaire of S. Peter. The spirituall affaires of the Church, were very prosperous, at the beginning of his Papacie; and all the sacrifices of the Iewes, were in a manner ceased, through the whole Empire. By this tranquillity, veneration, and reuerence vnto the Popes encreased, and they were obayed, and honored of euery one. They attending to nothing more, then the augmentation of deuotion in the faithfull, & furnishing them with holy counsell, that they might the better serue God, & attaine to the heauenly glory.

Agreeable vnto this, Pope Innocentius commanded, that all the satterdaies should be fasted, though now we content vs, with the only abstayning from

flesh one those daies. The occasion that he had to commaund it, was: that we solemnizing sondaie, for that Christ Iesus was raised from death on that day, and on the friday we eate no dainties, nor delicacies, for that our Sauiour died on that day; it is fit, that on the saterday also, we should make some remembrance, it being the day which doth mediate betweene ioy and sorrow. We know that on that day the Apostles were sorrowful and sadde, and lay hidde, for which cause, there is no proper Masse, for the holy saterday.

Also Pope Innocentius comanded, that after the consecration by the Priest, the Pax should be giuen vnto the people, before the Priest receaued. And that he that had done publike penance, should not be a Priest. And that none should be so audatious, as to accuse the Pope. He also ordained, that all the faithfull Christians, might haue the vse of ordinary oyle consecrated by the Bishoppe, for the good and health of the sickly, in extreame vnction: and that the Priest with such oyle should annoint the sicke, that be at the point of death, as the ordinary minister, of the Sacrament of extreame vnction.

Some heretikes that were in his time persecuted him extremely, and he condemned the heretikes with their heresies; as Pelagius, Celestinus, & Iulianus. Against the heresies of those times wrote S. Ierome, S. Augustine, and some others, that liued in those daies. The comonwelth of Christendome being in good estate, for spirituall affaires, there befell most cruel warres, which were the cause of the ruine of the Romane Empire.

The principal warre was of the Gothes, who at that time entred Italy, with great fury, hauing deuided their forces into two parts. Of the one part, was captaine Radagaisus, who had in his army. 200. thousand men. And of the other part, Alaricus was gouernour. Against Radagaisus was opposed Stillicon, who was tutor vnto Arcadius and Honorius Emperours of Rome. After certaine smale skirmishes, they came to a set battaile, wherein Stillicon was victor, and slewe the captaine of the Gothes, with the greater part of their army. Alaricus defended him selfe better, yet he was vanquished diuers tymes, and was forced to retyre into Fraunce, hauing made peace with Stillico; who might easily and vtterly haue vanquished him, but he would not, for that he entended, to make Eleutherius his sonne Emperour.

Hauing made this dissigne, it was not for his purpose, vtterly to distroy the Gothes, to the end, that the warre continuing, he should haue the commaund of the forces. Therefore, when the Gothes had made peace, and went quietly toward Fraunce, Stillicon sent one Saul, a Iewish captaine, with a great army, to vexe & molest the hinder part of the Gothishe army, by this inciting the, that they should not depart out of Italy. The Iewe did as he was cōmaunded, and assaulted them sodeinly on Easter day, they being out of feare, & doubting nothing, trusting to the accord of the peace that was made. The Gothes

(though

though they were of the Arrian ſect, yet for that they would not violate the holy day of Eaſter, and ſhed blood thereon) at the firſt made no reſiſtance, but ſeing ſtil more cruelty, they laid aſide their patience, & tooke them to armes; ſo that Saul with all his people were diſcomfited, & he was forced to ſaue him ſelfe by flight.

Alaricus who remained victor, tooke ſuch indignation at the treachery of his enemies, that he left his already begunne voyage, turning back againe, & neuer ſtaied, til he was faſt by the walles of Rome; and at the laſt, he tooke the citty, & vſed great cruelty vpon the miſerable cittizens. Amongſt th ſe cruelties, Alaricus made this proclamation: that none of his people ſhould iniurie any that had withdrawne them ſelues into any Church, & in eſpeciall into the Church of S. Peter.

When the Emperour Honorius had intelligẽce of the treaſon of Stillicon, he cauſed him to be put to death. But yet he vſed not due dilligẽce, in prouiding to make reſiſtance againſt the furie of the Gothes, in appointing another general in the place of Stillicõ. It is thought this was ordained by God, as a puniſhment to the city of Rome for her ſinnes. Some authors ſay, that Alaricus, ful of wrath & indignation walking through Rome, met in the ſtreet with a holy Hermite, who bad him remember, that he was a mortall man, willing him to moderate his rage & furie (that ruled him) and wiſhed him for his beſt, to returne homeward. Alaricus anſwered him: father to returne home, is not in my power, becauſe I am ſolicited, & vrged to ſpoile, and deſtroy this citty of Rome. That miſerable citty was taken by Alaricus, on the firſt day of April, in the yeare of the foundation thereof 1164. and of our ſaluation. 412.

On the day that the Gothes entred Rome, Pope Innocentius was not there, becauſe God would ſhew him that fauour (as Paulus Oroſius ſaith) that he ſhould not ſee the moſt miſerable calamity of his people, but tooke him out of Rome, as before he tooke Lot out of Sodome, when he would burne it, with fire, and brimſtone. Pope Innocentius was at that time in Rauenna, with the Catholique Emperour Honorius, with whom he treated, to write to his brother Archadius, that S. Chriſoſtome might be reſtored vnto his dignity, ſince he had baniſhed him, for his bold reproouing, & ſharpe chaſtiſing the faultes of the Prieſtes & of the laimen alſo, whereby he had among thẽ many enemies, & among the other few friends. His principal aduerſary was the Empreſſe Eudoxia, who perſecuted him, & at laſt, cauſed him to be baniſhed out of the city.

She knew wel, that Pope Innocentius would take in euill part, this her rigorous dealing, & preſumptuous boldnes; wherefore, ſhe wrote vnto him a letter in which ſhe excuſed her ſelfe, and accuſed S. Iohn Chriſoſtome. Pope Innocentius did not admit her excuſes but excommunicated her, and cauſed Honorius to write againe to Archadius, who was Emperour in the Eaſt. The

Pope wrote alſo, reproouing him ſharply for it. He wrote alſo vnto the Church of Conſtantinople, and commanded them, not to admitte any other Prelate but Chriſoſtome, as long as he liued: and he declared, that the ſentence giuen againſt him, was vniuſt, and of no force. He wrote alſo vnto S. Chriſoſtome himſelfe, comforting, and encouraging him, to ſuffer thoſe afflictions patiently, being for the loue of Chriſt. Alſo Pope Innocentius, appointed a Councell to be kept at Theſſalonica, to proceed againſt Theophilus and other Prelates, that had condemned S. Chriſoſtome vniuſtly. But the ſhort life of S. Chriſoſtome, was the cauſe the councell went not forward, for he died in exile; and the Empreſſe his aduerſary, died ſhortly after. Which was accounted as a iuſt iudgemēt of God vpon her, the ſanctity of S. Chriſoſtome being ſo wel knowen to all men.

There are extant many epiſtles of Pope Innocentius, repleat with holy doctrine, and out of them are taken ſome decrees. In one of them he declareth: that the Biſhop only, is the true miniſter of the Sacrament of Confirmation; and that he only may conſecrate the oyle of the Chriſme, to the end, the Prieſt may anoint therewith them that be baptiſed. He declareth alſo: that extreme vnction, is one of the Sacraments of the new law, and that the proper miniſter thereof, is the Prieſt, ſo likewiſe is the Biſhop alſo. For it is to be vnderſtood, that he that is Prieſt only, can not doe any thing that belongeth to the office of a Biſhop, but a Biſhop may do whatſoeuer belōgeth to the office of a Prieſt, as being ſuperiour in degree, and ſo many things may be done by the Biſhop, which he that is Prieſt only can not do.

At this time was celebrated, the ſecond councell of Toledo; the fathers aſſembled in the ſame, receaued a letter from Pope Innocentius, in which he reprooued ſome abuſes, which were at that time in Spaine, in cōſecrating Prieſts. This Pope built a Church in Rome, in honor of the holy martyrs S. Geruaſius and S. Protaſius, with the goodes of Veſtiua a Romane matron, who left him heire of all that ſhe had. He gaue vnto the ſame, many veſſels of God & ſilue, & endowed it with great poſſeſſions. At this day, it hath the title of Cardinall, and is called by the name of Veſtiua. He gaue holy orders foure times in the month of December, and in them he made 30. Prieſtes. 15. Deacons, and 54. Biſhops. He gouerned the Church of God fiftene yeares, one month, & ten daies, & paſſed out of this life, the day that the Church celebrateth his feaſt, together with other Saints, which was on the 28. of Iuly, in the yeare of our Lord 41. (Baronius ſaith 417.) in the raigne of Honorius, as Onuphrius ſaith.

S. Ierome maketh mention of this holy Pope, writing vnto Demetrias, counſelling her to keepe the faith, that he taught & preached. S. Baſile alſo praiſeth him exceedingly, for his ſanctity, in the Epiſtles which he wrote. This holy Pope Innocētius, was a mutuall neere friend vnto S. Auguſtine, & in the ſecond

yeare

yeare of his Papacy, he approoued, and confirmed the rule he had giuen vnto the Hermites, which liued in his company, and granted them Indulgences, and priuileges, that they might build other Hermitages. Finally, he confirmed the decree of Pope Siricius, that Priests should be continent, and not marry. He commaunded also, that the child borne of a Christian mother, should be Baptised, although the father being a Pagan, did contradict it. God graunt, that by the merits of this Saint, we may be all regenerate vnto a new life. Amen.

The life of S. Martha, Virgin. Iulie. 29.

AT the day of Iudgement, one of the thinges which Iesus Christ will obiect against the miserable damned (and for which he will deprive them of the ioyes of heauen, and send them vnto eternall tormentes) will be this: I was a stranger, and a pilgrime, and you did not lodge me in your house. The Patriarches of the old law, had this in remembrance, for they gaue lodging and harbour vnto pilgrimes, willingly. Abraham stoode at his dore saying, and attending, that if any pilgrime passed by, he might come into his house, and there receaue harbour and entertaiment. Loth his cosen did the same, and both the one and the other of them (by this their great charity) merited to lodge Angells.

No losse was the charity of S. Martha, who being exercised in this good worke, had for her guest, not only Angells, but the Lord and Creator of all the Angells, Iesus Christ, true God, and man. Not one time only, but many times, she harboured, and lodged him in her house, seruing and cherishing him in the best manner she could. So he also now, harboureth her with all kindnes in heauen. The life of this Saint was written in this manner.

SAint Martha was daughter of Syrus, and Eucaria, persons of noble linage, and also very rich. She was the sister of Lazarus, & Mary Magdalene. Some say, she was the woman that Iesus Christ, healed of the bloody fluxe, though it be not knowne for certaine, that it was she. They say also, that she was the meanes by which her sister Magdalene was cōuerted. This is not the least thing that may be said in her praise; for that she being a virgin, and very chast, and the other a publike offender, yet she did not refuse, to acknowledge her for her sister, neither despise her, but rather greeuing at her reproach in the world, and much more no doubt for her offence toward God, shewed her good countenance, admonishing her, and perswading her, not to runne headlong into perdition, by so lewde a life. She aduised her to haue regard to the nobility of her blood, and the sorrow her brother Lazarus tooke, to heare such thinges reported of her. These, and such other wordes might this holy woman say, to put her in some feare, and that she might enter into due consideration of her life.

Lastly, she perswaded her to goe one time to heare Iesus Christ, telling her:

that he was a very gracious man, discreete, and prudent in his speaches, and pleasing in all other thinges. Hauing brought her sister Mary thither, she was cõuerted (as is said before in her life.) If as our Sauiour saith, it were better that he which scandalizeth his neighbour, and is the occasion of his offending of God, had a milstone tyed vnto his necke, and to be throwne into the sea (which was the greatest punishment inflicted on any offender in the country of Palestina, as S. Ierome saith) what reward shall God giue vnto him, who is the cause, that one that is already falne, should rise on his feete, and that the sinner should amend, and doe penaunce? There is no doubt but his reward shalbe very great. She being then the cause of the conuersion of her sister, Mary Magdalene, who was soe lewde a woman, and became afterwardes so glorious a Saint, yea she being not only the cause of her sisters conuersion, but also of many others, it is cleere, that this notable action, is highly esteemed, and honored by our Sauiour, and bountifully rewarded.

S. Luke maketh mention of S. Martha, and saith: that she lodged the Sonne of God in her house. And though it may seeme some reprehension towarde her sister, accusing her, because she stayed, and sat at the feete of our Sauiour, yet if you consider the matter aright, she is to be excused, and the wordes do inferre, that such and so great was the affection and desire she had to serue and entertaine Iesus Christ, that not trusting to her handmaides & seruants, whereof she had many, she attended in person, to dresse the meate, wishing that her sister also should haue done the same, and that all the world should be imploied in no other sort, but in seruing and honoring so reuerend, and worthy a person, as she had then in her house. This seemeth to be so, by the answere our Sauiour gaue her, to wit: that she was too carefull and solicitous in that thing, which was not much necessary, for he did content himselfe with any thing; & that only one thing was necessary aboue all, to wit: the fruition and possession of almighty God.

S. Iohn the Euangelist saith: that in the time of the infirmity of Lazarus, (whereof he dyed) Mary, and Martha, sent vnto our Lord, giuing him information of the sicknes of their brother. And when he was dead, our Sauiour coming thither, Martha went to meete him before Mary Magdalene, and said vnto him that, which shewed she had faith, but yet imperfect. Her words were *Lord, if thou hadst bene here, my brother had not dyed.* Which was, as if she had said thou wentest out by one gate, and death came in at the other. She shewed faith in confessing Iesus Christ was able to defend her brother from death, but she shewed imperfection, in saying, that it was necessary, that Christ should then be present, for he though he was absent, was able to doe the same.

After some speach, Martha went to cal her sister, who was accompanied with diuers Iewes, that had come from Ierusalem to comfort her. This calling was,

as if she had said: Mary leaue these people, that can doe thee no good, & come & receiue him kindly, that can doe vs good, and helpe vs both if we desire it. After this, Christ raised Lazarus to life againe. And although the rulers, and cheife of the Sinagogue had commaunded, that vnder a great penaltie, none should harbour Iesus, or receiue him into their house, yet she did both receiue him and lodge him, not fearing, or making any account, of the danger that might happen. Hereof it came, that the Iewes awaiting an occasion (after the ascension of Christ into heauen, and the coming of the holy Ghost) tooke her, Lazarus her brother, and Mary Magdalene her sister, and confiscated all their goodes. Then together with Maximinus, & other persons of their house, they put them into a barke, without oares, or sailes, & launching it into the maine sea, there left it, that those persons within it, might be drowned & perish without remedie.

The barke guided by God, arriued at Marsiles, where the people of the citie, accounting their coming for a miracle (as it was indeed) entertained them courteously, and willingly harkened vnto the faith of Iesus Christ, which they preached in such sort, that all the citty of Marsiles was conuerted, and another citty called Acques also. S. Lazarus staied there, and was Bishop in Marsiles; and Maximinus who was one of the 72. disciples of Christ, was Bishoppe of Acques. S. Mary Magdalene withdrew her selfe into a caue, in a craggy, and vnpassable mountaine, where she remained 3. yeares, in continuall praier and meditation. S. Martha, with an handmaid of hers, called Marcella, builded a monastery in a desert place, and with many other damsels, which voluntarily did follow her life and institution, serued God therein many yeares. So that it seemeth, that S. Martha was the first in the law of grace (after the mother of God) that made the vow of virginity, and the first that assembled women together, to serue God in congregation, and in a monastery. It is said that S. Martha killed a dragon, which did much harme in those countries.

S. Lazarus (as I haue said) was Bishoppe of Marsiles, and Maximinus Bishop of Acques. After S. Martha had liued a long time a recluse Nonne, her happy passage out of this life approached. She being certified from heauen of the houre of her death, caused her selfe to be borne into a place, where she might see the skie, and the Crosse to be laid before her. She caused also the passion of our Lord, written by S. Luke, which she had by her, to be read. Hereof came that laudable, and commendable custome among Christians, to haue the passion of our Sauiour to be read, when one is at the point of death. It is also said, that our Lord Iesus Christ appeared, and said vnto her: *Come my loue, and my beloued, thou shalt be lodged in my kingdome.* When the reader of the passion, came vnto the place where our Sauiour saith: *Father, into thy handes I commend my spirit*, she rendred her soule vnto God.

Some

Some authors affirme: that Frontonius (a very holy Bishoppe, and much deuoted vnto S. Martha) saying Masse in the citty of Petragorke, there appeared vnto him an Angel, who bid him to go and bury S. Martha; & carying him to Tarrascon, where she dyed, was there present, and did helpe the funerall office. The Deacon that song the Ghospel, seing the Bishop to make a very long pause, staied a while, thinking he had bene in a slumber, & at the last, he tooke him by the arme and awaked him. The holy Bishop said vnto him: why hadst thou not a litle patience? I was burying S. Martha in Tarrascon. Let some discreet person go thither, and bring me the ring, and the gloues, which I could not take, for the hast I had to returne so soone againe. Then they sent one, who found that Bishoppe Frontonius wordes were true.

This holy Saint, is a sure and certaine aduocate, to helpe those persons, that recommend themselues vnto her, that they may get out, & depart from their sinnes, euen as she did helpe her sister, S. Mary Magdalene. The Church doth solemnize the festiuall day of S. Martha, on the day of her death, which was on the 29. of Iuly. In the yeare of our Lord 84. In the time of the Emperour Domitian. The Spanish hath, and Galesinus in the annotations of his martyrologe, that Marcella the handmaide of S. Martha, wrote her life in Hebrew, and that Sinticus translated it into Latine. S. Antoninus. part. 1. tit. 6. maketh mention of her; and so doth Vsuardus, Canisius, and others.

The life of S. Simplicius, S. Faustinus, and S. Beatrix Martyrs. Iulie 29.

WE read in the booke of kings, that king Achab had a great desire vnto a vineyard, which belonged to Naboth, a priuate vertuous man. The king spoke vnto him, requesting him to sell him his vineyard, or to exchange it. And because Naboth would not depart from it, the king was very pensiue, and sorrowful. When the Queene his wife, called Iesabel, vnderstood thereof, she caused Naboth to be accused, that he had spoken blasphemy against God, and also to the dishonour of the king, and for that, caused Naboth to be stoned. After this, his goods and possessions were confiscated, and the vineyard came vnto the king. But the false witnes, and the vniust death of Naboth cost them both deere, for the King dyed mischieuously in the warre, and the Queene was cast downe out of a windowe of her chamber, and the dogges did eate her body.

The same befel vnto a wicked man, a Romane President, who desirous to get away a vineyard from S. Beatrix (wherwith she, and her two brothers, were maintained) made the Ladie, and owner, to be depriued of her life. But he hauing taken possession thereof, died an euil death also, as it is reported. The life of this holy Saint, with Simplicius and Faustinus her brothers, collected out of the Romane, and other martyrologes, is in this manner.

In

IN the time of the Emperour Diocleſianus, the Church of God endured a very ſore perſecution, and it laſted a long time. There liued at that time in Rome, two brothers called Simplicius and Fauſtinus, with their ſiſter Beatrix. They liued priuatly, maintaining themſelues with a vineyard, which was their patrimony; yet for that it was knowne they were Chriſtians, they were apprehended. The Emperour thought to compell them to forſake their faith, but he ſeing them conſtant therein, after he had put them to ſundry torments, commaunded that both their heades ſhould be cut off, and that their bodies ſhould be caſt into the riuer. Two holy Prieſts, the one called Criſpus, and the other Iohn (guided by S. Beatrix, ſiſter vnto the Martyrs, who had a reuelation therof) ſought their holy reliques, and hauing found them, buried them in the way called Portuenſis.

Not long after, Lucretius was preſident, and deputy for the Emperour, who had a vineyard, neere vnto the vineyard which had belonged vnto S. Simplicius, and S. Fauſtinus, and now was come vnto the right of Beatrix their ſiſter. This Lucretius, coueted to haue the vineyard, to ioyne vnto his, and the diuell deuiſed and ſhewed him the manner how he might haue it, which was, to trie Beatrix, if ſhe would ſacrifice vnto his Gods; for though it was not certainlie knowne that ſhe was a Chriſtian, yet by likelyhood it might bee preſumed that ſhe might be one. The bleſſed damſell, being demaunded to ſacrifice vnto the Gods, confeſſed freely, and boldly, that ſhe was a Chriſtian, and ſaid that ſhe would not ſacrifice to the diuells, for ſuch were the Gods, that they adored. The deputy vpon theſe wordes, cauſed her to be put in priſon, and the next night to be ſtrangled, and in this ſort, the holy virgin and Martyr, departed out of this life vnto the eternall ioyes. Her body was buried beſide her brethren, by Lucina, a noble Romane matron.

After Lucretius had taken poſſeſſion of the vineyard, he went thither with ſome of his friends, to whom he made a ſolemne banquet. Whileſt they were at the banquet, Lucretius laughed exceedingly, and ſcoffed, and ieſted at the bleſſed martyrs. There was preſent at that time a woman that had in her armes a litle child, to which ſhe was nurſe, and gaue ſucke. The child lifted vp his voice, and ſaid diſtinctly, that all might heare: Lucretius, thou haſt put Beatrix to death, and her brethren alſo, and thou haſt wrongfully taken poſſeſſion of the vineyard; therefore, I giue thee to vnderſtande, that the diuell will preſently take poſſeſſion of thee. At that very inſtant, Lucretius began to rowle his eyes, and to make ſtrange countenances, like a poſeſſed perſon; and for three houres ſpace, he was continually pulled, and tormented by the diuell, and then died miſerably. Though his death brought deſtruction to himſelfe, yet it was beneficiall to many that were preſent; who ſeeing this ſtraunge accident, were con-

uerted vnto God, who reuengeth the wrongs done to his seruants vpon earth, and giueth them full possession of his glory in heauen.

The Church solemnizeth the feast day of these Saints, on the day of their martyrdome, which was the 29. of Iuly, about the yeare of our Lord. 300. in the time of Diocletianus & Maximianus, Emperours of Rome. The bodies of these holy Saints, be at this present in Rome, in the Church of S. Maria Maior.

On this day the Catholique Church celebrateth the feast of S. Felix the martyr. Vsuardus called him Pope; and Franciscus Maurolicus (taking it out of the Romane Martyrologe) saith: that he was the second of that name. Damasus writeth of him, that he was a Romane borne, sonne of Anastasius; that he was Pope, one yeare, three months, and three daies, and that he was put to death in the persecution of the Arians, who by the fauour of the Emperour Constantius, daily put to death, and martyred all sortes of Catholiques. He saith also, that the death of this holy Saint was in Corone, or Corona, together with manie other Priestes, and seculer men. Some also say, that this holy S. Felix, was an other martyr, of whom Vsuardus writeth on the first day of August. The Roman Breuiary saith onely, that he was called Felix, and was a martyr.

The liues of S. Abdon, and S. Sennen, Martyrs. Iulie. 30.

THe holy doctors doe highly praise, and commend the charity of the Patriarch Tobias, who being a captiue, and in bondage in the land of the infidells (with many other Hebrewes) he had a care to bury all them of his nation which dyed, notwithstanding in doing of this, he knew himselfe to be in danger of the law, and to loose all his goodes. For the very like cause, the charity of the holy martyrs S. Abdon, and S. Sennen, is commendable, and praise worthy, who imployed their time and themselues also, in burying those Christians, that were put to death and martyred, for the profession of the name of Christ, and the Catholique faith; and they for that good worke, lost not only their goodes, but their liues also. The history, and manner thereof (taken out of the life of S. Laurence) was in this sort.

After that the Emperour Decius, had gotten a noble victory against the Persians, and taken some of their cities, he thought himselfe much obliged to his Gods, beleeuing that he had obteined the same by their fauour, and helpe. For this cause, desiring to gratifie, and do them seruice, he persecuted the Christians that would not adore them. He martyred many of them in diuers contries, and being in Babilon he apprehended Parmenio, Elymas, and Crisotelus, Priests, and Luke, and Mutius Deacons. After he had tormented them in most cruell sort, he caused them to be beheaded, and commaunded vnder

great paine, that none ſhould bury their bodies. There was in that citty two noble Lords, of great riches and power, who were Chriſtians. Theſe noble men, that were accuſtomed to bury the bodies of all thoſe that were put to death, for the profeſſion of the name and faith of Chriſt, gaue theſe holy martyrs buriall alſo. The Emperour being certified hereof, was exceeding wroth, & commanded that thoſe men ſhould be apprehended & brought before him, which was preſently done.

Decius ſaid vnto them; Why haue you bene ſo bould, to breake our Imperiall commaund? I haue charged, that none be ſo hardy, as to bury the bodies of thoſe, that be put to death, for refuſing to adore our Gods, & you haue done contrary; for you haue buried them, and haue ſhewed plainly, that you are of their opinion, making ſmall account of our Gods, euen as theſe men did, and I feare you adore the God crucified, as theſe men did. S. Abdon and S. Sennen, anſwering with free liberty, and Chriſtian modeſty, ſaid: True it is that we buried the Chriſtians that were put to death, although we knew the ſame was forbidden by the Emperours decree; for we hould, that the commandements of ſuperiours which are contrary to the Lawes of God, are not to be obeied. And if thou thinke vs to be Chriſtiãs, for that we did ſuch deedes, in that thou thinkeſt the truth alſo.

Decius ſaid vnto them; You know that your life is in my power, and if I be diſpoſed, I can take it from you. The holy Saints anſwered; we know that our liues are in the handes of Ieſus Chriſt, he can giue vs life, and he hath power to take it from vs. If thou ſhalt take our life away, it is becauſe he is pleaſed it ſhould be ſo, otherwiſe, thou haſt no power, nor canſt not take from vs one haire of our head. Decius commaunded they ſhould be put in priſon, with the others that he had taken in the warres of Perſia, intending to enter Rome with them in triumph, for his greater glory, for that they were Lordes of great, and high dignity, and were apparailed in rich and coſtly raiment, conformable vnto their eſtate. Decius indeed entred the citty of Rome in manner of triumph, and led therein, theſe two holy Saints priſoners, as if he had taken them in the battaile.

Afterward, Decius aſſembled the Senate (Valerianus the Gouernour being alſo preſent) and cauſed S. Abdon, and S. Sennen, being gorgeouſly apparailed, to be brought into the Senate houſe; but vpon their garments, they had chaines like priſoners. Then made he a ſpeach vnto the Senatours, in which he rehearſed the manner, and order of his victories; And laſtly, he ſaid, to ſhew himſelfe thankful to his gods, he thought it conuenient, to perſecute the Chriſtians, enemies vnto them; alſo, for that theſe two men were perſons of great account in Perſia, and Chriſtians, he had brought them vnto Rome, and his will was, that they ſhould offer ſacrifice vnto the Gods before the Senate, or

ells to be put to death.

The Senators, and all other that were preſent, fixed their eyes on the holy Saints, the ſight of whom did moue them to compaſſion (for ſuch was the fauour of God toward them, that all that did behold them, did pittie their eſtate) conſidering withall, that perſons of ſuch great eſtimatiō ſhould be loaden with fetters and ſhackles, their contenance alſo ſhewing that they had euill intreatinges, and much affliction in their longe iorney, all which mooued them to more compaſſion.

Decius cauſed Claudius the high prieſt of the Capitol, to bring an Idol into that place, and hauing ſet it before them vpon an altar, he ſaid vnto the holy Saints: Doe ſacrifice vnto theſe Gods, and offer incenſe vnto them, and you ſhalbe fauored by the Senat and people of Rome, & enioy your titles of Princes, and great Lordes, withall your poſſeſſions and your riches, if you will not, be aſſured that you ſhall ſuffer moſt greuous torments. The glorious martyrs made anſwere: We haue offred ſacrifices vnto Ieſus Chriſt, of our bodies and ſoules; ſacrifice thou vnto thoſe falſe Gods, if thou wilt. Decius ſaid; Remember well, that here in Rome be fierce lyons, and beares. Let there be what there will (ſaid the holy Saints) nothing ſhall make vs to alter or change our purpoſe, and faith in Chriſt Ieſus. Then Decius turning toward Valerian, ſaid: See that theſe men doe either ſacrifice vnto the Gods, or let them be put to the moſt cruel torments you can deuiſe.

Valerianus put them in priſon, and on the next day, cauſed them to be led vnto a place neere the Amphitheatre, whither the ſtatue of the Sunne being brought, he commanded his ſouldiers to make the holy Saints kneele by force before the ſame. As they endeuoured to enforce them, they ſpitte vpon the ſtatue, and ſaid vnto Valerian: Doe thou that which thou oughteſt, and doe not deſire to haue thy Gods adored in this forcible manner. Yet Valerian commaunded they ſhould be ſcourged, with certaine cordes, which had plumets of lead tied to them, which weakened, and bloodied the bodies of the holy Saints, though they ſupported this torment with great patience, and courage.

Then were they put into the Amphitheatre, wounded as they were, & ſtarke naked (but clothed with Ieſus Chriſt, and beautified with his heauenly grace) and two fierce Lyons, and foure terrible Beares, were let out vnto them; all which ruſhed forth with wonderfull furie. But when they aproached neere vnto the bleſſed martyrs, they became lowelie, and humble, and falling at their feete, ſhewed vnto them, a manner of reuerence. Valerian, who was preſent at this ſpectacle, ſaid: In my opinion, theſe be magitians, or enchāters, but it ſhall doe them ſmall good. At theſe wordes came into the Theater, certaine ſworde plaiers (who were people that fought and killed one an other) to kill the holie Saints, who gaue them ſo many woundes, that their bodies were mangled, and

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bathed in their owne bloud, but their innocent soules, passed vp to heauen, to [illegible] God in his glory.

The Church celebrateth the feast of these Saints, on the day that they were martyred, which was on the 30. of Iulie, in the yeare of our Lord. 253. (Baronius saith. 254.) in the time of Decius the Emperour. It is said, that their bodies be in Italie, in the cittie of Parma.

AVGVST.

The feast of S. Peter ad Vincula. August. 1.

IT is said in the booke of Genesis, that almighty God, beeing moued by the many teares that Abraham and Sara his wife shed, gaue them a sonne. He thought in this, that God had turned his fauorable eyes towards him, for that he was a sonne truly giuen by God. But what did he after this. One night he called him, saying: Abram, Abram? The holy old man knowing who it was that called him, said: What is thy will Lord? behold, I am readie to doe thy commaundement. God said vnto him: take thy only begotten sonne Isaac, whom thou louest so well, and goe with him vnto a mountaine which I shall shew thee, and offer him there a sacrifice, and burnt offring vnto me.

Origene pondereth and considereth of all these wordes, for that euery one of them augmented the griefe, and sorrow of Abram. This good old man might say: Lord, wilt thou haue me sacrifice to thee? I am well content, and willing so to doe. Wilt thou haue it of sheepe or of bullocks? no said God: It must be of mankind. Abram answered: Lord, if thou wilt haue any humane creature to be sacrificed, shall it be some Idolater which is thine enemie? If so, I will make lawfull warre vpon them, and commaund my seruants to kill them, for my selfe will not kill any man. God replyed: Thou must kill them, and it must not be mine enemie, but thy greatest friend, euen thy owne sonne. If it be thy will (ô Lord) that it shalbe my sonne, let it be Ismael, the sonne of the bond woman, for thou knowest well how deere Isaac is vnto me. God said: I will not haue it Ismael, but Isaac thy first begotten. Abram said: if that be thy will, so be it, but let him be killed forthwith, for the differring of his death, shall euery moment encrease sorrowe in my soule. Nay, I will not graunt that, said God, but my will is, that thou trauell with him three daies iourney, that thou maist at euery steppe feele the griefe of death. Abraham said: if it be thy will so (ô Lord) let it be done, but yet giue me leaue to tel Sara my wife thereof, least otherwise she complaine and afflict her selfe and me with greife and discomforte. Nay, said God, my will is, that thou go forthwith to performe this my commaundement, and speake not thereof to any person.

At this we may imagine how good vnto Abraham bowed his head, and taking his sonne with him, trauailed three daies, and then came to the mount. Vnto that place Abram had brought two seruants, with a beast loaden with wood, whom he commaunded to stay there, and vnloading the Asse, laid the wood on the shoulders of Isaac, who mildly demaunded of his father, saying: Father I cary the wood, and thou cariest the fire, but where is the beast to be killed in sacrifice? Abram answered (we may thinke not without teares) God will prouide an offring for vs, my sonne. We may certainly beleeue, that although the old father wept aboundantly, yet that he couered and dissembled his teares, asmuch as he could, that his sonne should not perceiue them.

Being both come to the toppe of the mountaine, and hauing made an Altar, and laid the wood thereon. Imagin that he tooke his sonne Isaac, and bound his handes, saying to him. My sonne, the will of God is: that I sacrifice thee to his maiesty in this place. Thou maist wel thinke what an exceeding griefe it is to me, but I must needes do Gods commaundement. Now the afflicted father could dissemble no longer, nor hide the teares, that fell apace from his eyes. We may well imagine that Isaac wept also, yet as a wise, and prudent childe, he said nothing to moone more compassion, because hee would not augment his fathers griefe. Onely let vs suppose hee said thus vnto him: My loning father, if this bee the will of God, I would not haue you to make stay, but execute his commaundement, although it cost me my life. This one thing only I desire of you, to wit: that you will hide mine eyes, least I seeing my father, lift vp the knife to kill me, I might perhaps haue some indignation in my mind. Oh how these wordes pierced the hart of the afflicted father! yet he couered his eyes, tooke his knife in his hand, but lifting vp his arme, and the blow coming downe, an Angell staied him, and said vnto him: That he had sufficiently satisfied the commaundement of God, that which he had done sufficed, that God did remit him of this seruice, graunting vnto him, that of his stocke, his only begotten sonne should take flesh, and should be made man in the wombe of a virgin, and discend of his seede.

Out of this figure, we may see for our purpose, how God sometimes permitteth afflictions, and troubles to endure, euen vntill the last pinch, and then sendeth helpe, as it happened to S. Peter, who remaining in prison, and all the Church making praier vnto God for him, the night before the day he should haue bene put to death, an Angell by the commaundement of God, tooke him out of prison, and set him at liberty. How this came to passe, it is recounted in the actes of the Apostles, in this manner.

KIng Herode Agrippa, sent a band of armed men, to persecute some of the cheife Apostles, and disciples of Iesus, who preached the Gospell in Ierusalem, and the country adiacent. This was eleuen yeares (litle more or lesse) after the ascension of our Lord into heauen. The Apostles were gone to preach in diuers countries, but they were all returned to Ierusalem at a certaine time, and were assembled to conferre of that which euery one had done.

S. Iames the Apostle had bene in Spaine, and there he had preached. Then retur-

returned he vnto Ieruſalem, where he conuerted many. Yet God (becauſe very few in Spaine had receaued his doctrine) granted vnto him after his death, that which he denyed him in his life, to wit: the conuerſion of the Spaniſh nation. The Scribes and Phariſes had great indignation againſt him, agreing among themſelues, to hyre ſome of the Romane ſouldiers, which kept garriſon in Ieruſalem, to take him while he preached, and to deliuer him to Herode, who was lately returned from Rome, with the inueſture of his kingdome. He ſeeing the great deſire the people had, to haue S. Iames put to death, without long ſtudy thereon, like Adam, who to pleaſe Eue, depriued vs all of originall Iuſtice, or like Pilate, that to pleaſe the Iewes (although he knew he did vniuſtly condemne Ieſus Chriſt) ſo condemned he Saint Iames to looſe his head. The Iewes thought good to gratifie him in the beſt manner, not only in wordes, but alſo with deedes, ſending vnto him goodly preſents out of the reuenewes, deſigned for the building, and repairing of the Temple (out of which they gaue the 30. pence to Iudas) eſteeming it a thing lawfull, to ſpend the reuenewes of the Temple, in ſuch workes. Herode, to keepe him ſelfe ſtill in their fauour, and to binde them more vnto him, cauſed S. Peter the Apoſtle (who was then in Ieruſalem) to be apprehended, and to be put into priſon, loaden with fetters, and vnder a ſtrong guard. And for that the Paſche was at hand, he put him not to death, but ſtaied to haue that ſollemnity paſt. The Scripture ſaith plainly: that the Apoſtle was tyed with two chaines, and lay betwene two ſouldiers, within three doores, and at euery doore was a guard of keepers.

Out of theſe thinges, we may take ſome conſiderations. One of them ſhalbe: that Herode hauing beheaded S. Iames, he tooke S. Peter alſo. One ſinne draweth on an other: ſo doth one vice, and one miſchiefe drawe on an other. In S. Iames ſlaine, and S. Peter taken, you are to vnderſtand; that S. Iames (which is by interpretation, a wreſtler) is a figure of the morall virtues, which helpe againſt temptations, and preſerue vs, againſt falling into mortall ſinne. Take theſe away, and let theſe vertuous actions ceaſe, and then Peter (which ſignifieth faith) is forthwith apprehended, by the perſwaſion of the diuell, and is in danger of death; which ſheweth plainly to vs, that vice, is the author of hereſies. When a man ceaſeth to doe good workes, and committeth ſinnes, he is in the way to looſe his faith, and become an heretike. Neither do I know what can be more dangerous in this reſpect, then for a man to commit a mortal ſinne, which is a diſpoſition to him that committeth it, to looſe himſelfe.

S. Peter was head of the Church, and cheife of the Apoſtles; Herode taking him after the death of S. Iames rather then any other, repreſenteth vnto vs, the vſage of the diuell (who mooued Herode to doe this wickednes) for he is alwaies moſt malicious againſt thoſe which are heades and guides of the reſt; ſo, if the principall be taken away, all the reſt runne to confuſion. The hauke

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when she would preie, first assaulteth the guide of the other birdes, that flocke together, because the guide being dead, she can preye vpon the other at her pleasure.

S. Iohn Chrisostome saith in an homily vpon this solemnity, that Herode and the Iewes, hauing seene how among the Apostles, S. Peter did the first miracles; that he alwayes answered first; yealded reasons of his doings; and that he was obeyed in his commaundements by all the disciples, they said among them selues: Let vs first take this man away, and all the buildiug of these men will fall to the ground. In that Herod did not kill, S. Peter forthwith, we may note, what the diuell doth ordinarily in such a case. For when he hath put a man in prison by mortal sinne, though he desire to carry him presently to hell, yet (God not permitting him) then he endeauoureth to bind him with more chaines, making him to committ diuers sinnes, that he may become thereby so chained, that he can not be freed, but with great difficultie.

The Euangelist saith also, that Herod deferred the death of the Apostle vntill their Pasche was past. Whence cometh it, that Herod being a most wicked man, hauing no regard of God (for he was as proude as Lucifer, as appeared by his death shortlie after) was yet deuout, and had regard vnto the Pasche? This is also a deceiuing craft of the diuel, sometimes to shew signes of pietie or truth, that he may be better credited, when he lyeth. S. Iohn Chrisostome saith: that S. Peter endured most grieuous afflictions, all the time that he remained in prison: for that, the souldiers that kepte him, entreated him veuilly, not only in wordes, but telling him, that he had left his trade of fishing, because he could not abide to take paines, & that he went vp and down the country, to deceiue the people, with the new doctrine which he preached. They aduised him to be warned by his maister, who was put to death for a malefactor, & hanged on a Crosse. They asked him also, how he became a preacher, hauing neuer studied; and whether he thought he should die in his bed, or some shamefull death in the sight of the world? Thus they vexed him with wordes, adding also euill vsage of blowes, and other reproaches, keeping him still tyed with two iron chaines.

These things the Apostle indured patientlie, in the time of his imprisonnement. And in the meane space, the whole Church, and the other Apostles and disciples beinge assembled in the Cenaculum, where Christ had celebrated his supper, the euening before his death (which was in the house of Iohn, sonne to Marie, who after the opinion of diuers graue authors, was S. Marke the Euangelist) made praier vnto God, to deliuer his Apostle, out of the eminent perill and danger, wherein he was. God could wel haue deliuered him, without any intercession of others, and although he had determined to release and free him, yet would he do it by meanes of the prayers of the Church. Also,

so, God would haue vs to be vnited together, and that we ſhould pray for the Heades that rule, and gouerne vs, eſpecially, if they be in troubles, or affliction. And if we had that care, to pray for the cheife and principall perſons of the Church, which we haue for our owne priuate good (as health, credit, and ſuch like) doubtleſſe, our affaires would goe better then they doe. The Church ſhould not be reſtrained, not kept in one corner of the world, as now it is. The enemies thereof, ſhould not be ſo potent, nor ſo able to diſquiet it.

S. Chriſoſtome ſaith: God would not deliuer his Apoſtle forthwith, that the miracle might be more manifeſt, & that they might not calumniate it, which they could not well doe, for that he was in the priſon bound in chaines, and vnder a ſtrong guard. God ſtayed a while in the deliuerance of S. Peter, as he did with Abram, when he was to ſacrifice his ſonne; for he ſuffered him to fetch his blow vnto the necke of Iſaac, and in that inſtant he ſtayed his arme. So did he alſo with the children of Iſrael, when they fled out of Ægypt; for thus was their caſe: On there ſide, they had moſt high hilles; before them the red Sea; and at their backe, Pharao with an army followed to kill them; but when they thought they had no remedie, then God deliuered them, cauſing the ſea to deuide it ſelfe, through which they paſſed as on drie land. When Ioſeph was in priſon in Ægypt, and looked euery howre to die, God ſent him remedie vnexpected. So happened it alſo vnto S. Peter, God ſtayed vntill he was in extreeme neceſſity, & then euen in the night next before the appointed day of his death, he deliuered him in this manner, S. Peter ſleeping, bound with his chaines, betweene two ſouldiers.

It is not without a miſtery, that S. Peter ſlept being ſo nigh his death: ſo he ſlept when he was vpon mount Thabor, where Chriſt was transfigured: alſo, when he was in the company of Chriſt in the garden, where the Iewes tooke him. This ſignifieth: that he that ſleepeth, and ſlumbreth in his life, ſhall alſo be drowſie in his death. In this alſo, that there came an Angell (ſent by God) and touching him on the ſide, bid him ariſe, and gird himſelfe, and that he ſhould take all his garments, leauing nothing in the hands of his enemies, but to follow him, we may note firſt, the ſtriking of him lightly on the ſide, for by that is ſignified, that God ſometimes (to awake vs out of the ſleepe of our ſinnes) ſtriketh vs but lightly. When Saul purſued Dauid, and pitched his tent at the foote of the mountaine, where Dauid lay hid, it happened, that Saul with all his company, were faſt a ſleepe, Dauid deſcended from the mountaine with one ſouldier, and might haue killed him, but would not, only taking away a litle veſſell of water, and a Iaueline, that ſtood at his beds head. Then calling him, he awaked; and Saul beinge much aſhamed, determined, not to purſue him any more, but asked him forgeuenes of that which was paſſed. God doth the ſame with ſinners ſleeping in their ſinnes: he cometh and taketh away their

launces, to wit: their bodily ſtrength, and ſendeth them ſome infirmitie. He taketh away alſo a veſſell of water, which ſignifieth, their temporall riches and goodes, which runne away like water. Then he calleth them, and maketh them to awake, and in this manner to remember themſelues, to lament, and bewaile their ſinnes, and to craue pardon. This doing of his, is a ſoft touching, as the Angel touched S. Peter. Secondly he bid him alſo, take all his things with him, and to leaue nothing in his enemies hands; for that God would not haue in vs any thing to remaine, that might be vnto vs occaſion to returne to the ſeruice of the diuell. Thirdly and laſtly, the Apoſtle was vnlooſed; it is conuenient that the rigour of a mans penance, be ſomewhat mitigated, when one is in tribulation and affliction, leaſt the great waight, oppreſſe the whole body, and beare it to the ground.

S. Peter vnderſtanding what the Angel bid him doe, tooke vp his garments, and ſaw, that inſtantly, his chaines fell from him to the ground, and that the two ſouldiers which were beſide him, for feare of the Angell (if they ſaw him) or for that they were fallen into a dead ſleepe, mooued not at all. The firſt gate opened of it ſelfe, and gaue him free paſſage, and that was by the meanes of the Angell that guided him. The ſame did the other two gates alſo. The guarders are not ſpoken of, for that they were ſilent, and continewed the ſleepe in which they were holden. S. Peter departed out of the priſon in the companie of the Angell, who hauing brought him a good diſtance from it, left him in a ſtreete, and vaniſhed away; for God doth helpe vs in that we can not doe, and willeth vs to helpe our ſelues in that we can doe. The Apoſtle ſeeing him ſelfe alone, full of ioye, he ſaid. *Now am I aſſured, that God hath ſent his Angell, and hath deliuered me out of the handes of Herod, and of the Iewes*, who thought to haue made a feſtiuall day at my death.

Then went he vnto the houſe of Iohn, whoſe ſurname was Marke, where he imagined the Apoſtles, and Diſciples were aſſembled together. He knocked at the gate, and a maide called Rhode, anſwered him from the windowe. Rhode knowing S. Peters voice, ran vnto the place where the Apoſtles and Diſciples were in prayer (not opening the doore) and tould them, that Peter was at the gate. They ſaid vnto her: why ſaieſt thou ſo? thou art fooliſh: yet ſhe ſaid it was true, for ſhe knew the Apoſtles voice very well. Then the Apoſtles ſaid: that it was his Angell keeper, who had taken his ſhape, and voice on him. All this while, S. Peter knocked ſtill at the gate; and at laſt, they opened the gate, and knew him, euery one being aſtonied, and amaſed, and he with them rendred thankes vnto God.

The Apoſtle departed forthwith from Ieruſalem, and tooke with him S. Torquatus and others, who had bene diſciples of S. Iames, and had bene in Spaine with him, for that his other diſciples, which were Spaniards, had taken his bo-

die,

die, assoone as he was behedded, and were departed, to returne into Spaine. Then S. Peter made S. Torquatus Bishop, and his fellowes also, and sent them into Spaine, knowing, that they being men expert in that coūtry, might helpe forward with so good a worke, as the conuersion of the Spaniards, and so they did. Herod, vnderstanding that S. Peter was gotten out of prison, made diligent search for him, and not finding him, discharged all his choller, and furie vpon the guard (and as S. Luke seemeth to insinuate, and S. Iohn Chrisostome affirmeth) he put them to death. This is the storie, of the imprisonment of S. Peter.

Concerning the festiuall day of his Chaines, you must vnderstand, that S. Alexander the Pope, being prisoner in the house of Quirinus the gouernour, and hauing done some miracles, by curing diuers persons of sundry infirmities, Quirinus brought his daughter to him to be healed, who had the kings euill; promising, if he sawe such a thing done, to be made a Christian. The damsell was led vnto the Pope, and she kneeled before him on her knees. Then he bid Quirinus take the chaines wherewith hee was bound, and put them about the necke of the damsell. Quirinus did as he was commaunded, and his daughter was presently cured, and she for ioy kissed the chaines wherewith the Pope was tyed. But he said to her: daughter, kisse not my chaines, but seeke for the chaines of S. Peter the Apostle, with which he was chained in this citty, in the time of Nero, for those deserue to be reuerenced, and esteemed more then mine. The damsell by her fathers meanes, caused them to be sought for diligently, and at last found them, and not only she, but other Christians also of those times, did highly regard and esteeme of them, and laid them in an oratory, which afterwards was a famous Church in Rome.

It happened, that in the time of the Emperor Theodosius the second, which was in the yeare of our Lord. 450. the Empresse Eudoxia, his wife, went to Ierusalem, to performe a vow she had made. Many thinges were presented vnto her, and amongst other, a Chaine of iron, adorned with pearle, and gold, and as they said, was one of thē with which S. Peter was chained by Herods apointment. This Lady, brought it to Rome, and shewed it to Pope Sixtus the third, who knowing that there was an other Chaine in Rome, which was said to be S. Peters, caused it to be brought thither, and hauing vewed them both together, they were found to be very like one vnto the other. Gods will being, that they should be so, for that the same Apostle, had bene chained with either of them, for one, and the selfe same cause, that is to say, for preaching of the Gospell. And because it should be manifested, what honour God doth vnto his Saints in heauen, he would that the instruments of their torments, should be honoured in earth; euen as these Chaines were, which from that time to this, are had in greater estimation by Christians, then before, by reason of some miracles,

which God wrought by their meanes.

Amongſt which ſurely, that which happened a longe time after, to a great Lord (very priuate with the Emperour Otho) was very notable, and worthy to be kept in memory. He was poſſeſſed by a diuell, who made him often madde and furious, ſo that he tore, and broke in pieces with his nailes, and with his teeth, all things that he could come by, or lay hold on. This wretched creature, was led into the Church where the Chaines of S. Peter were, which were put about his necke, and at the ſame inſtant, the diuell departed, and he was perfectly freed.

The day on which the Empreſſe Eudoxia brought the Chaine to Rome, and matched it with that which was already there (and was found to be of the ſame greatnes and making) was the firſt day of Auguſt, on which day the Romaines made a feaſt, for a victory obteined by Auguſtus Cæſar, againſt Marcus Antonius, and Cleopatra. Pope Sixtus commaunded that the feaſt ſhould be kept, but ſo that it ſhould be changed; And whereas before, it was kept in the honor of Auguſtus Cæſar, from thensforth it ſhould be celebrated in the honour of the Chaines of S. Peter, and of his impriſonment, which was not at this time, but in the month of March. For the Hebrewes celebrated their Paſch (to which Herod had regard, and would not put S. Peter to death) in that month. The foreſaid Pope built a Church in Rome, in which he put the foreſaid Chaines, & in that place is celebrated the feaſt, on the firſt of Auguſt.

S. Chriſoſtome in the homily he made on this ſollemnity, ſaith (and Simeon Metaphraſtes recounteth it alſo) that in his time, one of theſe Chaines, were in Conſtantinople, and that there was alſo the ſword of S. Peter, wherewith he cut off the eare of Malchus. It may be that the Apoſtle being boũd with two Chaines (as S. Luke ſaith) in the deſtruction of Ieruſalem, the Chriſtians departing thence, by aduiſe from heauen, caried them both away, and the citty being after reedified, it may be one Chaine was caried backe againe, and that the other remained in Conſtantinople, where it was alſo at the time of S. Chriſoſtome, as he ſaith. S. Chriſoſtome was in the time of Arcadius, who was father to Theodoſius, husband to Eudoxia, who brought the other from Ieruſalem to Rome. Vpon this day in Rome is kept great triumphes, we therefore hauing this cittie as cheife among all other, becauſe not without the ſpeciall motion of almighty God, the Head of the Church had there placed his ſeate, it is fit we alſo make triumph this day, eſpecially this feaſt being inſtituted for our ſpirituall good. Let vs therfore deſire of God by the merits of this holy Apoſtle, that as he deliuered him from the chaines of this body, ſo he will deliuer vs from the chaines of vices, which doe fetter, and ſhackle our ſoules, that with freedome we may enioy the triumphes of heauen. Amen.

The

The life and Martyrdome of the Machabees. Auguſt. 1.

AT ſuch time as the Hebrewes trauailed through the deſert towardes the land of promiſe, the king of Moab, whoſe name was Balaac, fearing to looſe his kingdome (by which the Hebrewes were to paſſe) deuiſed therfore all meanes he could to conſtrue the ſame, and to doe all the anoyance, and miſchiefe he could to that people. And the better to performe the ſame, he tooke counſell herein with a Prophet called Balaam, a man of very euill diſpoſition, as may well be gathered by the aduiſe that he gaue him, which was this: He told him: that as long as the Hebrewes were in the fauour of God, no nation had power to reſiſt them, and therefore he muſt vſe ſome meanes to make them fall into his diſpleaſure, and cauſe them to offend his maieſtie; and then, they might not only be withſtood, but alſo, be very much damnified. The king ſaid: for what will their God be wroth with them? The Prophet anſwered: If they worſhip any other God in his place.

The king of Moab being thus aduiſed, by this counſell of Balaam, ſought out the moſt beautifull women of his kingdome, and to them he gaue all thinges that might adorne them for enticements. He commaunded them that in ſollity and lightnes, they ſhould go vnto the campe, and lodgings of the Hebrewes, which was neere at hand, and if that any of them deſired to dallie or ſport with them, that they ſhould not by any meanes conſent, except firſt they adored Belphegor the Idol, which they adored. Theſe women did euen thus, and by this meanes many of the Hebrewes committed Idolatry.

God was exceeding wroth with them, and whileſt he ſpoke with Moyſes, to chaſtice them by executing the principall offendors, an Hebrew in the ſight of Moyſes and of all the people, went vnto a woman Madianite, and holding her by the hand, tooke her with him to lie with her. Phinees the ſonne of Eleazar (grandchild vnto Aaron, being a courageous young man, and alſo zealous of the honour of God) ſeeing it, tooke a launce in his hand, and going into the place, where the Hebrew and the woman were, thruſt them both through at one ſtroke, and ſent their ſoules, vnto the pit of hel. This worthy acte did ſo much pleaſe God, for the circumſtances thereof, that he was appeaſed, and mittigated in pardoning the people, and gaue vnto them a litle chaſtiſement, leſſe a great deale then they deſerued.

Although many be deſirous to imitate Phinees, by doing ſuch thinges wherby they think to pleaſe God, yet they doe offend him, becauſe many circumſtances are required in ſuch a caſe, ſo as if one be lacking, the deed will not be good, for that God hath commanded vs, not to kill, nor to offend our neighbour, neither in deede, nor word. Yet Mattathias the Prieſt, father of the Machabees, did ſuch a like thing (which pleaſed God much) as that which Phinees did, and it was in this maner.

King Antiochus (who ſucceeded Alexander the great in Greece) hauing diſcomfited and vanquiſhed Ptolomie King of AEgypt, made warre vpon the Hebrewes, and tooke the citie of Ieruſalem by force of armes, ranſaked the Temple, and made hauocke, and deſtruction

in the countrie. This king beinge certified of that which the king of Moab had done, against the Hebrewes, in maintenance of his estate; he also, to keepe vnder his dominion, that which by force he had taken from them, laboured to make them commit, or at least to violate, the lawe that God had giuen them, by doing that which was contrary to his commandement. One thing was, to eate swines flesh. And the rather to enforce them to commit Idolatrie, or els in something to doe contrary to the law of God, he vsed extreame cruelties, and put many of them vnto death.

Mattathias the Priest seeing this, called to him his fiue sonnes, which were valiant men, and with others of the people, that accompanied him, he retired into the citty of Modin, and there they iointly lamented and bewailed the affliction, and misery of their country. Whereupon king Antiochus published certaine edicts, and withall sent some persons to perswade those people to adore the Idols, as others had done, promising them fauour and grace (on the kings behalfe) if they did so. But Mattathias with a resolute mind answered: that he would not doe against the law of God, although he were to loose his country, his goodes, his children, and his life also. Whilst they were thus talking, one of the Hebrewes approached vnto an Altar thereby (whereon an Idol stood) to doe sacrifice thereon, in the sight of them all.

This thing so displeased Mattathias, that like vnto an other Phinees, he resolutely ran vnto him, and with valiant courage, thrusting him through, with his sword, killed him, and so did he the man likewise that had brought the message from king Antiochus, perswading him to adore the Idols. Yet not fully contens herewith, he threw downe the Altar, and broke the Idolls in peeces. When he had done this; he bidde those that were zealous of the honour of God, that they should follow him, and so he departed from the citty. His sonnes, kinsefolke and friends with many other of the people, went vp vnto a hil, and there fortified themselues.

Then the affaires of Mattathias and his sonnes, prospered so well (and in especiall the deedes of one of them called Iudas Machabeus) that they recouered the citty of Ierusalem, and cast the Gentiles out of it, and reduced into the Temple the vse of sacrifices, as had bene in former times. God also gaue them victorie against their enemies, till at last, Iudas dyed in battaile, and his brethren also dyed by diuers mishaps, as we read in the two bookes of Machabees, which be both Catholique, Canonical, and approoued by all the Church, as S. Augustine affirmeth in the 17. booke and 33. chapter de Ciuit. Dei. But because vnto them that reade those bookes, perhaps there may arise some difficultie, for that in the first booke, is written the death of Iudas, and some of his brethren, and in the second booke, he returneth to speake of them as if they were aliue, and there their worthy acts, and deedes are especially recited. It is necessary to be vnderstood, that the second booke is not a continuation of the first, for the authors of them were diuers.

Of the first booke an Hebrew was author, whose name is not knowne, he wrote it in Hebrew, as S. Ierom affirmeth, in the preface to the booke of the kinges, saying: that he hath seene, and read it in the Hebrew tongue. Of the second booke the first chapter, and part of the second doth containe some letters, sent from the Senate of Ierusalem, vnto the Hebrewes which did dwell in AEgypt, and to Aristobulus, schoolemaister to the king of AEgypt. And from

this

this clause of the second chapter which beginneth: Of Iudas Machabeus, and his brethren, &c. a Greeke writer, made an Epitome or recapitulation of fiue bookes, which Iason Cyrenæus wrote. S. Ierome saith: that he was called Ioſephus, and that he was the ſonne of Mattathias, not of him that was father of the Machabees, but of an other, for the former had fiue ſonnes, and none of them was called Ioſeph. Honorius a prieſt of Auguſtodunenſis, ſaith in his booke of Eccleſiaſticall writers: that Philo the Hebrew, wrote this ſecond booke. I haue ſaid this, for that I hauing vſed to cite the authors which haue written the liues of the Saints of whom I write, I would not faile to doe the ſame in this of the Machabees, though it be not very important ſo to doe, for that the bookes being canonicall, the Holy Ghoſt was author of them.

You muſt alſo vnderſtand, that the cauſe why Iudas was ſurnamed Machabeus, and that they which followed him were called alſo Machabees, befell (as Iſaac Benſcola an Hebrew author ſaith:) for that Iudas, to knowe his ſouldiers from others, and that they ſhould bee knowne one from an other, gaue them a name, and figne of foure Hebrew wordes, which be aſmuch to ſay: Who is as thou, ô Lord, among the mightie? This ſentence beginneth in the Hebrew toung with this word Machabees. Moreouer, they had in their ſtanderds, foure letters, to wit: M. C. B. I. And from hence receiued he the name of Machabeus. The time wherein Iudas and his brethren gouerned the people of the Hebrewes, was about 170. yeares before the birth of Chriſt.

The feaſt which the Church celebrateth of the Machabees, is not of them all, though it be aſſuredly beleeued, that Mattathias, Iudas, and his brethren, with many others of them are ſaued, for doing ſuch renowned feates of armes in the ſeruice of God, and were ſlaine for obſeruation of his lawe; This feaſt is only of nine perſons, to wit: one Scribe, and one mother, with her ſeuen ſonnes, who ſuffered torments, becauſe they would not doe againſt the law of God. The Catholique Church doth celebrate the feaſt day of theſe Saints, to the end, her children conſideringe what torments theſe holy Saints ſupported, rather then they would breake the obſeruation of their law, they may thereby take heart and courage, to endure the like and greater alſo, rather then to offend God by breaking their Chriſtian law. The hiſtory of theſe holy Saints is written in the 2. bookes of the Machabees, and 7. chapter.

AT ſuch time as the perfidious and ſacrilegious Antiochus entred into Ieruſalem, and prophaned the Temple, he was not content onely to rifle, and ranſacke the citty, with the ſlaughter of people, but to be more famous to poſterity, he laboured all he could, to bring the Hebrewes into the diſpleaſure of God, to the end he might abandon, and forſake them. To effect this, he caſt how he might bring them to Idolatry, or els to comit ſome act or other againſt their law, as was the eating of ſwines fleſh.

Hereupon a Scribe was apprehended, called Eleazarus, a man very old, and of good accoũt. The officers bid him to eate ſwines fleſh, for ſo the king commaunded, otherwiſe, he ſhould be put to death. He anſwered: he had rather

looſe

looſe his life, then to doe contrary to the law. Eleazarus was a man of a venerable aſpect, which cauſed all that beheld him to loue him, and ſo did the very miniſters which were appointed to torment him. For they hauing taken ſome affection to him (and alſo being entreated by ſome of his friendes) ſaid vnto him. Well Eleazarus, to the end thou ſhalt not die, we will doe thus much for thee, we will giue thee the fleſh of a calfe, and thou ſhalt eate before, and in the ſight of ſome perſons, and we will ſay, it was the fleſh of an hogge; By this meanes thou ſhalt ſaue thy life, and yet ſhalt doe nothing contrary to thy law.

Eleazarus hauing conſidered thereon, after a litle pauſe, ſaid: God forbid I ſhould doe any ſuch thing. For by this meanes, many without inquiring after the truth, will ſay it was ſwines fleſh, and would be ſcandalized that Eleazarus, for feare of torments or death, had done ſuch a deed, and peraduenture ſome taking example by me, would doe the ſame; therfore I will not giue this occaſion. The miniſters and officers, ſeing that he would not doe as they counſelled him, turned their fauour into fury, and put him to ſo great torments, that he ended his life in them, the bleſſed old man ſtill calling vpon God, and ſaying that though the body endured ſharpe torments, yet the ſoule reioyced to ſuffer thē, for the loue of God his creator. Eleazarus being dead, there was brought before the king a conſtant and reſolute woman, and her ſeuen ſonnes with her. They were all commaunded to eate ſwines fleſh, or if they did not, they ſhould ſuffer moſt cruell torments.

The eldeſt of them ſpake firſt, and ſaid: Stay not, nor looſe not time in threatening vs, for we be prepared rather to die with torments, then to breake the law of our God, which he hath giuen vs. The king being wroth hereat, cauſed certaine pannes, and cauldrons of braſſe, to be made horte, which they vſed in tormenting them. And vnto the firſt (becauſe he had ſpoken with ſuch boldnes) he cauſed his toung to be cut out, and then to ſhaue his head, and to pull all the skinne off it. Not content herewith, he commaunded his handes & feete ſhould be cut off alſo. His mother with her other ſonnes were preſent, who animated them to endure the like torments, & they iointly deſired God to helpe them, that they might endure them with patience. The firſt brother being thus vſed, the king cauſed him to be put into the cauldron without water, & there to be ſcorched vnto death.

Then they tooke the ſecond, and hauing pulled the skinne off from his head, as they had done vnto the former, they asked if he would eate that which the king commaunded, before they gaue him the other torments his brother had ſuffered. He anſwered, that he would not; and ſo he was put to death, as the former was. When he was euen yeelding vp the ghoſt, he ſaid vnto the king: Thou wretched and curſed man, thou doeſt take our liues from vs, but the king of heauen will raiſe vs vp againe vnto eternall life, becauſe we die, for that we will

not violate his lawe.

The ſecond being dead, they came vnto the third, and bid him hold out his toung that it might be cut off. He redilie put it out, and then ſpred his armes that they might be cut off alſo, ſaying: I haue receaued theſe limmes of God, & nowe I reioyce, to offer them vnto him for the obſeruation of his lawe; and I am aſſured, that farre better limmes ſhalbe reſtored to me againe in eternal glorie. The king was amaſed to ſee ſuch courage, in this yong man, who endured patiently ſo ſharpe torments, without any ſigne or token of griefe or paine.

The third being dead, they tooke the fourth, who ſupporting the like torments, with the ſame conſtancy, ſaid vnto the kinge: We haue hope to be raiſed againe to liue eternallie, in all happines, but ſo ſhalt not thou; for thou ſhalt be raiſed againe to remaine euerlaſtinglie in hel.

Then was the fifte put vnto the torments, who ſaid vnto the kinge: Thou haſt power and authoritie to torment our bodies, but do not thinke that we be forgotten of God, as thou art, for the time ſhal come, that thy houſe ſhalbe tormented more cruellie, then thou tormenteſt our bodies at this time.

When they began to vexe, and torment the ſixt, hee ſaid vnto the tyrant: We haue deſerued theſe paines for our ſinnes, but be aſſured, that thou art alſo to make a ſtrickt account of the ſinnes thou doeſt commit, by inflicting theſe paines, and puniſhments vpon vs; and that chaſticement ſhalbe greater, then this which nowe thou giueſt vnto vs.

The holie mother (worthie of eternal memorie) all the time that her ſonnes were thus tormented vnto death (ouercoming motherlie affection, with the hope ſhe had in God) did admoniſhe and comfort euerie one of them with prudent, and diſcreete ſpeaches, ſaying: Reioyce with me my children, for he which created you of nothing, wil giue you an other newe life, becauſe you contemne, and depiſe this life, rather then to forſake him, or breake his commaundements.

The ſix brethren being now dead, the king vſed many faire and gloſing wordes vnto the ſeuenth, promiſing him with an othe, to make him a rich & mightie man, if he would forſake the lawe of his forefathers. The king ſent alſo for the mother, to counſel and aduiſe her ſonne, not to die wilfullie as his brethren had done. She made anſwere: that ſhe would counſel her ſonne, to that which was conuenient. So ſhe aproaching to her ſonne, ſaid to him: My ſonne, haue cõpaſſion on me that haue borne thee nine monethes in my wombe, & haue three yeares fed thee with the milke of my breaſts, & haue brought thee vp, & maintained thee vnto this preſer. I deſire thee to behold the heauen, the earth, & all that is therin, and conſider, that God created al things of nothing. He alſo created thee, to the end, the inferiour creatures ſhould ſerue thee; & that thou in ſeruing him, ſhouldſt enioy the kingdome of heauen. Do

not thou in a momẽt loose all thy hopes. Endeauour to beare the tormẽts this tirant threatneth to giue thee, with a noble and resolute mind, as thy brethren haue done, that thou and I may enioy and possesse the glory of God with them for euer. Be not in doubt of me, answered the constant yong man, for I am resolued, not to obey the commandement of the king, but the precept of the law giuen by God vnto Moyses, and by him vnto vs. Then looking on the king, he said vnto him: Thou inuentor of all wickednes and cruelty against the Hebrewes, be assured, thou shalt not escape the handes of God. We suffer these afflictions iustly for our sinnes, but our Lord, though he be at this time wroth with vs, will shortly show the fatherly loue and affection he beareth vs; but it shall not so befall thee, for to thy sorrow and paine, he will make thee confesse in hell, that he is true God, creator of heauen and earth. The king was mooued with more indignation against this, then he was against all the rest, & put him to greater torments, which he supported with great patience, putting his trust and affiance in God.

The seuen brethren being put thus vnto death, the king caused the holy and constant mother to be slaine also, who was worthy of eternall memory, not onlie, for that she had bene mother vnto such sonnes, but also, for that she seeing them die in cruel sort, yet alwaies exhorted and animated them to suffer these torments.

Many holy doctors giue vnto her incredible praise, namely: S. Gregory Nazianzen, S. Iohn Chrisostome, S. Ambrose, S. Bernard, Eusebius Emissenus, and many other, speaking all to the high commendations, both of the mother, and the sonnes. Therefore I returne & say; with great reason the Catholike Church celebrateth their feast, for they suffring such torments for the obseruances, and ceremonies of the old law, would surely haue endured the like, or more, for obseruing of the law of grace, if it had bene in their time. S. Antonius in Florence saith: the martyrdome of these seuen brethren, was in Antioch where the king remained at that time.

The life of S. Stephen, Pope and Martyr. August. 2.

THe Prophet Helizeus, going on a time vnto the cittie of Bethel, being neere the same, certaine boyes of leude behauiour, and euill education, cried aloud behind him in reproach: Come vp, come vp, thou old bad head. He cursed them on the behalfe of God, and forthwith issued out of the wood two beares, which slew two and fortie of them. And though cursing or reuenge by our owne authority, is not lawfull but rather sinne, yet this which Helizeus did, was not sinne, but rather a holy, and meritorious worke, he hauing particuler instruction from God so to doe. Also, he was a Prophet, and a person dedicated to

God,

God, whose will is, that such persons be reuerenced, and honoured.

God would also haue it as a warning to men of more yeares, that they seeing the punishment sent by God vpon those children for opprobrious words vsed to Helizeus, might the more feare, and refraine, to vse any misbeseeming wordes or other wise, to wardes priests, and religious persons. For God speaking of them, saith by the mouth of the Prophet Zacharie: He that toucheth you in the vesture, toucheth me in the eyes. Againe he saith by the Prophet Dauid: Touch not my Christs, to wit, my anointed: by which he meaneth the Priests. Haue respect vnto them. Let none be so bold as to wrong them. He that shall doe them anie greeuance, let such an one know, he doth it to me. Saul also would persecute the Apostles, and the other Christians, he went thereto well furnished, with letters pattents, and commissions, but God met him in the high way, stroke him to the ground, and if he had not humbled himselfe, it had gone much worse with him.

This was considered by the holy Pope Stephen, who commaunded by decree, that the Priestlie vestures should be kept, with all due reuerence; as if he would say: It is not only reason, that honour and reuerence be borne vnto Priests (for the office they haue, and for that they be of so great authority, that God descendeth into their handes, as when they absolue from sinnes and administer the Sacraments) but we must also make estimation of their vestures, to wit, the ornaments, with the which according to their degrees, they serue in the Church. The life of this holy Pope was written by Damasus, but more copiously by Simeon Metaphrastes, and others. They say that.

IN the time that Valerianus and Galienus raigned in Rome, the persecution against the Church was so sharpe, that many fearful Christians, fel vnto Paganisme, for feare of the torments. Those that were constant in the faith, hid themselues in denns and caues, vnder the earth, and some in the sepulchres of dead men; finding by their company some refuge and defence, from the warre the liuing made against them. The tirants hauing knowledge hereof, made a proclamation, publishing thereby, that whosoeuer could giue notice of any Christian (that he might be taken and put to death) should haue and possesse all his goodes.

This proclamation came vnto the eares of Pope Stephen, who with manie priests and others, lay hid in the sepulchres of the martyrs, for which cause he spoke vnto them and said: You haue vnderstood (ô you souldiers of Christ and my friends) the wicked and cruel edict latelie published against vs, to wit, he that giueth notice of vs, shalbe put in possession of our goodes. I admonish you all therefore, to make smale account of earthlie riches, rather then by the loue of them to loose eternall and heauenly treasures. Feare not the prince of this world, but rather the king of heauen & earth, Iesus Christ true God. Feare him, adore him, haue recourse vnto him, and he will deliuer you from all paine and tribulation whatsoeuer. A priest called Bonus, answered: O blessed father,

we be all determined & ready, not only to looſe our goodes, but our liues alſo, for the profeſſion of the name of Chriſt Ieſus.

Then came ſome prieſts vnto the holy Pope, & told him, that certaine Gentiles deſired to be Baptiſed, and therfore requeſted to know of him, to what place he ſhould bring them. The Pope appointed it in the caue called Nepotiana, wherein were aſſembled a hundred and eight perſons, men and women, whom the Pope Baptiſed; Then ſaid he Maſſe, and gaue them the bleſſed Sacrament. He alſo preached in the ſaid caue, and expounded vnto them many high miſteries of the kingdome of heauen. Many Gretians went to heare his Sermons, and diuers of them were conuerted.

Thither went alſo a tribune, called Nemeſius, who had one only daughter, who was borne blind, and at his arriuall there, he fell at the feete of the Pope, & ſaid; Father, I beſeech thee baptiſe me and my daughter, that ſhe may recouer her ſight, and our ſoules be deliuered from eternal torment. The Pope ſaid vnto him: if thou beleeue faithfully in Ieſus Chriſt, thou ſhalt obtaine all that thou deſireſt. I beleue (ſaid Nemeſius) that he which opened the eies of the man borne blind, which was Ieſus Chriſt, is the true God. I come not to be Baptiſed by any humane perſuaſion, but called by him. The holy Pope vnderſtanding this, inſtructed him in the faith, and cauſed both of them to faſt vntill the euening. Then in a place called *Titulis Paſtoris*, where the font-ſtone was, he Baptiſed them, beginning at Nimeſius. Aſſoone as he was Baptiſed, his daughter ſaid with a loude voice: I ſee a man which hath touched mine eyes, who is enuironed with great brightnes. Then the Pope Baptiſed the young woman, who was called Lucilla (and had recouered her perfect ſight) with ſixtie two perſons, men and women, that were then Baptiſed alſo.

The holy Pope remained with thoſe people, now in one place, now in another, preaching and giuing vnto them the bleſſed Sacrament. Nemeſius the father of Lucilla, gaue good proofe of his ſincerity in the Chriſtian faith, and ſeruice of God, wherefore the Pope ſhortly after made him Deacon, and by his meanes the tribune Olimpius, and Exuperia his wife, were Baptiſed. This was procured by Sempronius the ſeruant of Nemeſius, who was a faithfull Chriſtian, and valiant ſouldiar of Ieſus Chriſt. Pope Stephen, Baptiſed Olimpius and his wife, and alſo a ſonne of theirs called Deodatus, & not long after they were all martyred, for being Chriſtians. Sempronius was moſt cruelly tormented, for the Emperours tooke greater indignation againſt him, then againſt the other. The laſt torment was: they cauſed a fornace to be heated, and caſt them into it, and therein they loſt their liues, but it did not burne one haire of their head.

The Emperours had notice of Pope Stephen, and cauſed him to be ſearched for. The ſergants which were appointed to take him, found twelue Prieſtes, whoſe

whose names were, Faustus, Maurus, Primitiuus, Colonius, Ioannes, Exuperius, Cyrillus, Honoratus, Theodotus, Basilius, Castulus, and Donatus, all these being taken for the confession of the faith of Christ, were put to death. Their bodies were buried by Tertullinus, who had bene seruant to Olimpius the tribune. Vpon the occasion of this charitable deede, done by Tertullinus, Pope Stephen hauing fully vnderstood therof, he preached the faith vnto him, and conuerted him, for before he was a Gentile. He was Baptised, and shortly after was taken, as well for that he professed himselfe publikely to be a Christian, as also that he should declare and vtter, where the treasure of Olimpius his maister was, for they verily presumed, that he knew. For this cause they put him to many torments, as burning him with lighted torches set to his sides, breaking his teeth with stones, laying him on a wheele, which as it turned, pulled out of their places, all the ioyntes of his body, and finally, he was beheaded.

The holy Pope could not endure to lie hid any longer, and the Emperours sending a squadron of souldiars to take him, they found him accõpanied with Priests, Deacons, and others of the cleargy, which were all taken. As they were led away, many Christians followed them, lamenting and weeping, seing their shepheard vsed so basely. When he came before Valerianus, he said vnto the Pope: art thou Stephen that lewd man that maketh trouble and disturbances in the common wealth, & with slie deceipts and persuasions, seekest to take away the honor and religion of the immortall Gods? The Pope answered: I make no disturbance in the realme, much lesse doe I deceaue the people, but admonish and councell euery one, to leaue to honor the diuels, whom you adore in the Idolls, they should better adore and honour the God that created heauen and earth. Then said Valerianus: thou hast spoken that which deserueth death, and thou shalt haue it, that other may take example by thy punishment.

Then he commaunded the souldiars, to lead him to the Temple of Mars, which was neare vnto the port Appia without the wales, to the end that he should ether sacrifice, or els receaue iudgement of death. When the holy Pope was in the Temple, he lifted vp his eyes to heauen, and said. O Lord God, father of our Lord Iesus Christ, who diddest destroy the workes of the towre of confusion, the tower of Babylon, I beseech thee, ruinate and destroy this place, where the diuell is adored, by the vaine superstition of Idols. This said the holy Pope; and on a suddanie they heard a great thunder clappe, after which fell a thunder boult, that beate downe a great parte of the Temple. Herewith the souldiers and Gentiles were so frighted, that they fled in great haste, & left the Pope alone, with some Christians that followed him.

The Pope seeing himselfe free, went with those Christians vnto the Churchyeard of Lucina, and there he comforted and exhorted them, to suffer patientlie for the loue of Iesus Christ, & not to feare the menaces of the tirants. Then

he celebrated Maſſe, and communicated all them that were preſent. Hauing ended it, whiles yet he ſat in his Pontificall weede, he ſaw many armed men, which the Emperor ſent (for hauing vnderſtood what had befallen in the Temple of Mars, and alſo that the Pope was in the Church-yeard of Lucina) who ſent theſe men to kil him. The bleſſed Pope ſhewed no ſigne of feare in his contenance, but ſtood with his accuſtomed grauity. The miniſters of iuſtice (or rather of the diuel) cut off his head, his ſeat and habit, being bathed in his blood. His body was buried by his Prieſts, in the Church-yearde of Calixtus, on the 2. of Auguſt.

The Church celebrateth his martirdome, on the ſame day, which was in the yeare of our Lord 258. (Baronius ſaith 259.) in the time of the aforenamed Valerianus and Gallienus. This Pope made a decree (as before is ſaid) in which he commaunded that the holy veſtures, with the which ſacrifice is offered vnto God, ſhould be decently kept, and hallowed, and that none ſhould be ſo bould as to be apparailed with them, or touch them, but ſacred perſons, and in a hallowed place, leaſt it befel vnto them, as it did vnto king Baltaſar, who for touching the veſſels of the Temple, and vſing them ſo profanely, was chaſtiſed by God from heauen. He alſo ordained, that no infamous perſon ſhould be admitted vnto Eccleſiaſticall dignities. It was the iuſt iudgement of God, that the Emperour Valerianus (who was he that cauſed Pope Stephen to be put to death, and many other Chriſtians alſo) fighting in battaile with Sapores king of Perſia, ſhould be ouercome and taken priſoner, and that Gallienus his ſonne, ſhould be ſo weake, and baſe minded, that he neuer ranſomed him, nor euer endeuored to doe it. So that Sapores kept him priſoner while he liued. And alwaies when he would ride, he ſet his foote vpon his ſhoulders, in ſteade of ſtirropes. But let vs retorne to Pope Stephen.

He was Pope 7. yeares. 5. moneths and 2. daies. (Baronius ſaith. 3. yeares 5. moneths, and 22. daies.) He gaue holy orders twiſe, in the moneth of December, and ordered 9. Biſhops. 6. Prieſtes and 5. Deacons. Before he was elected Pope, he was arch Deacon of Rome where he was borne, and was commended by euery one for his vertuous life. Now he liueth in heauen, where he is a citiſen (with the title of Pope & martyr) in the company of the bleſſed Saints, with whom he enioyeth the viſion of God, which he of his mercy graunt vs alſo to enioy. Amen.

The Inuention of S. Stephen, the firſt Martyr. Auguſt. 3.

Pſal. 9 19. KIng *Danid ſaith in one of his Pſalmes*; that God will not vtterlie forget the poore, in their death, and at their end. *He ſaith not thus of the rich, but of the*

poor

poore whom God doth remember in their death, since it seemeth they were forgotten of him in their life. The contrary happeneth vnto the rich man. Of him, God is forgetfull in his death, for that it seemeth he did remember him in his life. In the Gospell that is read at Masse, vpon the day of the Inuention of S. Stephen. Iesus Christ is likened vnto a Hen, saying: that as she gathereth her chickens vnder her winges, and there giueth them warmeth, and comforteth them. Euen so he spred his winges, when he stretched out his armes vpon the Crosse, to gather vnder them his faithfull beleeuers, there to comforte and cherish them. He would haue the poore, who be also his children, to be likened vnto the Hen (though in an other respect) for howsoeuer her life he prolonged for a time with picking and scraping (because she is alwaies hungry) yet commonly at the last she dyeth a violent death, but what then insueth after when she is dead? she is set vpon her Lords table. So happeneth it to the poore. In his life he passeth with necessitie and hunger like as the Hen, he is despised of the mighty of this world, and if he speake but anything which doth discontent their humor, streight he is outfaced and oppressed. In this manner it befell vnto S. Stephen, because hee speake in the behalfe of Christ and his Gospell. Diuers times also the poore man dyeth not naturally, but is put to death, euen this also befell vnto S. Stephen and other martyrs. Yet because God doth remember them at their end, he ordeineth them for his owne table, and honoureth them with great triumphes in heauen. Mat. 23. 37.

The contrary of this happeneth to the rich man, who is resembled vnto the Faulcon, or hawke; for as she in her life is carried on the fist of great Lordes, and fed and nourished with the best flesh, yet when she is dead, she is throwne on the dunghill, and no reconing is made of her: so many of the rich, goe vnto the dunghill of hell, and as Ieremias saith of rich Ioachim, it befalleth vnto the rich man, as vnto the Asse after his death, whose skinne is taken off and applied to other vses, his flesh he leaueth for dogges and vermine, and his bones on the dunghill. So the couetous rich man, taketh not with him his skinne, that is his goodes and riches wherein he was delighted, but of those which he abused, others reape the fruite and commodity. He leaueth his flesh, to wit, his bodie, to the wormes: his bones, to wit, his soule, on the dunghill of hell.

All this we see exemplified in the couetous rich man, of whom S. Luke saith, that he dyed, and was buried in hell. But much better is the lot of the poore, who as Lazarus was, is carried by Angells, no more into the bosome of Abraham, but to heauen, which now is opened. We see now, that verified which Dauid said. God remembreth the poore at his death. And to the end, we may more plainly see that it is so, his will is, that some times their bodies, that haue bene fogotten and hidden many yeares, should be found and knowne, that they might be reuerenced, and honoured of men, in signe and token, that their soules be cherished by God.

This happened to the glorious Protomartyr S. Stephen, who hauing beene forgotten and hidden a long time, his bodie was found with the bodies of other holie men, that were buried with him, to the end, all of them (especially his) should be honoured, and reuerenced by the Christians. The manner of this Inuention, & how his body was found by Lucianus a priest (to whom the place was reuealed where they were) he relateth in a letter which he sent into

dubbe

diuers partes of Christendome, in this manner.

LVcianus (the least of the seruants of God, by his mercy Priest in the church of the village called Cafarmagala, in the diocesse of Ierusalem) wisheth health in our Lord to al the Christians in the world, that be souldiers vnder the standerd of Iesus Christ. It seemeth vnto me, a thing very fit and necessary, to recount vnto all, a vision or reuelation which it pleased God to shew me, concerning the reliques of the glorious S. Stephen Deacon, and Protomartyr of Iesus Christ, and of Nicodemus, of whom mention is made in the Gospell, and of Gamaliel, who is spoken of, in the Acts of the Apostles; and especiallie for that this charge is imposed on me, by Auitus the Priest, and seruant of God, who may commaund me, as a father may his sonne.

It happened, on a friday, being the 3. of December, in the sixt yeare of Theodosius Emperour of Rome, I sleeping in the night in the Baptisterie (as I was accustomed) for the better guard of my Church, and also, for that I would be readie, and prepared with diligence, for any accident that might happen, vnto my faithfull parishioners, on a sodenie, in the third houre of the night, which is in the first watch, being in a traunce or extasie, and halfe awake, I saw a venerable ancient man, who had the habite of a Priest, with gray haires, and a long beard, he had on him a stole, and was couered, with a white garment, all adorned with pretious stones which were set in gold, and in euery one of them was a Crosse, he had in his hande, a rod, or wand of gold, and coming close to my right side, he touched me lightly with the wand, and calling me three times said: ô Lucianus, Lucianus, heare me Lucianus: then said he in the greeke tong: Go vnto the citty Elia, which is, Ierusalem, and say to the holy Bishop thereof called Iohn: how long shall we remaine closed vp? why doth not he open our sepulchres? Say to him: it is Gods will, that in the time of his Bishoprike, that which is heere, shalbe found. Tell him, that the sepulchre where our bodies be, must be opened speedily, that by our prayers, the eternall Father, with his Sonne Iesus Christ, and the holy Ghost, may open the brest of his clemency, and take pitty vpon the world, which is in danger of vtter destruction, by the manie euils, which daily, and hourely doe happen, and be comitted in the same. I care not so much for mine owne body, as for them that be buried with it, & be worthy of all honour and reuerence.

I answered, and said vnto him: who art thou, Lord? and who be the other that be with thee? He said: I am Gamaliel, who was instructor, and bringer vp of the Apostle S. Paul at Ierusalem. He that is with me in the monument on the east side, is the blessed Protomartyr S. Stephen, who was stoned to death by the Hebrewes, and Princes of the Priestes in Ierusalem, without the gate which is on the North part of the citty, and goeth to Cedar. His blessed body remained

there,

there, a whole day, and a night without buriall; for so had the wicked princes of the Sinagogue commaunded, that it might be eaten by wild beastes. But none touching it (as it was Gods pleasure) I Gamaliel, hauing compassion on Christ his seruant, and desiring to obtaine the reward of our Lord, gathered some Christians together, and perswaded them to go by night, and to take vp his bodie, and carrie it to my village, called Cafarmagala, which is asmuch to say as the village of Gamaliel. It being twentie miles from Ierusalem, and is the same, where thou now art, I prouided all things necessary for that entent, and so they caried the bodie, and I, together with them, buried it in a new sepulchre of mine at the east side. The Christians remained with me seauenty daies, bewailing, and lamenting him continuallie; and I gaue them entertainment all that time.

In an other sepulchre thereby, is Nicodemus, that came to Iesus by night, when he said vnto him: that he that is not borne againe of water, and the holy Ghost, cannot enter into the kingdome of heauen. He was Baptised by the disciples of Christ, for which cause when the Iewes had depriued him of his principallity, and all offices, excommunicating him, and casting him out of the cittie, I Gamaliel vnderstanding this (as one that had endured also, like troubles, and afflictions, for the loue of Iesus Christ) had pitty on him, & brought him to my village, and gaue him his dyet, and clothing till he died; and then I buried him honorably, neare vnto the bodie of S. Stephen.

The same happened to Abidon, my deare sonne, who iointly with my selfe, was Baptised by the disciples of Christ, being twentie yeares old. He died before me, and I buried him in that sepulchre, which is higher then the other, in which I apointed my owne body should be buried after my death. My wife Ethna, and Sedemias my eldest sonne, were buried in an other village called, Cafarsemelia, because they would not be Christians. Hauing heard all this related, then did I Lucianus (the vnworthy Priest) demaund of him, where shall we find the place where your holy bodies be laid? He replyed: in the middest of the field, which is neare to the village, that is called, Delagabri, that is, of the seruants of God.

I then being fully awaked, desired of God with all humilitie, that if this vision was sent from him, that he would let me see it the second and third time. I fasted all that weeke, vntill the other friday, and that night the same Gamaliel, in the same figure and habite that he appeared to me before, appeared againe, and said vnto mee: Why art thou negligent, and goest not vnto the Bishop Iohn, to tell him that which I appointed thee? I answered: Lord, I was fearefull to go the first time, least he should make a scoffe of me, and deride me as a foole, I besought God, that if thou camest to me from him, that thou mightest appeere to me the second, and third time. Doe (said he) as I appoint

thee, and be assured, that my wordes be true. When he had said thus, he vanished away; and I arose, and rendred thankes vnto God, beseeching him, that the vision might appeere vnto me the third time.

I continued stil my fasting, and on the third friday, I saw the blessed old man, to come on the other side; & seeming to be angry, and to threaten me, he said: For what cause hast thou delaied vntill this time, & art not gone to tel the Bishop Iohn, that which I said vnto thee? what excuse canst thou make vnto God in this case? How thinckest thou to obtaine pardon of him at the day of Iudgemẽt, hauing thus despised him? In despising me, thou hast despised him, knowing, that which I did, I did at his commaundement. Doest thou not see what negligence and coldnes is amongst many, and what other afflictions and tribulations diuers haue in the world, which haue great need of our prayers for their helpe? Why art thou then so slacke and negligent in their losse and hurt? Doest thou not consider, that in the desert, be many better men then thy selfe, yet we haue left them, and chosen thee, to declare this mistery? This was the cause, that it was ordeined in heauen, that thou shouldest come from an other village, to be Priest and curate of this, that by thy meanes, our bodies might be found, and made knowne vnto the world. Arise, and goe vnto the Bishop, and will him, to discouer our bodies, and prouide vs a Church, wherin praiers may be made, and that so God, by our intercessions, may haue compassion on his people. I seing him angry, all trembling with feare, said: My Lord, I was not negligent, but staied to be certified the third time. Now will I goe, to doe thy commaundement. And so the vision vanished away.

I being awaked, and day being come, went to the blessed Bishoppe Iohn, and told him all that, which I had seene and heard. When he vnderstood my wordes, he shed teares for ioy, and said: Blessed be Iesus Christ, Sonne of the liuing God. If it be as thou saiest, it shalbe fit to bring into this citty, the body of the glorious Protomartyr S. Stephen, who shewed himselfe vnto the Iewes, to be a true souldier of Iesus Christ. Goe my sonne, and digge in the field thou speakest of, and see in what place these blessed bodies be, and let me know when thou hast found them.

I tooke leaue of him, and returned vnto my Church, and gaue publike charge to all the parish, that euery one should rise early the next morning, to digge in that field, for that pretious treasure. The next day being come, and we hauing song the accustomed himnes in the morning, we went and digged vnder an heape of stones, in the field that was shewed mee. But then one called Negutius came vnto me (the vnworthy Lucianus) and told me, how the last night, the same Gamaliel had appeared vnto him, and had bidden him to aduise me, that their bodies were not vnder that heape of stones (for that was made by the Christians, in memory of that plaint, wherwith they bewailed S. Stephen 30. daies)

daies) but that he should digge a litle further off, in a place called in the Syrian tong, Dabathalia, which is, the place of strong men, and there the bodies were to be found.

I rendred thankes vnto God, that an other had the same reuelation; so that we digged vnder the heap of stones but in vaine, for there was nothing found Then went we to the place the brother had named, & digging, we found three sepulchres, couered with three stones, on which were engraued three names to wit: Celiel, which is, the seruant of God. And, Appan, Dardan, which is: Nicodemus, and Gamaliel. I would not suffer the holy reliques to be vncouered, vntill the Bishoppe Iohn (who celebrated a Sinode in Lidda, which is Diospolis) was certified of that which happened.

When he had notice hereof, he came to the place, accompanied with Eleutherius Bishoppe of Sebaste, & of Eleutherius Bishoppe of Iericho. When the stone of the sepulchre of S. Stephē was taken vp, there was felt such a fragrant, and sweete odour, that neuer liuing creature did feele the like, the place resembling the terrestriall Paradise. Among many people that were present, there were diuers sicke persons also, who feeling this most sweete smell, were cured to the number of seauentie three.

Then the other two sepulchres were opened, and in the one was Nicodemus, and in the other, which was much greater (for it was deuided into two partes) were the bodies of Gamaliel and Abidon his sonne. The body of the father & the sonne being to be knowne a sunder apparantly. The bodies of these holy men, were caried into places more conuenient, the body of S. Stephen being placed in the Church of Sion. I (saith Lucianus) tooke some litle bones, of the ioints of his hands. The bones indeed were very litle, but the relique was great, and worthy estimation. I tooke likewise of the dust, into which his blessed body was conuerted, and I sent it to the holy Priest Auitus, that he might also possesse some of that treasure which we enioyed, and might pray vnto God for vs, that we may be worthy to appeare in the presence of Christ our Lord. These reliques were found in the yeare. 400. of our redemption, on the 26. of December, when the church doth celebrate the feast of S. Stephen. It had not rained in that country of a long time, but assoone as the blessed bodies were vncouered, the raine fell in aboundance, to the great ioy of the faithfull, who praising God, rendred him thākes, holding for certaine, that his diuine maiesty, had shewed this mercie, at the intercession of these holy Saints. This is the letter, and relation, of the holy Priest Lucianus.

He said, that the body of S. Stephen was caried to Ierusalem, and laid in the Church of Syon, and from thence, by the meanes of the Emperor Theodosius the yonger, which shortly after was Emperour of the East, it was translated to Constantinople. After this in the time of Pope Pelagius, and in the yeare of our

Lord. 560. the blessed body was caried from Constantinople vnto Rome, on the 3. day of August, on which day, his inuention is celebrated. This blessed body, was brought into the Campus Veranius, and laid in the same tombe, where the body of S. Laurence the martyr was, and it is said by tradition, that when the sepulchre was opened, to put it in, the body of S. Laurence of it selfe gaue place, withdrawing vnto the left side, leauing on the right side, roome for S. Stephen. From that day forward, many (by this occasion) called S. Laurence, The courteous Spaniard. S. Augustine in the 22. booke, *de Ciuitate Dei*, writeth some miracles which were done in sundry places, when the body of S. Stephen was discouered: and in all Christendome, Churches were built to his honour.

On a certaine time, a Bishoppe passed (with some reliques of S. Stephen) by a place called Aquæ Tibillitanæ, and a blind woman drawing neare to do them reuerence, recouered her perfect sight. An other Bishop called Lucillus, touching the same reliques, was healed of an old incurable disease & a sore, which had put him to extreame paine. Eucarius, a Priest and a Spaniard, who was sick of the goute, was cured, and deliuered, by meanes of this Saint. The same Priest being past hope of life by an other infirmity, & the reliques of S. Stephen being put about him, he recouered his health forthwith. In a place called, Audurum, a cart went ouer a child & killed him. The mother brought him to the church of S. Stephen, weeping, and praying; at last, recommending him vnto the helpe of the holy Saint, the child arose aliue, and safe without harme. Two children, to wit the brother and the sister, were cursed by their mother, and they fell into an extreame shaking palsey. They hauing sought for remedy farre and neare, could find none. But at last, they were cured and healed in a Church of S. Stephen, in the sight of S. Augustine, who recounteth this miracle, as being an eye witnesse thereof. This holy Saint is vndoubtedly in the high fauour of God. Vouchsaffe (ô S. Stephen) to obtaine for vs all, by thy intercession, the eternall glory. Amen.

The life of Saint Dominicke. Auguſt. 4.

AMeng many other the memorable and famous acts that Sampſon did for the ſeruice of God, againſt his enemies the Philiſtims, one was: he tooke many foxes aliue, and to the taile of each of them, he tyed a firebrand, then let them go amongſt the corne of the Philiſtims, that was now ripe, and readie to be reaped, ſo that he burned all their harueſt of that yeare. He was well pleaſed to doe this ſeruice to almighty God (by whoſe inſtinct he did it) and by this meanes his enemies were endamaged, and defeated.

In this figure, Sampſon was a liuely patterne of the glorious S. Dominike, who being a valiant,

valent and strong as he, and no lesse desirous to please and serue God, made continuall warre against his enemies, as well heretikes, as euill Christians, and to endamage them, he gathered together many foxes, which burnt vp their diuellish deuises, and this signified, the blessed order of preachers, which he instituted, and ordeined. The foxe is astute and politike; so a preacher must be wise and politike, to know what he should say, & when he should speake. He must also carrie a firebrand in his mouth, to wit, the fire of the loue of God, fire of the loue of his neighbour, fire of rigour, wherewith to reprehend vices, and to burne the euill herbes, and the wicked seedes, which heretikes sow by their false, and cursed doctrine, and the euill Christians, with their leude life, and bad examples. All these must the preachers burne and consume, with the fire of the loue of God, euen as the fathers doe of the order of S. Dominicke, whose principall profession is to preach.

This comparison doth also fitly agree to this holy Patriarch, for he being yet in his mothers wombe, she dreamed, that she was deliuered of a whelpe, with a firebrand in his mouth, with which he set the whole world on fire. Moreouer as the preachers be likened vnto the foxe in being wise and politique, so must they also be like a whelpe in boldnes, & barking. The preachers which faile in this, are called by Esaias in reproach, Dumbe dogges, that cannot barke. The firebrand they are to haue in their mouthes, is the fire of the loue of God, which as he said before, the preacher must haue. Further more, he must endeuour, that his life be as the light, and shine in the world, that with his clearnes, he may pull and draw sinners out of their darknes, as did the holy Father S. Dominicke, and for that cause, his mother had that reuelation.

The life of this glorious Saint, is written by diuers authors, but the most especial, and whom I entend to follow, is, Ioannes Gerzonius, an orator of Bologna, and frier Theodorius de Apoldia, a religious man, of the same order of S. Dominicke. I doe not entend to say all that which they say, but only to recount some speciall partes thereof, and to giue a taste of his most holy life, and admirable deedes.

To declare all things worthily of this Saint (which without doubt are very admirable) and according to my desire, I wish S. Ierome would lend me his learning, S. Augustine his sharpnes of witte, S. Iohn Chrisostome his eloquence, S. Ambrose his grauitie, S. Iohn Damascene his Theologie, and the sweete stile of S. Bernard, that I might giue better satisfaction to the readers, and giue worthy commendations of S. Dominicke, somewhat answerable to his due deserts, as also, that those that be deuout vnto him, might not haue cause to complaine of me, as being too sparing in declaring his praises. The historie of his life is in this manner.

AT the time when Alexander the third was Pope, and Frederike the third of that name Emperour of Almaine, and Don Alonso the 9. raigned in Castile (who gaue the great ouerthrowe and discomfiture to Miramolinus, in the place called Nauas in Tolouse) in the yeare of our Lord 1170. there dwelt in a citty of Spaine called Calaruega, in the Bishoprike of Osma, an honorable citizen, called Don Felice de Duzman, who had to wife a noble ladie, named

Donna Giouanna Deza. They were both of great parentage, and the faithfull ſeruants of God. Don Felice ſurpaſſed in vertue, the moſt vertuous; and Donna Giouanna his wife, excelled the moſt admired wemen of her time. Theſe two liued thus together, or to ſay better, they liued, and were ioyned vnto God, and were equall in all holy and vertuous thinges.

They had three ſonnes, two of which were good and holy Prieſtes. One of them liued in an hoſpital, where was a great companie of poore, helping and curing their diſeaſes, both of bodie and ſoule. And in theſe workes of mercy both ſpirituall and temporall, he continually exerciſed himſelfe. His holy life, was ſuch, that after his death God wrought many miracles by his meanes. The other brother entred into religion, wholly conſecrating himſelfe to praier, & meditation, and therein he perſeuered to his death.

The third was the bleſſed father S. Dominicke, of whom (as is ſaid before) when his mother was with child, ſhe dreamed, that a dogge hauing a firebrand in his mouth, gaue light therewith to all the world. It was afterward euident, that this was a reuelation, ſince that by his doctrine, and the friers of his order, all the world was illuminated, and receaued light. Likewiſe, an other lady that was his ſecond mother in reſpect of Baptiſme, ſaw a ſtarre vpon the head of S. Dominicke (being but very yong) the light whereof, ſhined ouer the world. And that it might more euidently appeare, what a holy man he ſhould be, the ſame befell to him, which happened to S. Ambroſe, vnto whom lying in his cradle, came a ſwarme of Bees, which ſetling on his face, entred, and came out of his mouth againe, ſignifying: his ſweete doctrine, and pleaſant ſpeech; the ſame I ſay, befell to S. Dominicke. His name alſo ſhewed that he ſhould be wholly our Lords, for from the day of his birth, he was alwaies his, neuer comitting any mortall ſinne.

When he had the vſe of reaſō, about the age of ſixe or ſeuen yeares, he would come from his bed (wherin his mother had laid him ſofte, and eaſilie) and lie on the bare ground, thus beginning his auſtere life, and vſing rigorous pennance, which he entended to performe, at his perfect age. When he came to more diſcretion, his diligent parents inſtilled into his mind, the loue, feare, & glory of God, with their continuall counſell to perſeuer in vertue. The holy yong man, receiued their good aduiſe very gladly, ſo that he being but yong in yeares, ſeemed already an old man. And by his graue and conſiderate cariage, he had gray haires in diſcretion, which yet he had not on his head.

He was temperate in his diet, he auoided all thoſe pleaſures and delights, which youth ſo greedily follow. Then his father ſent him to Placentia, where at that time the ſtudy of all ſciences floriſhed, but were after tranſlated to Salamanca by king Ferdinando the ſecond. There he ſtudied the liberall artes, and in ſhort time, not only ſurpaſſed his other ſchoolefellowes, but ſome of his maiſters,

maisters, and teachers also; notwithstanding for the following of his studie, he did not omit his ordinary exercises of deuotion. He prayed often, he was verie mercifull, and had great compassion on the affliction of his neighbour, and when of him selfe, he could not releeue nor helpe them, he by his prayer obtained helpe from God. His exceeding charitie, was euidentlie declared, in a great dearth which was ouer all Spaine, at such time as he studied; for when he had no other thing to releeue the poore with all which resorted to him (hauing distributed that which his father sent him to liue on) he sold all his bookes, and gaue the mony arising thereof to the poore. This his example, caused many to doe the like.

One time S. Dominicke sawe a woman that wept bitterly, for that the Moores had taken her brother, and made him a slaue. He being mooued to compassion, perswaded, and besought the woman as much as he could, to sell him for a slaue, and to redeeme her brother. And if the woman would haue done so, he would gladly haue accorded thereunto. Hauing studied Logike, and Philosophy foure yeares, he passed to Diuinitie, which he followed so diligently, that by the sharpnes of his wit, & quicke vnderstanding (the grace of God assisting him) he profitted wonderfully in a short time, so that both for his studies, and other admirable sanctity, he was much knowne, not only for a man of holy life, but also for his great learning,

At that time Don Diego a holy man, was Bishoppe of Osma, who was very carefull in his charge, concerning his Bishoprike, both for the aduancement of the seruice and glory of God, and for the good of his flocke. His especial care was, to haue in his church and company, men of knowne learning, and holines of life, both which he him selfe was endued withall. This Bishoppe, through his great zeale, and by authority from the Pope, so reformed the Chapter of his Church, that of Chanons seculer, he made them Chanons regular. The report of S. Dominicke coming to his eare, he sent for him, and placed him in his Church amongst the Chanons, who obserued the rule of S. Augustine. S. Dominicke made profession of that rule, to the great good liking of all the Chanons, who hauing now knowledge by experience of his learning and vertuous life, were glad they had him in their company, he being to all, a mirrour of true religion. He vsed to pray much, and was very dilligent and deuout in all diuine offices. In brotherly loue he exceeded others, and surpassed all in tender compassion ouer the afflicted. God gaue vnto him the perticuler guift of teares, of which he shed aboundance, for all wants or necessities of his neighbours, as well corporall, as spirituall. The vertue of humility, did shine most cleerly in him, for he humbled himselfe, not only to his betters, but to his equalls, yea, and to his inferious also.

For the attainment of his vertues, he was much furthered by a booke which

Iohn

Iohn Cassianus wrote, intituled, Collations of the fathers. Wherein were contained certaine conferences of the auncient monkes, which dwelt in the deserts, to wit, concerning puritie of hart, of the victorie and ouercoming of vices, of the attainment of vertue, of the exercise of contemplation of mans life, of the steps to perfection. Out of these, the holy man tooke aduises, and examples, whereby he increased still in all these vertues, and stroue with desire to arriue, to the highest toppe of the most perfect men. It fell out, that for the great vertues the Canons knew to be in him, and for the great prudence he showed, in their rules, & other their affaires, they accorded to elect him for their cheife Prelate, and to place him superior ouer them. He (with lowlines) accepted the place, and exercised it very diligently a certaine time, vntill our Lord called him to a more worthy office; and came to passe in this manner.

Alonso King of Castille, sent on an Embassage into Fraunce, Don Diego Bishoppe of Osma, and committed vnto him the most important busines of the affaires of the Church, and of religion. The Bishop, who knewe the holines, and had a taste of the learning and other vertues of S. Dominicke (whose counsell he had vsed in his principall affaires, and in whose sweete conuersation he had great delight) tooke him in his company; such beinge the ordinance of God, to bring that to passe which after happened. For as he passed by Tolouse in Fraunce, there was an heresie discouered at that time, which was of the Albigenses, who held some errours, and especially one, about the reasonable soule, which the very Philosophers that had not the light of faith, held for a follie and madnesse. S. Dominicke being at that time lodged in a house, vnderstood, that the maister therof, was infected with that heresie. He praied to God for him, & alleadged to him such pregnant and manifest proofes and reasons, that he reduced him to the true Catholique faith. This man was the first, that is knowne, to haue bene conuerted by S. Dominicke.

The Bishoppe dispatched his busines, which he had vndertaken for the king of Castile, and went himselfe to Rome (with his holy companion) where at that time Innocentius the 3. was Pope, successor to Alexander. The Bishoppe requested the Pope to take from him his Bishopricke, that he might labour to conuert those heretikes which he found in his last iourney. But the Pope would not consent thereto. They returned by Fraunce, and visited a monasterie of Carthusians, vnto which order, the Bishoppe was much affected, and staying with them certaine daies, he tooke the habite, and bore it alwaies with him. In this iourney S. Dominicke got great acquaintance, and many friendes, whom he tooke with him, in the companie of the Bishoppe, to labour in the conuersion of these heretikes, which they hartely desired, knowing that it would be a most acceptable seruice to almighty God.

At Mountpellier, they found a legate of the Popes, with certaine Bishops, & twelue

twelue Abbots, of the order of S. Benedicte, who coming also purposely for the conuersion of these heretikes, euen as they did, they went together in one company. By the counsell of S. Dominicke, they lefte their horses and seruants, and began to preach in pouerty and humillity, after the manner of the Apostles. It were too long to recount all that which happened to euery one (or particulerlie to S. Dominicke) in their preachings and disputations, with the heretikes, we will only touch, some especiall and most principall heades.

On a time they accorded with the heretikes (in a certaine country where they came) that they should write downe their opinion in one booke, and the reasons they alleadged to confirme them, and they so doing, S. Dominicke wrote in an other booke, the Catholique doctrine, that the vniuersall Church holdeth and confesseth about the same matter, and he confuted all that the heretikes said, by inuincible arguments, and sound reasons. These two bookes were throwne into a great fire in the sight of many people, & the booke of the heretikes, was forthwith burned & consumed to ashes; but the booke S. Dominicke had written in defence of the Catholique faith, remained without hurt, & leaped three times out of the fire, hauing bene so many times cast into it. Although this sufficed, and brought some to the truth, yet others remained obstinate in their errours, and conceiued such indignation against S. Dominicke, that they entended his death, and sought a fitte time and place to performe it.

Once they lay in waite for him, in the way that he was to passe, and tooke him, & drew him violently out of sight, that they might safely performe their wicked intent, hauing him in their handes, they said to him: Thou seest Dominicke, thou art in our handes; if we will, we can kill thee, for what canst thou doe? The blessed man changed not his countenance, but answered: I pray you dispatch me not at one blow, but by litle, and litle. Cut off my handes first, then my feete, and shew me them cut off in that manner. Then pull out mine eyes, and let my body rolle and tumble in mine owne blood; lastly with many woundes, make an end of my life, this is all that I request at your handes, so shall I suffer somewhat for my Lord Iesus Christ. They hearing the wordes spoken with a courage and resolution (God striking also terror into their hartes) departed, and left S. Dominicke to goe at his pleasure without hurt.

Yet they ceased not to persecute him with their venemous tongues (whom they had not harts to hurt with their handes) either speaking of him opprobrious wordes, or els slaundring him among the people. He bore all this with great patience, and the people knew well that they falsly belyed him, so that by this meanes, his credit and fame increased the more. The heretikes accused him to be a glutton, and that he pampered his body two exceedingly. Wherfore, he to manifest their slaunder, tooke a roome one lent, in the house of certaine noble wemen, which were tainted with the heresie of that country.

The life that he and his company led, was this: They fasted daily only with bread and water, they slept on the ground, wore haire cloth, and preached dailie, whereby appeared, that they were not so much addicted to ease, and pleasure, as the heretikes made report, yea the ladies of the house were herewith reduced to the Catholique faith. Other matrones also, hearing a sermon of his (being conuerted from their errors) came to him in the Church & said: O thou holie seruant of God, this day in thy sermon thou hast called them heretikes, whom we reputed to be deuout, and good men, we thought their doctrine had beene Catholique, and hitherto we haue followed the same. By what meanes may we now know that which thou saiest to be true, for if we knew it to be truth, we would yeeld, and follow it. S. Dominicke hearing their wordes, fell to praier; then arising he said: Now God will shew you, whom you haue followed till now; Forthwith they saw a great ougly Catte, whose gastly eyes, sparckled like fire, and she had an odious smell. She coming among them, went to these women seuerally, and they being fearfull, fled, and ran from it. Lastly, it took hold of a belrope, and climbing vp by the same, vanished away. This strange accident, drew these matrons from their errors, and reduced them to the Catholique faith.

The Bishoppe of Osma returned to visite his Bishoprike, entending to set thinges in such order, that he might labour to conuert these heretikes to the Catholique faith: but assoone as he came home, he dyed of sicknes, many Priestes and religious men, that helde him for their father, were lefte destitute, & without helpe. For many of those, that employed themselues against those heretikes, were furnished and prouided of things necessary by this good Bishop. This stay and reliefe failing them, they ioined themselues vnto S. Dominicke, and tooke him for their father and superiour, he appointing to each one their dutie and office, in their exercises, which was cheiflie to preach, and dispute against the heretikes. And seeing many came, and were ioined to him daily, he began by degrees to found a religious order, which are called: Of the preachers.

These men had great succours and ayde, from the Bishoppe of Tolouse, and Simon de Mountfort, who raised powers against the heretikes, to destroy them by force of armes, the Pope hauing graunted the Cruciata, to those that made such warre against them, many Catholiques came, to be partakers of those Indulgences. S. Dominicke by the helpe of those two Lordes, founded a Conuent, vnto which he brought all those that were imployed against these heretikes. They all held S. Dominicke for their prelate and head, and were obedient to him. He hauing knowledge, that many Catholiques (constrained through pouertie) set their daughters to the seruice of heretikes, who by that meanes were infected with their heresie, caused a monastery to be founded, to receiue all such poore maides; where they had maintenance giuen them, helping

ping forward themselues also with their owne labour. By this meanes, they were freed from that danger of heresie, and serued God vnder the name of religious women, S. Antoninus of Florence saith, that in the time while S. Dominicke staid in that cõtry, by the endeauours of him and other preachers, there were reduced to the Catholique faith aboue a 100000. persons.

The good father seeing this great fruite, determined to goe to Rome, and to certifie the Pope thereof, the rather to moue his holines to allow and approoue, this his order of life, wherby it might be of more authority, and they might freely endeauour to gaine more soules. At that very time, was a councell held in S. Iohn Laterane, which was in the yeare of our Lord. 1215. Thither was to goe, the Bishoppe of Tolouse, called Fulco, who was the protector of S. Dominicke, and others that were with him (as is said before) and had giuen them a Church in the same citty of Tolouse, and a house, neere vnto it wherin they might dwell, and he assigned to them the thithes of the tenth part of his Bishopricke whereon they might liue. S. Dominicke accompanied the Bishop vnto Rome, and by his meanes, obtained a fitte time to speake with the Pope, which was then Innocentius the third.

He told him what great need Christians had of instruction and teaching, aswell for the reprehension of their vices, as for the conuiction of heresies, which were of late risen and discouered, and that therefore it was needfull to institute a new order of preachers, who should haue no other care but that onely. Also, that himselfe, with other holy Chanons, were assembled and vnited in Tolouse, and had offred themselues to this seruice of God, for the saluation of soules; & that already, they had done much good, and conuerted many. Moreouer, he said: that if it should go forward, it was necessary to haue the approbation, and confirmation of the sea Apostolique, head of the vniuersall Church of Christ. Therefore, he humbly besought his Holines, that it would please him by his authoritie, to confirme the Order and manner of life, that he and his fellowes had begunne, for they entended to preach the Gospell of Christ, if he would fauour, and helpe forward their good entent.

The Pope shewed him selfe somewhat straunge at this request, saying: that in the Church were many orders already, who serued God deuoutly and well, and that it was more fitte, to helpe and aide them, then to found more new orders. The Pope enquired of the Bishoppe of Tolouse, what man that should be, in such meane apparell, that was of such a graue, and venerable aspect, and had spoken to him with such discretion, and with so high and bold a spirit? The Bishoppe told the Pope, what he thought of S. Dominicke, giuing him great commendations, & assuring him what great good, he and they had done in Tolouse; yet the Pope would not yeeld, nor graunt S. Dominicke his request, vntill he saw a vision, which he often recounted, and was in this manner.

The Pope thought he ſaw in his ſleepe, the Church of S. Iohn Laterane to totter, and ready to fall, and that S. Dominicke (whom he knew by his habite, and countenance) ſupported, and held it vp with his ſhoulders: ſignifying, that the bleſſed Father, with thoſe of his order, ſhould do great good vnto the Catholique faith. The next day, the Pope cauſed S. Dominicke to be called, and ſaid vnto him, that he allowed of his intent for good, approouinge his holy purpoſe, and hoping (as God had reuealed vnto him) that it ſhould be very profitable for the Chriſtian Catholique faith. He commaunded that S. Dominike, aſſoone as he could, ſhould returne vnto Tolouſe, where his companions were, and among them, that they ſhould chooſe out ſome of the auncient rules, approoued by the Church, to whoſe cenſure, they ſhould ſubmit themſelues, and this beinge done, they ſhould returne vnto Rome, at which time, he would graunt aſmuch as he requeſted.

This anſwere pleaſed S. Dominicke verie well. Such was his humillity and diſcretion herein, that he entended to vſe ſome rule of life, already approoued in former times, which ſhould carry credit alſo, as wel for the holines and wiſedome of him that ordained it, as alſo, for that the Catholique Church had allowed it. And this determination pleaſed them better, then to deuiſe a new manner of liuing. With this reſolution, S. Dominicke determined to returne to Tolouſe to his brethren, which were in all ſixteene, aſſembling them together, and praying for the aide and aſſiſtance of the holy Ghoſt; the good Father, with his deare and louing ſonnes, reſolued to make choiſe, of the rule of S. Auguſtine; altring ſome thinges therein to a ſtraighter courſe of life. Being thus determined, S. Dominicke returned to Rome, where he found Pope Innocentius dead, and Honorius the third choſen in his place. This was in the yeare of our Lord, 1216.

S. Dominicke hauing audience of the Pope, declared vnto him the ordinance of his predeceſſor, and how he had obeied the ſame. He told him alſo, the reſolution they had made, wherefore he humbly praied his Holines to giue them the approbation of their rule; whereto the Pope willingly graunted, and ſo, in the firſt yeere of the papacy of Honorius, foure daies before Chriſtmas, in the Church of S. Peter, the order of the frier preachers was cõfirmed, with the good liking of the Pope and Cardinalles, to the great comfort of all Chriſtendome, and of S. Dominicke alſo, who ſeing now his deſire fulfilled, yeelded infinite thankes to almighty God, for this high fauour graunted vnto him.

On a time S. Dominicke being at his praiers, was in an extaſie, and ſaw Ieſus Chriſt, who had three ſpeares in his hand, threatning, as if with them he would deſtroy the world, for three vices that raigned therin, to wit: pride, couetouſnes, and carnallity. Then ſaw he our bleſſed Lady, his mother, who fell at his feete, lamenting for the world, and to mooue him to compaſſion, ſaid to him: that

that ſhe hoped of great good and amendment in the world, by meanes of his two faithfull ſeruants, pointing to them with her finger. The one was S. Dominicke, and the other S. Francis. By meanes of this viſion, the firſt time theſe two Saints ſaw one an other, they were knowne each to other, and talked with great familiarity, and beeweene them two, was euer deare, and priuate friendſhip. They alſo commaunded, that among, and betweene the religious men of their orders, there ſhould be mutuall, and brotherly loue for euer.

S. Dominicke was euer deuout vnto our bleſſed Lady the mother of God, but after this viſion, he became more deuout vnto her, but eſpecially, after an other reuelation, that frier Reginald (a famous man of his order) had, in the life time of S. Dominicke, when ſhe gaue to them the white ſcapular, and the forme of the habite, they now weare; whereas before, they wore their coates, or vpper garments, as the Chanon regulers vſe, which they alwaies wore vntill that time. Moreouer, our bleſſed Lady ſhewed many graces, to this ſacred order, and to the religious men thereof, calling them her ſonnes, appearing viſible in ſome of their conuents, ſpeaking to ſome of the religious men, as ſhe alſo ſpake many times vnto S. Dominicke, to whom ſhe ſhewed many fauours; for which cauſe, he and they alſo, did hold, and doe ſtill hold her, for their perticuler patroneſſe, and aduocate.

Before S. Dominicke departed from Rome, he founded there, two conuents, one of men, the other of wemen, and as it is read, in the bul of his canonization: ouer and beſide, he cured many ſicke men of their infirmities, and many which were poſſeſſed of deuils, he deliuered from their cruell tiranny. Beſide many with the great force of his praiers, were conuerted to God, from their wicked life, and tooke the habite of his order, which neuer had a thought thereon before (for that he made perticuler praier vnto God for them) ſhewing hereby his holines, and how much he was in Gods fauour.

It was alſo prooued by credible teſtimonies, that he had raiſed three dead men to life. One was the ſonne of a matrone of Rome, who frequented his ſermons much; and once coming from the ſermon home, ſhe found her ſon dead. She hauing a great good opinion in the holy Saint, tooke the dead body of her ſonne (accompanied with many of her houſhould) and went to the Church of S. Siſtus, where S. Dominicke had his conuent, and with great lamentation and teares, ſhe laid her ſonne, at his feete. The bleſſed father, mooued with compaſſion toward her, fell to praier, and riſing vp againe, made the ſigne of the Croſſe vpon the child, and taking him by the hand, he forthwith ſtood vpon his feete aliue, and in perfect health.

The ſame befell to a carpenter, which wtought in his conuent, who being in a pitte, which the labourers had digged, the groũd fel vpon him. S. Dominicke, and all the religious men, being ſorry for this miſhappe. The holy Saint com-

maunded them to take his body from vnder the earth, and it was found cruſhed al to pieces. Then praied he for him, and he was reuiued, and no hurt appeared.

The third dead man that S. Dominicke raiſed, was nephew to the Cardinall Stephen, called Neapolion, S. Dominicke was with that Cardinall, and two others in the Church of S. Siſtus, where, by the appointment of the Pope, they thought to haue aſſembled al the Nonnes of the monaſteries in Rome, for that the charge thereof was giuen to the foure abouenamed, which were then together, talking of their affaires. On a ſodeine was heard great lamẽtation, among the ſeruants of Cardinal Stephen; & demaunding the cauſe, they vnderſtood, that the Cardinals Nephew, was caſt from a horſe, & killed. The vncle hearing of his nephewes miſchãce, was very much afflicted. The dead body was brought thither, and euery one turned to S. Dominicke, deſiring him to reſuſcitate, and raiſe him, for that they heard, he had raiſed others before. The Saint prayed three times, and at the third time he roſe vp, and laid his limnes handſomely, which were bruiſed, and out of ioint. Then he tooke him by the hand, and ſaid with a loud voice: yong Neapolion, ariſe in the name of Ieſus Chriſt, and forthwith the yong man ſtood vp on his feete, aliue and ſound of all his wounds. So great was the authority and credit, S. Dominicke gained by this miracle, that when he went through the ſtreetes of Rome, people ſnatched at his habite, euerie one deſirous to haue a piece therof for a relique. Some that were in his companie, would not ſuffer them ſo to doe, but he ſaid: let them alone, let them doe it, and ſatisfie themſelues; this he ſaid, for that his care was ſmall, what reproaches he ſuffred, for going in meane and ragged clothes.

The affaires in Tolouſe againſt the heretikes, were brought to good paſſe, aſwell by the preaching of S. Dominicke (who was returned backe thither) and of his friers, as alſo by the victories, of the Catholique armies. At the laſt died a king that fauoured the hereſie, and then they fell to vtter ruine, and their hereſie was quite extinguiſhed.

S. Dominicke ſent men into diuers partes, to found and build conuents, and eſpecially in Spaine, whether (as it is ſaid) he went in perſon, and made ſome, aſwell for men, as for wemen. His holy order multiplied exceedingly in all the world, aſwell by the report of the life, doctrine, and miracles of the glorious Saint, as of his diſciples, which were eſteemed and honoured, in euery place where they went. In ſome places the people met them in proceſſion with the Croſſe, as if they had bene the Apoſtles of Ieſus Chriſt, whom indeed they imitated in life, workes, and miracles. S. Dominicke ſtayed and continued ſeuen yeeres in Fraunce, to conuert thoſe heretikes. The moſt part of this time, he reſided in Tolouſe, or els in Carcaſona, but more in Carcaſona, then in Tolouſe, for which he alleadged this reaſon, ſaying: that in Tolouſe he was honoured, and in Carcaſona he was perſecuted.

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The ſeuen yeres being ended, with the time alſo that he remained in Rome, all the remnant of his life, he ſpent in trauailing from one place to an other, in all which his trauell, he ſaid his houres and office, as dulie, as if he had bene in the conuent. He ſaid maſſe daily, if he could haue a Church conueniently to ſay it in. He obſerued ſilence at certaine determinate houres. Sometimes he went from dore to dore crauing almes, not ſo much for neede, as to humble himſelfe, and to iniure him to, beare with patience, the rough, and churliſh anſweres that many would giue vnto him. Sometimes he went barefoote, and alwaies with his eyes on the ground. He was very abſtinent, he eate no fleſh, and ordinarily, he ſlept on the ground, and in his clothes, yet were they not noyſome, or of any euill ſmell. After his death, was found an iron chaine, wherwith he had alwaies girded himſelfe next to his skinne. Euery night he vſed to diſcipline, or whippe himſelfe three times, once, for himſelfe, the ſecond, for his neighbour, and the third, for the ſoules in purgatory. His prayers were long, and he hath bene ſeene borne from the earth, and lifted vp in the aire. Sometimes were heard a good diſtãce off, the ſighes he gaue, when he vſed diſcipline.

One night he was in praier in the conuent, and he ſaw the diuell in ſhape of a man, ſearching vp and downe in euery corner, not ſtaying in any place. The holy Saint knowing him, ſaid: what doeſt thou there thou cruel beaſt? He anſwered, I am ſearching to make ſome purchaſe, and though it be but ſmale, yet, for that it is of thy friers, I hold me therewith well contented. The Saint who was neere the place where they ſlept, asked him: what gaineſt thou in this place by the friers? The diuel anſwered: that they ſleepe more or leſſe then need is, and that they riſe not to mattins, if they doe, it is with an euill will, and if they giue any occaſion, I incite them to diſhoneſt dreames, wherin if they take any delight and cõmit ſinne, be it neuer ſo litle, I content me therewith. Then the Saint led him to the quire and ſaid: what doeſt thou here? The fiend anſwered: I procure them to come late to their office, and to depart quickly, & while they be there, to be diſtracted, and to thinke on worldly affaires. Of the refectory he ſaid: that there he rempted them to eate more then need was. When he asked him of the Speak-houſe, he laughed, and ſaid: that place is wholly mine, for there wanteth neither murmurings, nor grudgings, nor idle wordes. He led him then to the Chapter-houſe, but the diuell fled away ſaying: all that I gained in the other places, I looſe in this, for here the friers be admoniſhed, and reprehended of their faultes, here they confeſſe them, and are pardoned.

Many other thinges are written of this glorious Saint, which I omitte, for that I would not be too tedious. This only I will ſay, to finiſh, and make an end; To thoſe that ſearch but into the order which he founded, and to the holy and famous learned men of the ſame, which be fruites of that tree, it will eaſily appeare how good the fruit is, and how excellent the tree: the fruit will be found

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to be holy, and the tree more holy.

The time of his departure out of this life being at hande, he knew it long before (being then at Bologna) and he fore-told it also to some of his friends. He fell into a sharpe feuer, which inforced him to keepe his bed, where all the Sacraments conuenient, were giuen vnto him. He called his brethren together, & exhorted them to the obseruance of vertue, charitie, humilitie, chastitie, and pouertie, which he bequethed vnto them as an heritage, and for their patrimonie: and then he gaue them wholesome admonitions. The friers harkened vnto him with attention, but perceiuing that he lay still, & was giuing vp the ghost, they began to sing the Responsorie, ordained by the Church for that time, which beginneth thus: *Subuenite Sancti Dei, occurrite Angeli.* And thus he passed out of this life, in the yeare of our Lord. 1223. on the fifth day of August, being 53. yeares old, in the time of the Emperour Frederike the second.

The Church celebrateth his feast, one day before his death, leauing that day for the feast of our Lady ad Niues. His body was buried in poore sort, in his conuent in Bologna where he dyed, for so he had commanded; but ten yeares after it was translated into a sepulchre of marble. It is verily a memorable thing, that when the coffin of wood was opened in which the blessed body lay, there was felt such a sweet and fragant odour, that it seemed vndoubtedly to be celestiall. A few daies after, Pope Gregory the 9. cannonized him, and put him in the catalogue of Saints; whereunto he was mooued, not only for the deuotion all Christendome had to him, and miracles which he did in his life, but also, for the many miracles done after his death, to those that were in necessitie, and craued and desired his helpe.

The feast of our Ladie ad Niues. August. 5.

IT is written in the third booke of kings, that Salomon after he had taken possession of the kingdome of Israel, sitting on his royall throne, in his pallace, all his principall Lordes enuironing him; yet seeing his mother Bersabee come towards him, forthwith he arose from his seate, and went to meete her, and receiue her with affection. Although he was king, and she a priuate woman, of no great noble blood, yet because she was his mother, he honoured her, and made her to sit vpon a Royall throne, which he had caused to be set at his right hand. She being thus set, requested a certaine maiden called Abisag, for one of the brothers of the same Salomon, which maide being pleasing vnto the yong man, he desired to haue her to wife.

Salomon is a figure of Iesus Christ, who was a king as he was, though his kingdome be not of this World, but in heauen. He tooke possession, when he ascended into heauen with victory, in body and soule, in the sight of his Apostles, and other people. Being then peaceable

lye poſſeſſed of his kingdome, ſitting vpon his Royall throne, enuironed with Angells, and other celeſtiall powers, he ſaw the moſt bleſſed virgin, figured in Betſabee vnto; and though he was true God, and ſhe but a poore damſell, yet he diſdained not to honour her, but rather he was well pleaſed to account her for his mother, and to make her ſit vpon a ſeat of great maieſtie, placed neere vnto himſelfe.

There the moſt bleſſed virgin asketh fauour for Chriſtian people, and the Sonne graunteth her more, then Salomon graunted vnto his mother. The ſonne of God would not that his bleſſed mother ſhould haue a ſeat only in heauen, that ſhe might there pray for ſinners, but his will was alſo, that ſhe ſhould haue a place in the Churches, dedicated to her name, where all faithfull beleeuers might reſort, to honour her, and to obtaine her helpe in all neceſſities and troubles that may befall them. The manner how a particuler Church was firſt founded vnto the moſt bleſſed virgin in Rome, the Church doth celebrate for a wonderfull miracle, which happened, and is read in the leſſons of the Romane Breuiarie, in this manner.

IN the time of Liberius the Pope, there was in Rome a noble gentleman called Iohn, who was very riche, and a man highly reſpected. He had a wife, but he had no children by her, to whom he might leaue his goods. He liued a vertuous life, and was very deuout vnto the mother of God, and his wife was alſo like vnto him, in all theſe holy exerciſes. Theſe two talking and conferring together, to whom they ſhould leaue their goods, at laſt they reſolued to make the mother of God their heire, and thereof they made a vow. Then they beſought the moſt bleſſed virgin, that ſhe would vouchſafe to ſhow vnto them, in what vertuous worke they might beſt beſtow their goods to her ſeruice. The glorious virgin heard their pious, and deuout praiers, as appeared by a miracle which happened, and was this.

In the night next before the fifth day of Auguſt (at which time is moſt feruent, and exceſſiue heat in Rome) there fel great ſtore of ſnow vpon one part of the mount Eſquiline. The ſame night, the bleſſed virgin ſpoke ſeuerally to each of thoſe her deuout ſeruants, and willed them: that in that place where they found the ground (on the next morrow) to be couered with ſnow, they ſhould build a Church in which the Chriſtians might honour and reuerence her, & in this their ſo doing, ſhe would account her ſelfe to be made their heire.

The husband and the wife (on the morrow) told the one to the other the reuelation they had, and they thought fit to ſpeake thereof vnto the Pope. When they came vnto him, they vnderſtood, that the ſame night he had the ſame reuelation alſo. Wherefore, he cauſed the Prieſts and cleargy, with others to be aſſembled, and going together deuoutly in proceſſion vnto the mount Eſquiline, where they found ſnow, that couered ſuch a portion of the hill as beſt fitted for the building of a Church. The place was marked out, and the worke begun, and finiſhed with the goods of Ioannes Patricius and his wife, who were

both very deuout ſeruants vnto the moſt glorious virgin, mother of God.

This was the firſt Church that was built in Rome, vnder the name of S. Marie; which Pope Sixtus the third reedified afterward. This Church had diuers names at ſundry times. It was called; the Church of Liberius. Then it was called, *S. Maria de preſepio*; for that the ſame maunger, wherin Ieſus Chriſt was laid when he was borne in the cottage of Beehleem, was brought thither for a relique. When other Churches afterwards, were builded in Rome to the honour of our B. Ladie this Church for difference, and for the excellency aboue the reſt, was called: S. Maria Maior.

The Catholique Church celebrateth the building of this Church, and the miracle alſo, on the ſame day it happened, which was: on the fifth of Auguſt, in the yeare of our Lord. 363. In this we may ſee the deſire, that our bleſſed ladie hath of our good, ſince ſhe ſhewed a place, where a Church might be founded to her name; that we might reſort thither, and craue ayde and helpe of her, in all our neceſſities and troubles. Let vs demaund of her that which we haue need of, to wit; that ſhe will obtaine of her ſonne for vs, pardon for our ſinnes, on earth, and the reward of our good workes in heauen. Amen.

The Transfiguration of our Lord. Auguſt. 6.

ALmighty God being deſirous to giue knowledge to the people of Iſrael, of the abundant fertilitie of the land of promiſe, vnto which he guided them through the wilderneſſe, to the end, that being aſcertained thereof, they might haue a longing deſire to come thereunto. For this purpoſe, he commaunded Moyſes (as we read in the booke of Numbers) to ſend before, certaine men to viewe the land, and that they ſhould be valiant men, that they might goe, and ſeeke the land thorough, and hauing viewed it, they might come and make relation to the people, what they had ſeene. Thus Moyſes appointed, and it was done accordingly.

The men went through the land of promiſe, and came to certaine vines, where they found a cluſter of grapes very great, and the grape was pleaſant. They had a deſire to carry it vnto the people, with other fruites that they had gathered, that when they ſhould ſee theſe fruites, they might perceiue thereby, how pleaſant and fruitfull the country was. They tooke the cluſter of grapes, and hung it vpon a pole, then two of them carried it on their ſhoulders, and brought it to the people. When they came in preſence of all, they ſaid: We haue gone to viewe the country whether you ſent vs, and we haue ſeene, that it is indeed a country, that bringeth forth milke and honny. The land is fertile and aboundant, as you may perceiue by theſe fruites, which we bring from thence.

This figure ſerueth fitly, for the tranſfiguration of our Lord: For when the eternall father would geue notice vnto Chriſtian people, of the aboundant fertilitie of the land of pro-

miſe.

misse which is heauen; vnto which he guideth vs by the desert of this world, that our desire of coming thither might encrease, be sent before, certaine discouerers and serchers, who should see and proouepart of that which is found therin. These were the Apostles, to wit: S. Peter, S. Iames, and S. Iohn, S. Peter speaketh of this voiage in one of this Epistles, in these wordes: We doe not recount vnto you fables, founded vpon ornaments of wordes, as the Poets doe; but lay open vnto you the strength, and wisedome of Christ, we being beholders of his greatnes, and glory.

These men came vnto a place, which is Caluarie, where they found a cluster of grapes; which was the most delicate that euer was in the world, and this was Iesus Christ, who like vnto a grape was laid vnder the presse of his passion, and there was crushed and bruised by the cruel officers, with blowes, and diuers woundes, till he distilled all the diuine liquor, of his most pretious blood. This cluster of grapes, was put vpon a pole or staffe, and was laid on the shoulders of two valiant and strong men, Moyses, and Elias, who appeared by the side of Iesus Christ, when he was transfigured, and shewed part of his diuine beautie. The pole or staffe, was his holy Crosse, for that S. Luke saith: they two talked of his death and passion.

With this cluster of grapes at this day, come vnto the Christians the spies, to wit: S. Peter S. Iames, and S. Iohn, and say vnto them, wee went vpon an high hill to see the land of promise, that is heauen, toward which wee all trauaile. This is a blessed land, which floweth with milke and hony, it hath in it all good things, but we cannot possibly expresse them all. Wee bring vnto you the cluster of grapes, to wit: Iesus Christ transfigured, who is the celestiall fruite, and the very best that is there: if the land be such, let vs courageously endeuour to goe thither, willingly supporting all vexations and troubles in the iorney. How this mistery appeared, three Euangelists, to wit: S. Mathew S. Luke, and S. Marke, doe declare in this manner.

IEsus Christ hauing preached vnto his Apostles and Disciples, & perswading them, and others, to take vp his Crosse and follow him, and to supporte patiently and willingly, the troubles and paines which might happen vnto them. In reward of this, he promised them his glory in the kingdome of heauen. And because they should not thinke it to be onely wordes, and that heauen should not be such as he promised vnto them, he added further, and said: I tell you verily, that there be some amoungst you, which shall not tast of death, vntill they see the sonne of man in his kingdome, that is except they shall see me glorious, as I shall be in heauen. S. Mathew saith: six daies after this, Iesus Christ chose out three of his Disciples from the rest, and led them vp vnto the toppe of an hill, and there showed himselfe transfigured before them, obseruing herein the promise he had made, that some of them should see him glorious before his death.

It was a matter of mistery, that sixe daies passed, before our Sauiour shewed himselfe glorious vnto his Apostles. The mistery is this: that God at the begin-

ning of the world, wrought (if one may say soe) six daies, and on the seauenth he rested. The Churches desire is: that her children, the faithfull beleeuers, should doe the same. They labour sixe dayes in the weeke, and exercise themselues in all corporall affaires: but when sonday cometh they rest, and keepe the feast.

The six dayes of worke, is a figure of all the time that the life of man endureth. The sonday, signifieth the other life. They that doe not worke these six dayes on earth, shall not merite to rest on sonday in the other life in heauen. God cast Adam out of paradise, and therfore it is not fit that man should make his Paradise in this world, but his life must be heere all of trauaile and penaunce, then shall the six dayes passe away, and the sonday will come; that is to say: this life shall end, and he shall come to the feast of heauen. This Saint Mathew would signifie, in saying: that after sixe daies, Christ shewed himselfe transfigured vnto his Apostles.

He did not shew himselfe vnto all, but vnto some of them which were three, for all things are not conuenient for all men. One kinde of meate agreeth not with al stomacks, that which helpeth one, may hurt an other. If you giue strong meate to one in health, and that hath a good stomacke, it will nourish, and doe him good; but if you giue it to one that hath a weake stomacke, and is sicke, it wil hurt & oppresse him, for much heate is requisite, to disgest strong meate.

1. Cor. 3. This S. Paul entended writing to the Corinthians: *vntill this time, I haue giuen you the meate of children, which is milke, not & meate fit for a man of perfect age.* The Apostle speaketh of the doctrine, which is the true foode of the soule, and he meaneth: that he hath giuen them vntill that time, some documents, conuenient for nouices in the faith; but thence forward, he would giue them other precepts, as to people more exercised in the seruice of God. And though the faith of all Christians be one, and the Gospell be also one, yet be not therefore all the documents of the Gospell, for euery person, and for euery time. The Gospell appointeth the superior to commaund, and the inferior to obey, the rich man to geue almes, and the poore man to haue patience. The Ecclesiasticall person, to say his office, and to pray, the labourer to worke. All these things doe not fitte euery person.

This was the cause, that Iesus Christ chose three of his disciples, and would not haue the other to see him transfigured. The reason wherefore he elected these three out of all the rest (notwithstanding that these he most fauoured, S. Iames and S. Iohn being his cosens, and neere his owne age, and natural condition, and S. Peter for that he was to make him head of his Church) was this: the ascending vpon the mountaine, signifieth: the entring into heauen, for to enter there, may be likened vnto these three Apostles. Dauid demaundeth in

Psa. 23. one of his psalmes and saith: *Who shall ascend vnto the mount of our Lord?* to wit:

vnto

vnto his heauenly kingdome. He answereth presently. The innocent of hand, the cleane of hart, and he which hath not receiued his soule in vaine. These bethe three vertues that must accompany those that are to enter into heauen, being contrary vnto three vices that repleniſh hell, that is: pride, couetouſnes and carnallity. The vertues be humillity, chaſtity, and liberallity toward the poore and needy.

These three vertues be figured in these three Apoſtles. Humillity in S. Peter, which is that which Dauid calleth Innocent of hand, for the humble man is he that wrongeth not his neighbour neither in word, deed, nor thought; for he taking care and watch ouer himselfe, iudgeth himselfe the worſt of all other, and looking vpon other, iudgeth all other better then him selfe. The humillity of S. Peter may be seene, in that he refuſed to haue Chriſt to waſh his feete, and when he bid him depart from him for he was a ſinfull man.

Chaſtity is figured in S. Iohn the Euangeliſt, who was a virgin, and is that vertue, which Dauid calleth cleane of hart, for the man that is trulie chaſte, muſt be ſuch in word, worke, and thought alſo. S. Iames ſignifieth, liberallity, and chaſtitie toward the needie, being that which Dauid ſaith: that he taketh not his ſoule in vaine, for many men be in the world, that liue in vaine, and ſerue for nothing but for a ſhadowe, and to make vp an number, though they ſometimes ſeeme to attend, to one thing or other. But if you marke well what they doe, and what they follow, all is not worth a ſtrawe, for their mindes be euer running to get temporall goodes, and they neuer thinke of the eternall kingdome. Thus we ſee, thoſe that be couetous, receiue their ſoules in vaine. Saint Iames was of a contrary diſpoſition to theſe men, for hauing preached the Goſpell not only in Paleſtine vnto the Hebrewes, but alſo in Spaine vnto the Gentiles, being returned vnto Ieruſalem, was the firſt of all the Apoſtles, that dyed for the profeſſion of the faith of Chriſt; and he that geueth his proper life, can geue no more. This is the miſterie and reaſon, why our Lord and Sauiour, led theſe three Apoſtles to the toppe of the hill, and none of the others.

When he was with them on the toppe of the hill, he fell vnto praier, and becauſe it was long, the Apoſtles fell a ſleepe. It is the property of a good father; that whileſt his children ſleepe, he ariſeth from his bed, and caſteth all meanes how to gaine, both to find them victuall, & to leaue them ſubſtance to liue on after him. So did alſo Ieſus Chriſt, whileſt his childrē the Apoſtles ſlept, he procured from the eternal father meanes, to leaue them rich in ſpirituall goodes; for that was his deſire alwaies when he was in praier. As he praied, on a ſodeine, his face became cleere and reſplendant, as the ſunne, and his garments became white as the ſnow.

You muſt conſider, that the bleſſed whoſe ſoules be at this preſent in heauen,

and after the generall iudgement ſhalbe in ſoule and in body there alſo, haue foure guiftes in the ſoule, and foure they ſhall haue alſo in the bodie. The guiftes of the ſoule be theſe. The firſt is, perfect knowledge of God in the vnderſtanding. The ſecond is, perfect rectitude of the will; for the bleſſed man hath all that he can deſire, and he cannot deſire any thing that is euill. The third is, great ſecurity in the memory, to wit; neuer to looſe that beatitude which he poſſeſſeth. The fourth is, great ioye and content of hart, in ſo much that no toung can expreſſe it. Theſe guiftes Ieſus Chriſt had in effect, euen from the inſtant of his conception; for as concerning the ſoule he was happy. The other foure guiftes which the bleſſed man hath in his body, be (as S. Paul ſaith to the Corinthians) impaſſibillity, ſubtillity, agillity, and clarity, and theſe guiftes Ieſus Chriſt had in Potentia, for when it pleaſed him, he made vſe of them and ſhowed them. The guift of impaſſibillity, he ſhewed in his laſt ſupper, when he gaue himſelfe, for meate, to his Apoſtles. He gaue them his body vnder the forme of bread, yet for all that was he not wounded nor torne with their teeth, but remained impaſſible. He ſhewed ſubtillity, in being borne of the virgin Mary, without breaking the ſeale of her virginity. The guift of agillity, he ſhewed when he walked vpon the water without ſinking. And the guift of clarity he ſhewed in his trãsfiguration. Our Lord would, that this ſhould happen while he prayed, that the great valewe of prayer, might be knowne, and what is gotten thereby.

Ioſephus ſaith of Moyſes, that when he was in Egipt, before he went to the deſert to be a ſheapheard, he was ſo gratious and beautifull of fauour, that as he walked through the ſtreetes, the artificers left their worke to behold him, and were aſtonied at his beautie. After he aſcended on the hill, and remained there. 40. daies in praier, ſuch was the ſhining beautie that came from his face, that it could not be beholden. At the firſt, he had humane beautie, but after by the meanes of praier, it ſeemed diuine. The like beautie, the ſoule alſo getteth by prayer; and they that will not vſe it, are found to be counterfaite and deformed.

You muſt alſo vnderſtand, that Ieſus Chriſt being bleſſed (as I haue already ſaid) concerning his ſoule, this beauty was alſo, to redound from it into the bodie, but it was kept cloſe by miracle, and this was, to the end, the body might ſuffer. Ieſus Chriſt did miracles, that he might ſuffer, and doth miracles to the ende men that be his ſeruants ſhould not ſuffer. When he held the fire that it ſhould not burne and conſume the three yong men in the fornace of Babilon, when he deliuered the martyrs from fire, from wild beaſtes, and from diuers other torments, which the cruel tirants impoſed vpon them; all theſe were miracles that he did, to the ende, his ſeruants ſhould not ſuffer. But that he himſelfe might ſuffer, he did a miracle, in with-holding the glory of his ſoule, that

it

it ſhould not redound into his body, though at this time he gaue it leaue. The glory of the ſoule is ſpred, and waſheth the body, and it becometh cleare, and reſplendant as the ſunne: his very garments were partakers of this his glory, in aſmuch as was poſſible, becomming as white as the ſnow.

Our Sauiour was beautifull and gratious, that from all partes people might come to ſee him, and ſo they did. For Moyſes came from Limbus, and his ſoule (taking a body formed of thickned ayre, as Angels doe, when they appeere vnto men) ſtood beſide our Sauiour. There came alſo Helias (from the place where God keepeth him in ſaftie, that he may preach againſt Antichriſt) and ſtood on the other ſide of our Lord. Helias was aliue, Moyſes was dead, and Chriſt was in the middeſt, whereby it was to be knowne manifeſtly, that he was to be iudge, both of quicke & dead. He alſo was ſet in the middeſt of thoſe two Saints, becauſe Helias was ſterne, auſtere, and terrible, and Moyſes was moſt mild and peaceable, but Chriſt was placed betweene them both. For though theſe two extreames were not faulty, or blame worthy in theſe two holy men, yet the meane is of more vertue, and therefore was it the place of Chriſt.

We may alſo ſay: that Ieſus is ſet betwixt Moyſes and Helias, for in them be figured the two eſtates of Eccleſiaſticall, and ſecular perſons. The Eccleſiaſticall perſons are ment by Moyſes, and the ſecular by Helias. Moyſes and Helias faſted: ſo muſt the Eccleſiaſticall and ſecular, faſte, and doe penance. But in this is a difference; Moyſes went in the deſert 40. yeares, as it were doing continuall penance; and Helias remained in the deſert in penance 40. daies. The meaning hereof is: that pennance ought to be greater in the Eccleſiaſticall, then in the ſecular. Moyſes was dead, and Helias was aliue, meaning herby; that Eccleſiaſticall people, are to be as dead perſons touching things of the world, as in gathering too great aboundance of temporall goodes; in which ſeculer men may be aliue, but yet they muſt procure them without any offence to God or their neighbour, and without the damage of a third perſon. Both theſe holy Saints looked with their eyes vpon Chriſt, becauſe men, both in the one and the other eſtate, may be ſaued.

Let vs alſo conſider, that when our Sauiour would die a ſhamefull death. For this purpoſe, he chooſe a hill neere vnto the citty of Ieruſalem, and for the time it was neere the ſolemnity of the Paſche. Vnto this feaſt many people reſorted, and his will was that it ſhould be ſeene of many. But at the time, when he would be transfigured, he choſe the mount Thabor which was farre from the citty, and from people. Thither alſo he brought a dead man which was Moyſes, and an other which lay as it were hid, and that was Elias, and three Apoſtles which did nothing but ſleepe. The reaſon hereof is: that to die in ſuch ſort was ſhame, and to be transfigured was an honour. The will of Chriſt therfore was: to haue his glory and honour ſeene in the world by fewe, but his reproach

proach and ſhame, to be ſeene and knowne of many. He would haue vs alſo, to imitate him herein, that we ſhould not be ſo great friends vnto the honours of this world, nor ſuch great enemies to the reproaches in the ſame.

Moiſes and Elias were with Chriſt, talking together (as Saint Luke ſaith) of the exceſſe of thoſe thinges that Chriſt had to ſuffer in Ieruſalem. The paſſion of Ieſus Chriſt, is called exceſſe, aſwell for the exceſſiue loue with which he ſuffred, as for the exceſſiue dolors that he endured. It was exceſſe, becauſe he with one ſigh, had power to redeeme a thouſand worldes, yet to redeeme on world, he would giue a thouſand ſighes, and his life alſo. It was exceſſe, for that the ſhedding of one drop of his blood, had bene ſufficient to haue redeemed the world, yet he to redeeme it would ſhed all the blood that was in his vaines. It had ſuffiſed, if he had died a mild and eaſie death, ſince he determined to die, and yet he would die a moſt painfull, and a moſt cruell death; and this was the exceſſe they talked of.

It is a thing much to be noted, that in the 30. yeares that Chriſt liued in the world, he had not on houre of reſt, but only at this time in his transfiguration. And to the end, none ſhould be deceiued, thinking to haue perfect content in this life, he ordeined: that in the ſhort time of his repoſe, Moyſes and Elias ſhould come and talke with him of his death, and paſſion. Eſay calleth him a man of dolours. In deed his life was full of dolour, hauing alwaies in his memorie, the paines and torments which at the end of his life he was to endure. This apprehenſion was ſo ſtronge in the garden of Gethſaminie, that without any blow, it made him ſweat water and blood in great aboundance, ſo that it ran to the ground. And therefore Eſay calleth him: a man of dolours.

S. Luke ſaith: that Moyſes and Elias were rēady to depart when the Apoſtles awaked. They opening their eyes, and ſeing Ieſus Chriſt transfigured ſo beautifull and reſplendant, with ſuch glory and maieſty, they were amaſed, but filled with great ioy and content. They knew Moyſes and Elias, though they had neuer ſeene them before, for this was a patterne of heauen, in which the Saints know them whom they neuer ſawe on the earth. They alſo in part vnderſtood that which they ſpoke of, wherfore S. Peter who neuer before had prooued the like content, it was not maruaile if he ſaid; what is this ô Lord? Art thou ſo rich in glory, in ſuch content and repoſe, and haſt thou let vs ſleepe that we ſhould not be partakers of ſo great good, but haſt called, hither ſtrangers to enioy it? yet Lord ſince I am now awaked, and feele ſuch content in ſeing thee as I now doe, let me requeſt this one thing of thee; the remaining heere being ſo good, let vs (if it pleaſe thee) make heere three tabernacles, one for thee, an other for Moyſes, and an other for Elias, & let vs ſtay alwaies heere with thee, for ſo I had rather doe, then to be Lord of the whole world.

The intention of Ieſus Chriſt in his transfiguration was: to make men haue a loue,

a loue, and affection vnto heauen, in geuing thereof a litle taſte: doing herein as is done to a litle child, to whom is giuen a plumme, or apple, where wee would draw him on to doe any thing more willingly. Or elſe as one that would ſell a quantity of graine, who ſheweth a handfull only thereof for a patterne, and ſample. So did Chriſt with S. Peter, he ſhowed him only a handfull of his glory, taken out of the granary of heauen, that ſeing the patterne, he might more willingly endeauour to buy the whole.

This cauſed many ſo be ſo deſirous thereof; as Abraham, who for this left and forſooke his country and kinsfolkes, and was a pilgrime in the world, and endured much paine and trouble. S. Paul ſaith: that Moyſes would not be great in the houſe of king Pharao, for the deſire he had, to be among his people. The Apoſtles lefte their goodes, the Martyrs their liues, many of thoſe that liue now in our daies leaue father and mother, kinsfolke, riches, & great honours, and enter into religion. They that in this world faſte, and do mortifie, and reſiſt their appetites, haue ſome notice, and ſome taſte of heauen; for in doing theſe things, it is a ſigne they be deſirous to attaine it. Let not worldly men thinke, that God keepeth his ſeruants vtterly depriued of all neceſſaries for their life, neither let them thinke, that they only enioy delight and comforte in this world; for God doth ſometimes giue ſome few teares vnto a ſeruant of his, which doth more truly and inwardly delight and content him, then all the vices can giue pleaſure & recreation vnto worldly men. S. Auguſtine is a good witneſſe herof, to whom theſe teares were ſo pleaſant that he ſaid to God: Lord, how ſweet wil the ioy be in heauen, ſince the lamẽtings (for thy ſake) on earth be ſo pleaſing? Theſe teares, this tendernes of hart with which God viſiteth his ſeruants, be crumes which fall from the table of heauen. They be the very ſame which S. Peter ſaw, and ſeing them (as Remigius ſaith) he forgot Perpetua his wife, Petronilla his daughter, and all other temporall thinges, and had a deſire to continew in that place. And though he were neither carpenter nor maſon, yet he proffered to make three tabernacles, in which they might remaine all the night, intending in the day time, to doe nothing but behold and looke vpon Ieſus Chriſt.

S. Luke ſaith: that Peter knew not what he ſaid. And S. Anguſtine declareth it, talking with the ſame Apoſtle in this mãner: What ſaiſt thou ô Peter? Thou ſeeſt multitudes of people diſperſed, ſeeking their redemption, and wilt thou hinder it? Thou ſeeſt the world full of darkenes, and wilt thou hide away the light? Why wouldeſt thou enioy the price before the combat? wouldeſt thou haue heauen, before Chriſt died on the Croſſe, or thy ſelfe haue obtained martyrdom? S. Peter conſidered not any of theſe thinges, and therefore he knew not what he ſaid.

It is no maruaile though Peter erred herein, for whenſoeuer any heauenlie

taſte is felt, forthwith worldly thinges are forgotten and therefore he was not reprooued preſently, as he was when he would haue diſſwaded Jeſus Chriſt to die; although indeed, the not anſweringe him, was a manner of reprehenſion. Then came ouer them a cleere, and reſplendant cloude, and from it came a voice which ſaid: *This is my beloued Sonne, in whom I am well pleaſed, heare him*, and obey him. As if he would haue ſaid: Moyſes is not my Sonne, nor Elias, but Ieſus Chriſt is my naturall and only ſonne, which alwaies pleaſeth me, giue more eare to him then to Elias, loue him more then Moyſes, for he is the end of the law, and the Prophets. In this miſtery was ſhowed the bleſſed Trinity. The father in the voice, the ſonne in the fleſh, and the holy Ghoſt in the cloude. This voice was not terrible and dreadfull, but amiable and ſweete, yet S. Peter and the other Apoſtles fell like dead men to the ground. What ſhall then become of vs, when that terrible and dreadfull tromper ſhall ſound, and Ieſus Chriſt ſhall ſay vnto the damned, goe yee curſed into euerlaſting fire?

While the Apoſtles were thus in a traunce, our Sauiour commaunded them to ſtand on their feete, and not to feare. They ariſing, and opening their eyes, ſaw none but Ieſus Chriſt in his ordinary ſhape and apparrel he vſed to weare. Then coming downe from the hill, Chriſt charged them, not to ſpeake of this viſion, vntill he was riſen from death. They kept it ſecret, vntill the prefixed time, and vpon that very day, they told the Apoſtles, and diſciples therof. But let vs come to the inſtitution of this feaſt becauſe it fel out, that the Chriſtians had a famous victory againſt the Turkes in Hungary, Pope Calixtus the 3. a Spaniard, borne in Talentia Delcid ordained: that the feaſt ſhould be kept on the 6. of Auguſt, which was the day, on which the victory was gotten, in the yeare of our Lord. 1456. The ſame Pope graunted: that thoſe that were preſent at Maſſe and at the canonical houres that day, ſhould get and obtaine the ſame Indulgences and pardons, that many Popes haue graunted for the feaſt of *Corpus Chriſti*. To the end we may obtaine them, let vs pray vnto our Lord Ieſus Chriſt, to aſſiſt vs with his heauenly grace. Amen.

The life of S. Xiſtus Pope, and of S. Feliciſſimus and Agapitus, martyrs. Auguſt. 6.

THe Prophet Eſay, *hauing written of the comming, and the adoration, of the three kings vnto Ieſus Chriſt in the name of the Gentiles: he ſaith forthwith*: theſe be they which flie as the cloudes, and as the doues vnto their windowes. *Although it agree fitly vnto all the martyrs, to be called cloudes which flie, & doues which beat the holes of their neſtes, yet in eſpeciall this agreeth, vnto the glorious S. Xiſtus, Pope and martyr, and the other that ſuffred martyrdome with him. The cloudes are framed in the middle*

middle region with the vapours which the sonne draweth vp from the earth. The heat and fire of the holy Ghost, who was Patrone of these holy Saints (though they were framed of an earthly body) lifted them vp from earth, and made their conuersation to be in heauen, as saith S. Paul of all other the holy Saints.

The cloudes be of diuers collours, they be sometimes white, sometimes blacke, and sometime of the colour of roses. The martyrs also, were of diuers collours, sometimes they were blacke, that is: when they were tormented: other while they were white, if you consider their innocencie, and puritie: and sometime of a damaske colour, when they shed their bloud for the faith of Christ. The cloudes be resolued into water, which watheth the earth, and maketh it fertile. The martyrs also, were resolued into water as cloudes, when the heauenly liquor with which they were furnished, caused the hartes of the Gentiles, which were as vnfertile earth, and as drie and barraine ground, to bring forth most abounda nt fruites of good workes; and this was done by the martyrs. The cloudes goe swiftly, from one part to an other, and the martyrs tooke a most swift flight, from earth vnto heauen. All this is fitting vnto S. Xistus, and the other martyrs, as may be seene in their liues. But especially, they were doues that remained at the entry of their nests; for they being innocent, milde and without gaule as doues, remained hidden in the caues, flying from the persecution of the tyrants; and they remained as it were at the dore, to receaue those louingly, and charitably, that came to be made Christians. The liues of these holy Saints, hath bene taken out of the life of S. Laurence, in this manner.

THe Emperor Decius being deceiued by the Priests of the Idols (who made him beleeue, that the victories which he obtained against the Persians, & other enemies of Rome, were all gotten, by fauour and helpe of the Idols) he, to shew himselfe thankfull vnto them, raised a great persecution against the Christians, holding them for enemies vnto their Gods, as indeed they were, and this persecution lasted till Galienus was Emperour. Decius hauing notice where Pope Xistus lay hidde, apprehended him, and all the clergy that were with him, and committed them to a common iayle. Vnto this prison came manie Christians, to whom he gaue the blessed Sacrament, encouraging them to be prepared, in respect of the persecutiō, which threatned them stil with death, and amongst other he baptised also some children.

S. Xistus was borne in Athens, and first he was a Philosopher, and then a disciple of Iesus Christ. When he vnderstood that Valerianus, a iudge in Rome had sent for him, & those that were with him, he spoke vnto them in this manner: My friendes, and companions, you already know, what great torments, the holy martyrs haue endured, who at this present enioy the glory of God in heauen. Also, our Lord and maister Iesus Christ would suffer for vs, giuing vs an example, that we should follow his steps. If we will serue him, that is so worthy to be serued, and enioy that which he hath promised, let vs aban-

don and cast, all feare from vs. Be now couragious ô you souldiers of Christ, the time approacheth, that we be called out to the conflict. He that fighteth valiantly, is sure to be crowned, not with laurel, or oke, as the Romans vsed in old time to those that fought valiantly, but with eternal, and vnspeakable glorie. The conflict shall endure but a smale time, but the reward shalbe euerlasting. S. Felicissimus and Agapitus answered: We be ready and prepared (ô holie father) to follow thee, and to die in thy companie, for the loue and profession of Christ.

These holy Saints were led before Valerianus, who said vnto the Pope; knowest thou the cause, why thou art apprehended, and brought before me; The Pope said: yea, I know it well. The iudge replied: if thou doe, then doe that, which euery one knoweth to be best, so maiest thou saue thy life, and encrease thy Priests. S. Xistus said: Truly, I haue alwaies endeuoured, and doe still labour to haue my cleargy to encrease, Valerianus said: Sacrifise vnto the immortall Gods, and thou shalt be made cheife of all the Priests. S. Xistus answered: I haue alwaies sacrificed, and doe sacrifice, vnto God the Father omnipotent, and to Iesus Christ his Sonne, and to the Holy Ghost, a true, and imaculate sacrifice without spotte, Valerianus said: consider that I haue regard to thine old age, and that I giue thee good counsell, receaue thou this counsel for thy selfe, and giue it also vnto thy Priests. S. Xistus answered: I haue alwaies counselled my Priests, and my selfe also, to shunne the doing of these things, that deserue eternall death. Then said Valerianus to the officers: lead him vnto the temple of Mars, and if he will not sacrifice, put him into the prison Mamertinus, that he may receaue the iudgement of death.

The Pope was led vnto the temple of Mars; and the officers counselled him to sacrifice; but he said vnto them: You might doe better, to leaue the adoration of your false, and dumbe Gods, and to be conuerted vnto Iesus Christ, and doe penance for your sinnes, that you may escape the eternall torments in hell. The souldiers seing this was not the way to make him yeeld, put him into the prison of Mamertinus, and S. Felicissimus, and Agapitus the Deacons with him.

When S. Laurence (the Popes Archdeacon) vnderstood, that he was led vnto prison, to be sentenced vnto death, he followed him, saying: whither goest thou (ô holy Priest) without thy Deacon? Goest thou (peraduenture) to offer thy selfe in sacrifice vnto God? when didest thou euer vse to sacrifice without thy minister? I haue hitherto serued thee in this office; what is it that displeaseth thee in me, that now thou refusest mee? Thou gauest me the charge, to distribute the blessed Sacrament, of the bloud of Christ, to the faithfull in thy companie; why wilt thou now shed, thy bloud without me? Thou hast chosen me for a great and worthy office, and doest thou deny me in this matter of importance?

tance? Take heed thou be not praiſed as a couragious perſon, and reprooued, as inconſiderate herein; for the want of the diſciple, is a loſſe vnto the maiſter. Many worthy perſonages obtained the ſurname of victorious, becauſe their diſciples, and followers ouercame. Many captaines triumphed, becauſe their ſouldiers fought valiantly. Abraham would not ſacrifice himſelfe, but his ſonne: S. Stephen went vnto martyrdome before S. Peter (ô holy father) do thou ſo alſo. Ouercome thou in me with my death. Let me die, and remaine thou aliue. It is ſmale loſſe for me to die, and great good for thee to liue.

S. Xiſtus anſwered: my ſonne; I doe not forſake thee, much leſſe reiect thee as baſe or weake minded, but giue thee to vnderſtand for certaine, that greater torments are reſerued for thee. My martyrdome ſhalbe ſhort, for that I am old, and weake, but thou ſhalt triumph more ouer the tirant, becauſe thou art ſtrong, and yong. Nay lament not, for thou ſhalt follow me ſhortly. Three daies only, ſhall the Prieſt goe before his Deacon. Wherefore deſireſt thou to haue a companion in thy death? ſince all the glory muſt be attributed to thy trials, and martyrdome? for what cauſe wouldeſt thou haue me with thee? Helias left Heliſeus, and yet therefore did not he want power to doe wonderfull things. The ſame ſhall befall vnto thee without mee. This thing only I commaund thee: to diſtribute and beſtowe vpon the poore, the threaſors of the Church, whereof thou haſt the charge.

On the next day S. Xiſtus was brought before the tirant, to receaue ſentence of death, the iudge ſaying vnto him: See what compaſſion I haue of thine old age, yeeld yet at laſt, and be not ſtill obſtinate, but ſacrifice vnto the Gods. S. Xiſtus anſwered: Thou ſhouldeſt doe better to beleeue me, to haue compaſſion on thy ſelfe, and therefore ſhouldeſt doe penance for thy ſinnes, and for the great aboundance of Chriſtian bloud that thou haſt ſhed.

S. Felicíſſimus and Agapitus ſaid: O Valerianus, if thou doe accept and receiue, the aduiſe of this our holy Father, how happy ſhalt thou bee? and what terrible torments ſhalt thou eſcape, which be ready prepared in hell for thee, if thou perſeuer, in this thy obſtinacy, and blindnes? Valerianus ſaid: Why ſhould theſe wretches liue any longer, that threaten me with eternal torments? this therefore is the ſentence. Let them be led againe vnto the temple of Mars, and if they will not ſacrifice, let them be put preſently to death. When S. Xiſtus was at the gate of the temple, he ſaid vnto the Idoll: Chriſt the Sonne of the liuing God deſtroy thee; and all the Chriſtians that were preſent, ſaid with a loud voice: Amen. Forthwith the Idoll fell downe, to the great hurt of the temple. The ſouldiers more incredulous, led the holy Saints out of the citty, to be beheaded; S. Laurence following the Pope and ſaying: Father, forſake me not, for I haue already diſtributed the threaſors as thou dideſt will me. It is not meete that I liue any longer, hauing now accompliſhed thy commaun-

dement. When the officers heard S. Laurence speake of Threasors, they laid hold on him and put him in prison. S. Xistus, S. Felicissimus, and Agapitus, were beheaded; and with them foure Deacons called, Ianuarius, Magnus, Innocentius, and Stephen.

S. Xistus was buried in the Churchyard of Pretextatus. Pope Xistus held the seat of S. Peter two yeeres, ten monthes, and twenty daies. (*Baronius saith: 11. monthes, and 20. daies.*) He gaue orders once, in the moneth of December, and ordered. 4. Priests. 7. Deacons, and 2. Bishops. The Church maketh commemoration of these holy Saints, the same day, on which they were martyred, which was: on the 6. of August, in the yeere of our Lord, 258. (*Baronius saith: 261.*) Galienus (the sonne of Valerianus which was the prisoner in Persia) being Emperour of Rome.

The life of S. Donatus Bishoppe and Martyr. August. 7.

SAint Paul speaking of those that suffer afflictions for the loue of Iesus Christ, and especially of the martyrs, saith in his Epistle to the Phillippians: Iesus Christ hath giuen you this honour, not only to beleeue in him, but also to suffer for his sake. It is to be considered, that S. Paul calleth the reward that God giueth to the iust men, for their great paines, The crowne of Iustice; whereby it seemeth he giueth to vnderstand (as some doctors be of opinion) that God is in some sort bound to giue the reward of Iustice, since he obliged himselfe vnto it, hauing made this accord, and agreement with a Christian, saying vnto him: serue me, and I will giue thee heauen. It is also worthy of consideration, that he calleth the suffrings for his sake, by the name of guift, and grace. So that for the seruices that a Christian doth vnto God, he arriueth not to be a martyr, but that which he obteineth is by guift, and pure grace, that God pleaseth to bestow vpon him.

This may be euidently seene by experience in S. Dominicke, and S. Francis, who desired martyrdome exceedingly; and though they were such holy Saints, they neuer obtained that grace. This agreeth fitly with S. Donatus the glorious martyr, whose name fitted him very well; God bestowing that vpon him which S. Paul said: that he should not only beleeue in him, but also that he should die for his sake. His life collected out of venerable Bede, and other authors of martyrologes, was in this sort.

AT such time as Iulianus the Apostata ruled the Empire, Donatus Bishop of Arezzo was martyred. This holy Saint was borne of a noble familie, and was brought vp in his childhood in the company of the same Iulian, who was afterwards Emperour. Pigmonius, a holy and learned Bishoppe was his instructor in the citty of Rome, who perceiuing also that Iulian had a very good witte, and found that he profited much in diuers sciences in a short time, made him

him Deacon, and gaue vnto Donatus, the inferiour orders. After this Iulian denying the faith became an Idolater, and put many Christians to death in the most priuate and couert manner he could, though he persecuted them all publickly. Among others, the father of S. Donatus was one, whereupon he flying, departed Rome, and lodged in Arezzo in Tuscane & kept company with Hillarienus, a monke of holy life, by whose meanes, God wrought many miracles. S. Donatus staying with this holy Saint, a pagan woman called Syrana who was blind, went to craue the helpe of Hillarianus, and he sent her vnto Satyrus Bishoppe of the same citty, that he might baptise her. The Bishop baptising her, forthwith she receaued her sight. The gouernor of the citty called Apronianus, came to seeke out S. Donatus and Hillarianus, and brought to them his sonne, which was possessed of the diuell. The holy Saints deliuered him, and when the diuell departed out of his body, he cryed with a loud voice: Donatus casteth me out of my house.

There was also an officer of the Emperours in Tuscane, called Eustasius, who was the receiuer of all the reuenewes in that prouince, for the emperial eschequer. He hauing occasion to make a iourney, left in his wiues hand and gouernement, all that he had receiued, which were sommes of great valew. Shee, for feare of robbing, made a hole, in a corner of the house, and buried in the earth, all the mony that her husband lefte. It fell so out that this woman died sodeinlie, hauing no time to declare, where she had hidden the mony. Her husband coming home, was much afflicted, both for the losse of his wife, and of his monie. The wretched man thought him selfe in danger of imprisonment and death, fearing some torments would be inflicted vpon him by the cruell Emperour, who would perhaps imagine, that this was but some cunning crafte, to robbe, and deceiue him of his threasor. Eustasius not knowing what to doe in this case, resorted vnto S. Donatus, and told him, what misfortune had befalne him. The holy Saint taking compassion on him, went with him vnto the graue of his wife Euphrosina. S. Donatus made his praier vnto our Lord, and then in the hearing of many people, he said with a loud voice: Euphrosina, let vs know where thou hast put the mony. She answered in the graue, & told the place plainly, where it was hid. The company going thither, digged in the place appointed, and found all there accordingly. This thing caused the fame of S. Donatus to encrease, so that the Bishoppe Satyrus made him Priest, and after his death he succeeded him in the Bishopricke, being elected by all the people of the citty, for their Prelate, and Bishop.

S. Donatus one day said Masse, and gaue the blessed Sacrament vnto the people. The chalice wherein he did consecrate was of glasse, and certaine pagans coming thither brake it. This riotous disorder, and breaking of the chalice, did trouble and greeue S. Donatus, and all the Christians that were present,

ſent. The holy Saint cauſed all the pieces thereof to be gathered together, and hauing laid them on the altar, and praying, the pieces were againe conioyned, and the chalice became whole and entire as it was at the firſt. S. Gregory reciteth this miracle in the firſt booke of his dialogue, and this marueilous worke cauſed many Gentiles to be conuerted to the faith of Chriſt. All theſe things befell in a litle ſpace, for Iulian his raigne was but ſhort.

After this Quadratus his lieutenant, apprehended S. Donatus and Hillarianus. Vnto Hillarianus he cauſed ſo many blowes to be giuen, that they depriued him of his life. Then the lieutenant turned backe vnto S. Donatus, and exhorted him to adore the Idoles, but ſeing he would not, he commaunded he ſhould be beaten vpon the mouth with a ſtone, and after tormenting him in diuers manners, finally iudged him, to be beheaded. The bodies of both theſe holy Saints, were buried neere vnto the citty, and their ſoules went to heauen, to inioy in that place the glory of God.

Sozomenus in the tripartite hiſtory, maketh mention of an other Donatus Biſhoppe and martyr and ſaith of him: that he ſlew a terrible dragon with the ſigne of the Croſſe, and ſpitting into his mouth. He ſaith: this was done in Euria, a citty of Epyrus.

It is ſaid of him: that he trauailing with other perſons, they were all like to die of thirſt, ſuch was their want and penury of water. The holy Saint prayed vnto our Lord, and he cauſed a cleere, and pure fountaine of water to riſe, and ſpring in a drie field, which had no ſhew, nor kind of moiſture in it. Of the firſt Donatus the Church celebrateth the feaſt on the 7. of Auguſt, which was the day of his martyrdome, in the yeere of our Lord. 365. Iulianus the Apoſtata being Emperour.

The liues of S. Cyriacus, S. Largus, and Smaragdus. Auguſt. 8.

DAuid that mighty king and Prophet, complained vnto God, that he hauing done much good vnto many perſons, as Saul, Abſalon, Cemei, and others, they rendred vnto him euill for good. The recompence (ſaith he) for the good that I haue done them, is: to doe me miſchief, to perſecute me, and to deſire to kill me. The ſame wordes, might the glorious martyr S. Cyriacus ſay, who deliuered one of the daughters of Dioclefianus from a diuell wherewith she was poſſeſſed, and ſet her free. In requitall of this benefite, he was deprined of his life, by Maximianus fellow and companion with Dioclefianus in the empire. The life of this holy Saint, and of others that were martyred with him, taken out of the life of S. Marcellus the Pope, which was written by the Romane notaries, or regiſters, was in this manner.

Maxi-

MAximianus coming out of Africa vnto Rome, and being desirous to doe some worke that might be gratefull to Diocleſianus, who had made him his companion in the empire, cauſed a moſt ſumptuous edifice to be builded, which he called the Thermæ of Diocletian, and he commaunded all the Chriſtians which would not ſacrifice vnto the Idolles, to labour and worke in building vp that edifice.

There was in Rome at that time a Chriſtian called Traſo, who was very rich. This man ſent ſuſtenance vnto the Chriſtians, that wrought on that worke, and this he did by the meanes of foure vertuous Chriſtians which were his ſeruants, and their names were Siſinnius, Ciracus, Largus, and Smaragdus. S. Marcellus the Pope at that time, lying hid in ſome cloſe and ſecret places of Rome, vnderſtood hereof, and ſent for Siſinnius, and Ciriacus, who informed him what they had done, which he allowed, and commended. And to giue ſome comfort and encouragement to them, that had ſerued in this good and holy function, hauing taken aduiſe therein of his Prieſtes, he ordered Siſinnius and Cyriacus Deacons of the Church of Rome.

It fel out not long after, that as they caried the victaules (which Traſo ſent) vnto the Chriſtians, the ſouldiers deſcrying them, put them in priſon, and after deliuered them into the hands of Spurius the Tribune, who cõmitted them to the common iayle, and three daies after he gaue notice of them vnto Maximianus, who commaunded; that they ſhould be ſet to worke among the other Chriſtians, & that they ſhould watch ouer them. The worke of the holy Saints was: to beare ſtones and ſand on their ſhoulders, which they did very patientlie. There was among the Chriſtians, a venerable old man called Saturninus, who being aged and feeble, could not carry the load appointed vnto him. Siſinnius and Ciriacus ſeeing this, did helpe and eaſe him; each of them taking part of his burden. The ouerſeers of the worke, certified Spurius the Tribune hereof, who admired much the charity of the two Deacons. Spurius made relation hereof vnto the Emperour, and ſaid to him moreouer, that when they caried the burdens on their ſhoulders, as they went, they ſong Himnes, & Pſalmes to the praiſe of Chriſt their God.

Maximianus called Siſinnius before him, and ſaid vnto him: What is thy name? The Deacon anſwered: I am a ſinner, the ſeruant of ſeruants and of Ieſus Chriſt, my name is Siſinnius. Then ſaid Maximianus; what verſes be thoſe that you ſing when you worke in the building of the Thermæ? Siſinnius anſwered: If thou ſhouldeſt know this, thou ſhouldeſt know alſo who is thy Creator. Who is thy Creator (ſaid Maximianus) but the moſt potent, and mighty Hercules? Siſinnius ſaid. The eares of vs Chriſtians can not abide to heare that which thou ſpeakeſt. Thou ſhalt ſee then what we will doe, ſaid the Emperour.

Aduise thee and resolue to doe one of these two: either to offer sacrifice to Hercules, or to be consumed with fire. Sisinnius made answere: I haue a long time desired to suffer for Christ his sake; therefore I dread not thy fire.

Maximianus committed him to prison, in which he remained seuen daies, and there he Baptised Apronianus the ordinary iudge, who was conuerted to the Christian faith by hearing a voice from heauen which said: *Come vnto me, you that be weare and laden with affliction, and I will refresh you.* The Emperour being certified hereof, reprooued him very sharply, but seing him to be constant in the profession of the faith he had receaued, he commaunded he should be beheaded. So was Sisinnius and Saturninus, for after they had bene tormented in diuers manners, they were beheaded in the way Numentana, two miles from Rome. Traso, who had bene maister vnto Sisinnius, tooke a priest with him called Iohn, and buried their bodies in one of his farme houses, in the way called Salaria.

Then came Diocleſian vnto Rome, and hauing notice of that Maximianus had done against the Christians, he praised and commended him wonderfullie for the same, himselfe being to them a most deadly enemy. But to the end he should see, that though he was Emperour, yet he had need of the Christians, God permitted the diuell to enter into the body of his daughter, who was called Artemia, and tormented her greeuously; which thing made Diocleſian verie heauie, and sorrowfull. S. Cyriacus remained in prison euer since the time that Maximianus committed him and Sisinnius, for helping to beare the burdens of the old man Saturninus, working at the Thermæ. Some sicke persons had sought out S. Cyriacus at the prison, and he by his praiers vnto God had healed them.

On a time Diocleſianus visited his daughter, and the diuel then tormenting her, cryed out aloud and said: I will still torment her, and will not depart, if Cyriacus come not. The Emperour vnderstanding well who Cyriacus was, caused him to be brought. His other two companions Largus and Smaragdus, were taken out of prison, and brought also before the Emperour, who led them to the place where his daughter was, and he besought Cyriacus very earnestly, to cure, and heale her. The holy Saint approched neere vnto the damsell, and said vnto the diuell: I comaund thee in the name of my Lord Iesus Christ, to auoid, and depart from this creature. The diuell made answere by the mouth of the damsell: If thou wilt haue me to depart, giue me then an other lodging, wherinto I may enter. Cyriacus said: Enter into me if thou canst. The diuell answered: I cannot enter into thee, because thou art a vessell sealed, and closed vpon euery side. Cyriacus said: I comaund thee againe on the behalfe of my Lord Iesus Christ, to depart out of this damsell, that she may be an elect vessell of God: ô Cyriacus (said he againe) if thou inforce me to goe out from hence, I

will

will cauſe thee to goe into Perſia. Then ſaid the holy Saint with a forcible, and lond voice: Depart out of her, thou accurſed diuell, in the name of Chriſt Ieſus I charge thee. Forthwith the diuell departed, and the damſell being freed, fell on her knees before the holy Saint, and ſaid vnto him: ô Cyriacus, ſeruant of God, I beſeech thee to Baptiſe me, for I deſire to be a Chriſtian.

S. Largus and S. Smaragdus lifted her vp, and ſet her on her feete, and her father ſeing his daughter perfectly recouered, reioyſed exceedingly. There was great triumphes made in Rome for the recouery of her health, and on the day following, the yong damſell was baptiſed, with the conſent of Serena her mother, who was a Chriſtian. Diocleſianus ſent rich and coſtly preſents vnto Cyriacus, and honored him exceedingly, appointing vnto him a houſe, and ſeruants, with a conuenient reuenew.

Not long after, there came a meſſenger from the king of Perſia, vnto Diocleſianus, earneſtly beſeeching him, to ſend Cyriacus the Deacon to heale his daughter, who was poſſeſſed with a diuell, & the diuell ſaid: none was able to expell him or make him depart, but only Cyriacus. The Emperour conferred of this matter with Serena his wife, who entreated Cyriacus to vndertake that iourney, for the glory of God, and good of the people of Rome, vnto whom the king of Perſia ſhould be much obliged and bound, for receiuing ſuch a benefit from the Emperour. Cyriacus anſwered: that with the helpe of Ieſus, he would performe that voyage; and going to ſhippe, the Empreſſe prouided for him all neceſſaries, Largus and Smaragdus bearing him company.

When they came to the preſence of the king of Perſia, he asked: which is Cyriacus? and being told, he gaue him kind entertainment, & brought him where his daughter Iobia was. Preſently the diuell ſpoake by the mouth of the damſel and ſaid: How now Cyriacus, how doeſt thou? art thou not weary; haue I not done as I told thee? haue I not made thee come into Perſia? behold, thou art now come, what is thy will? Cyriacus ſaid: I commaund thee in the name of Ieſus Chriſt, to depart out of this damſell, and neuer to returne into her againe. The diuell ſaid: giue me then ſome other body, wherinto I may goe. Cyriacus ſaid: My Lord Ieſus Chriſt, who is the true God, commaundeth thee to leaue this his creature free, and that forthwith without any further moleſtation. The diuell departed; and howling horribly in the aire, ſaid: O terrible and dreadfull name, that hath ſuch power ouer me, that it enforceth me ſtill to depart from my habitation!

The damſell remaining thus perfectly freed and whole, Cyriacus ſaid vnto her: daughter, beleeue in Ieſus Chriſt, and thou ſhalt be well for euer. The damſell anſwered: I beleeue that Ieſus Chriſt whom thou preacheſt, is the true God. Cyriacus made her a Catecumen, and then he Baptiſed her, with many other perſons, to the number of 420. The king proffered honnorable rewardes vnto

Cyriacus, but he would take none, nor of any thing more, then ſufficed for the ſuſtenance of himſelfe, and Largus and Smaragdus, that accompanied him.

After they had ſtayed a few daies in Perſia, teaching the new Baptiſed Chriſtians the faith, they returned vnto Rome, bringing with them letters from the king vnto Diocleſianus; in which he yealded him thankes for ſending Cyriacus, who had healed, and cured his daughter, and recommended Cyriacus vnto the Emperour. Afterward Diocleſianus departed from Rome, and went into Dalmatia, where he remained a long time.

In his abſence, Maximianus his companion, perſecuted the Chriſtians, ſeing that Diocleſianus did the ſame in al places where he went. Many Chriſtiās were martyred in Rome, by his appointment, & notice was giuen of Cyriacus, Largus and Smaragdus his compagnions. Although he knew that Diocleſian wiſhed him well, for the benefit that his daughter had receiued at his handes, yet as an vnthankefull perſon, without any regard hereto, much leſſe to the Empreſſe Serena, or her daughter, who fauoured the Chriſtians, he put them in priſon, thinking if he firſt diſpatched theſe three out of the way, many other would recant, and fall from the Chriſtian faith. The time being come, that certaine feſtiuall daies were to be kept in Rome with great preparation, and the Emperour ordinarily being therein, he commaunded that Cyriacus ſhould be led before his chariot, ſtarke naked & loaden with fetters; which he did, to terrifie the Chriſtians, when they ſhould ſee the fauorite of the Emperour, to be vſed with ſuch reproach.

Then he comitted the hearing of his cauſe vnto Carpaſius the lieutenant, who cauſed Cyriacus and Smaragdus, to be brought vnto the iudgement ſeat, and demaunded of them, for what cauſe they reſiſted, and oppoſed themſelues, againſt the commaundements, and decrees of the Emperours, in that they denyed to adore the immortall Gods? They anſwered: that they would adore Ieſus Chriſt, for he only deſerued to be adored. Then Carpaſius turned to Cyriacus, and ſaid to him: Behold Cyriacus, thou art aged, and gray headed, I will make thee to grow yong, and turne thy gray heares into blacke. It is requiſite therefore, for this benefit which I doe vnto thee, that thou doe condiſcend to that which I comaund thee. This ſaid the iudge ſcoffing at Cyriacus, but meaning by his wordes, that he was aged, but behaued himſelfe like a yong man. For he reputed it a great folly, that he would adore one God only, & for his ſake, ſuffer him ſelfe to be tormented and depriued of his life. Though his wordes were ſcoffing, his deedes prooued them true, for he cauſed them to melt pitch, and to powre it vpon his head, by which meanes, his white haires became blacke. S. Cyriacus ſaid: Glory be to the ô Lord, for that thou makeſt me to ſuffer for thy names ſake.

After this, the tyrant cauſed an other holy Saint, called Creſcentianus, to be

be put vpon the torture, in the sight of S. Cyriacus and of the other martyrs, and then burning torches to be set to his sides. In this torment, he yealded vp his spirit vnto God. The iudge thought by this fearfull sight, to make the others that beheld this spectacle, to alter, and change their mindes, but he failed of his purpose. Then he caused them to be put againe into prison, and after foure daies to be brought once more before his iudgement seate, and said vnto Cyriacus: why wilt thou bring these last daies of thine old age, with torments vnto hell? The holy Saint answered: I haue alwaies desired to die for the loue of Christ my Lord. Carpasius said: sacrifice vnto the immortall Gods, and thou shalt liue. Cyriacus answered: Let those do sacrifice vnto them, that acknowledge not Iesus Christ to be their Creator.

The tyrant commaunded he should be put vnto the torment Cataslat (or the racke) where with great ropes and cordes, they drew all his limmes and partes out of ioint. The holy Saint called on the name of Iesus, to helpe him in that torment (and to haue mercy vpon him) for it was an vnspeakeable paine to endure. God did so helpe him, that he died not in that torment, wherefore, the tyrant, hauing information herof, commaunded his head should be cut off, together with S. Largus and Smaragdus, and others, which were in all thirty persons, men and women.

This sentence was executed without the walles of Rome, in the way Salaria, neere vnto the gardens of Salustius, and their bodies were buried in the same place, by a priest called Iohn, on the 26. of March, which was the day of their glorious death. After this, Pope Marcellus with a holy matrone called Lucina, translated them vnto a farme house she had, in the way called Ostiensis. On this day the Church celebrateth their feast, because the day of their death ordinarily cometh in passion weeke, when this feast cannot be conueniently solemnised. Their martyrdome was in the yeare of our Lord 307. (Baronius saith: 298.) in the time of the aforenamed Emperours.

The life of S. Romanus Martyr. August. 9.

KIng Dauid saith: The wicked waxed proud, and the poore man is enkindeled. *The Prophet meaneth: That by one, and the same occasion, the wicked become peruerse and proud, and the good and humble man, is enkindeled more in the feare of God, and becometh better. This sentence fitteth rightly S. Romanus the martyr. The tyrant caused the glorious martyr S. Laurence to be tormented, but seing his constancy and courageous mind wherewith he supported the torments, he fretted, and coaged exceedingly, growing more cruel against the holy Saint, and shewing himselfe alwaies more fierce, and terrible. On the contrary part, by the same occasion that he became more wicked and wax-*

damned, S. Romanus a ſouldier transconuerted vnto God, and offred himſelfe to death for his ſake. His life hath bene taken out of the life of S. Laurence, in this ſort.

SAint Laurence being on the racke, or tormẽt called Cataſta, on which they pulled all his iointes aſunder, drawing them backewards, with great cordes and ropes; and after when they rent his fleſh with ſcorpions of Iron, he lifted vp his voice vnto God, & gaue him thankes for the mercy he had ſhewed him, in making him worthy to endure ſuch torments for his name ſake. The tyrant who cauſed him to be thus tormented, ſeing him to ſuffer theſe extreame paines with ſuch a valiant courage, bitte his fleſh for anger, and fretting with indignation, deuiſed new meanes and waies to torment him with more cruelty.

There was preſent at that time, a ſouldier called Romanus, who by that verie occaſion (whereby the iudge was enraged) was mooued with tendernes of hart, vnto compaſſion; and finally, reſolued to be a Chriſtian. He approched vnto the holie Saint, in the manner he could, and ſaid vnto him: Laurence, I ſee a moſt beautifull yong man, who with a napkin, doth wipe off from thee, the ſweat which droppeth from thy face, enforced by thoſe terrible torments. I beleeue it is an Angell, whom God hath ſent from heauen vnto thee, to giue thee refreſhing in the afflictions wherin thou art, and to helpe thee to ſuſtaine them. Seing God doth in ſuch a time remember thee, it is a ſigne thou art his ſeruant, and that thou art beloued, and deere vnto him. And for the ſame reaſon, I ſay, in that thou wilt not adore the Gods which the Emperours adore, but Ieſus Chriſt, whom the Chriſtians adore as true God, it followeth that Ieſus Chriſt is God, and not the Gods of the Pagans, therefore from this time, I profeſſe my deſire is to, be a Chriſtian, & requeſt thee, to pray vnto God for mee. S. Laurence reioyſed exceedingly at the wordes of Romanus, and though he was not able to anſwere, yet he looked toward him affectionatly, and with a louing countenance.

The tyrant commaunded S. Laurence ſhould be taken downe from that torment, and deliuered to one Hippolitus, who was in ſecret a Chriſtian. Romanus ſeing now that he had opportunity to be Baptiſed, tooke a veſſell of water, and making meanes to come vnto S. Laurence, fell on his knees before him, and requeſted him with teares to Baptiſe him. So S. Laurence bleſſing the water, Baptiſed him.

A while after, the tyrant vnderſtanding herof, ſent for Romanus before him. He not attending til the iudge ſpoke, began firſt, and ſaid: Sir, what would you, with me? I giue you to vnderſtand, and heere I profeſſe my ſelfe openly to be a Chriſtian. That is the thing (ſaid the iudge) I would haue demaunded of thee. Thy iudgement therefore is, to haue thy head cut off. Euen ſo it was preſently performed, without the walles at the gate Salaria. Iuſtinus a prieſt, tooke the body

body of S. Romanus by night, and buried it in a caue, in the field called Veranius.

S. Romanus laboured but a ſmall time in Gods vineyard, for he came into it, at the ſetting of the ſonne, neuertheleſſe, he wanted not his reward, or wages, which was, that his ſoule went vnto heauen, to poſſeſſe the viſion of God in his glory. Of which, God of his infinite mercy make vs partakers, Amen. The Church maketh a comemoration of S. Romanus, on the day of his martyrdome, which was on the 9. of Auguſt, in the yeare of our Lord. 259. (Baronius ſaith: 261.) in the raigne of the Emperour Galienus, ſonne vnto Valerianus.

The life of the glorious Martyr, S, Laurence. Auguſt. 10.

OF Adam our firſt father, the holy ſcripture ſaith: that he gaue names, to all creatures, and he gaue a firte name to all, for that he knew well their natures. His ſonnes and poſteritie had not this knowledge, and therefore they gaue names not fitting. To haue this knowledge, it behoueth that God concurre, and the name be impoſed by meanes of ſome angell, or by particuler inſpiration, and then the name is certaine, and agreeth with the thing nominated.

So we may beleeue, that the father and the mother of S. Laurence (moued by the holy Ghoſt) gaue him ſuch a name. Intending to giue a ſigne from that houre, what the child ſhould be in his life, and at his death. The name of Laurence, is taken from the tree which is called the Laurel, which was accounted the ſigne of victory and triumph. Agreeable to this, the name of Laurence fitted him well, who ouercame the world, the torments, and the tyrants, who not being ſatiſfied to torture him in the day, watched all night alſo to torment him. This name alſo agreeth well vnto S. Laurence, becauſe the Laurel reſiſteth the fire; and Plinie, and many other authors ſay, that the thunderbolts which fall from heauen, neuer doe it harme, nor fall neere vnto the place where it groweth: ſo all the fury of the fire, with which the tyrants tormented S. Laurence, could doe him no harme, as his enemies entended. His life was as followeth.

AS the manner of impriſonment, and martyrdome of this glorious Saint is moſt certaine, being witten, by the notaries of Rome, and accepted of many Saints that doe recount it, as S. Ambroſe, S. Leo the Pope, S. Auguſtine, S. Iſidore, Prudentius, and others: ſo is it a thing vncertaine, who was the tyrant that martyred him. It is moſt commonly ſaid, that it was Decius. But if you compare the liues of the Emperours and Popes together, you ſhall plainlie ſee, that Decius was dead ſome certaine yeeres before Pope Xiſtus the ſecond was martyred, which was but three daies before the martyrdome of S. Laurence.

Luci-

Lucidus, a moſt dilligent man in computation of yeeres, ſaith, that Gallienus raigned at that time, whoſe father Valerianus was then priſoner to the king of Perſia, who had taken him in a battail, and kept him in a cage of Iron, and when he mounted on horsbacke, he ſet his feete on his ſhoulders. Valerianus ſupported this diſgrace a certaine time, but ſeing the negligence, and litle care his ſonne had, to deliuer and ſet him free, he died with griefe and melancholie. The Emperour Decius was dead before, in a battaile which he fought againſt the Gothes, in which, ſeing him ſelfe diſcomfited, and doubting to be made priſoner, went into a mariſh ground with his armour, where he ended his life, and ſo was murderer of himſelfe. Such was the end of theſe two Emperours, becauſe they had vſed moſt inhumane cruelty againſt the Chriſtians.

Iohn Lucidus ſaith, that Galienus gouerned the Empire, when S. Laurence was martyred; and he ſaith alſo, that Decius that put S. Laurence to death, was not Decius the Emperour, but the ſonne of Galienus, who was called Cæſar, and aſſiſted his Father in the gouernement of the Empire. Trebellius Pollio, ſaith, that this Decius was conſull of Rome at that time. Iohn Lucidus ſaith alſo, that Valerianus, who furthered the martyrdome of S. Laurence, was gouernour of Rome, and Sonne to Valerianus that was priſoner, and was brother to Galienus the Emperour. The Emperour Valerianus being then priſoner in Perſia, and Galienus his ſonne (who then was Emperour) being abſent from Rome, the perſecution of Decius ſtil induring, and being continewed vnto the time of Valerianus (for which cauſe, ſome authors call it but one perſecution, though S. Auguſtine, Paulus Oroſius, and others, diuide it into two, Viz: one of Decius, which was the ſeuenth, and the other of Valerian, which was the eight) Decius Cęſar, who by ſome is called Emperour, cauſed Pope Sixtus the ſecond to be apprehended, vnto whom S. Laurece was Archdeacon, that is, principall, and head, of all the other Deacons.

S. Laurence was a Spaniard, of the citty of Oſca, which is in the kingdome of Arragon. His Father and mother were holy people. His Father was called Orientius, and his mother Patientia, and in the Church of Oſca, they keepe a feaſt of them both. Of all the remnant of the life of S. Laurence, vntill the beginning of his martyrdome, there is nothing knowne, and therefore nothing can be written. He went vnto Rome, being very yong, as he ſaith of him ſelfe vnto the tyrant that martyred him, and as it is recited in his life, and not that Pope Xiſtus brought him out of Spaine; for although ſome affirme, that Pope Xiſtus went into Spaine, it hath no foundation of truth. for the ſhort time that he liued in the papacie (as Damaſus affirmeth) as alſo for the great affaires he had in Rome, becauſe of the heretikes, and tirants that perſecured the Church.

We may well thinke, that S. Laurence liued a holy life in Rome, and gaue good example, ſeing Pope Sixtus made him Archdeacon, and put the threa-

ſors

sors of the Church, into his custodie, which (as S. Ambrose saith) were sommes of monie, which were bestowed for the maintenance of the Church officers, and to geue in almose, vnto poore Christians. There were also some vessels of gold, and of siluer, and rich vestments, for the seruice of the Altar, which had beene giuen vnto the Church, by welthy deuout people, as were the two Philippes Emperours, Iulianus Mamea, mother vnto Alexander Seuerus the Emperour, Flauia Domitilla, and other persons that were Christians, & gaue great presents vnto the Church.

Pope Xistus being prisoner, and the officers leading him from one prison to an other, where he should be sentenced vnto death, if he would not adore the Idoles, S. Laurence who had alwaies kept him companie in his life, desired to be a martyr iointly with him (for so he thought it fitte to be) wherefore he came neere to him, and said: Father, whither doest thou go without thy sonne? whither walkest thou in such hast, ô holy Priest, without thy minister? Thou neuer vsest to offer the sacrifice of the Altar, without thy Deacon, and now thou goest to offer thy bloud, wilt thou not haue me in thy compagnie? Tell me, my Father, what doth dislike thee in mee, for which thou leauest me so? Thou hast perhaps seene some vnworthy facte in me, for which I merit not to be thine. Perhaps thou art afeard that I cannot follow thee? Make tryall, and thou shalt see what a one I am. Thou hast giuē vnto me the charge to distribute vnto the faithfull, the blood of Iesus Christ in the holy communion, and denyest me to be partaker of thy blood, & to keepe thee company in thy death, and to mingle thy blood with mine? Abram would haue sacrificed, not himselfe, but his sonne vnto God. S. Peter suffred S. Stephen his Deacon, to die first. Doe thou the same also, send me before, or else be pleased, that I go in thy compagny. These, and the like wordes, said the valiant and couragious S. Laurence, to S. Xistus his maister, and holy Father, shedding many teares, hauing greater desire to die, then others haue to liue.

The holy old man answered him, I leaue thee not my sonne, neither doe I abandon thee, but assure thee for certaine, that thy battaile and conflict shalbe more sharpe and cruell. I, as a man old and feeble, shall soone ende my course, but thou, as a lusty yong man, shalt gaine a greater triumph against the tyrant, because thy torments shalbe more terrible. Be not discomforted, in thinking thou shalt stay or linger long behind me, for at the ende of three daies, I shal see thee in the estate in which I am now, and Laurence the Leuite, shal follow Xistus the priest. It were not cōuenient that thou shouldest die in my compagnie, for then it would seeme, that thou like a base and faint-harted soldier, hadst neede of a maister to teach thee to dy, & so thē shouldest not obtaine such honour, as thou shalt when thou diest alone. Helias left Heliseus, and Heliseus without Helias, had vertue to do greater miracles thē euer he did. So shall

it befall vnto thee without me. Thou ſhalt haue the vertue and ſtrength to ſuffer, and to die a glorious death, in which thou ſhalt purchaſe ſo much the more fame then I, aſmuch as thy torments ſhalbe greater then mine. One thing I commaund thee to doe; that thou go forthwith and diſtribute the threaſors of the Church vnto the poore, for they be in danger to fal into the handes of the tyrant.

S. Laurence went forth with to doe that which the Pope commaunded him. He got together all the threaſors of the Church, and walking through Rome, he ſought for people vpõ whom he might beſtow them. He came by night vnto moũt Celius, to the houſe of a certaine widow which was Chriſtian called Cyriaca, who entertained ſecretly ſuch Chriſtians as fled for feare of perſecution. This widow had a paine in her head, which continually moleſted her, S. Laurence with laying his bleſſed handes on her head, and calling on the name of Ieſus, cured her. Then waſhed he the feete of thoſe Chriſtians that were there, and beſtowed on them large almoſe. The ſame night S. Laurence making the ſigne of the Croſſe vpon the eyes of a blind man, reſtored him to perfect ſight. This was done in the houſe of Narciſſus a Chriſtian, in the fleſh-marker, where he alſo cõforted many Chriſtians that lay hidden there, to whom alſo he gaue great almoſe.

From thence he went to the ſtreete Patricius, betweenee the two hilles called, Eſquilinus and Viminalis, and there in the caue Nepotiana, he found a prieſt called Iuſtinus, vnto whom Pope Sixtus had giuẽ orders before his martyrdome: when S. Laurence ſaw him, he fell at his feete to kiſſe them, he did ſo reuerence prieſthood, being an order higher then his order of Deacon. Iuſtinus who was very humble, fell alſo on the ground, deſirous to kiſſe the feete of S. Laurence. Thus both of them lay flat on the ground, in this holy and religious ſtrife, who ſhould kiſſe one an others feete. S. Laurence ſaid vnto him: I beſeech you hartelye that you will graunt me this one requeſt, that I may waſh the feete of thoſe Chriſtians that be in this caue, and thy feete alſo. This is after the example of Ieſus Chriſt (ſaid Iuſtinus) I will not hinder thee, doe what thou pleaſeſt. There was in that caue 70. perſons men and women. S. Laurence put water into a baſon, and waſhed the feete of all the men, kiſſing them with great humillity, and then gaue almoſe, both to the men and women.

In this manner was the greateſt part of the threaſor of the Church diſtributed and beſtowed, and the veſſells which were apointed for the ſeruice of the Altar, were exchanged in this good ſort. In this manner S. Laurence walked all that day, and all that night, exerciſing himſelfe in theſe wordes of humillitie and charitie, preparing himſelfe vnto martyrdome. Hauing now fullie ſatisfied the will of S. Xiſtus, it happened that S. Laurence coming out of the caue Nepotiana (it being now day) ſaw the officers leading the Pope to be beheaded

headed, and with him two Deacons, called: Feliciſſimus, and Agapitus.

S. Laurence went to meete them, and ſaid to the Pope with a loud, and lamentable voice; Holy Father, leaue me not thus, ſince I haue accompliſhed thy commandement, I haue diſtributed the threaſors, as thou gaueſt me charge. The holy Saint repeated theſe wordes diuers times, ſo that the greedy officers hearing him talke of threaſors, laid hold on him, and put him in priſon, and then gaue notice thereof vnto Decius Cæſar ſaying: that the Archdeacon of Sixtus, who had the cuſtody of the Threaſor, was impriſoned. Decius was well pleaſed herewith, and commaunded Laurence ſhould be brought before him, and ſo it was done.

Then Decius demaunding where the threaſor of Sixtus was, Saint Laurence anſwered not a word, though he was asked diuers times. Whereupon he ſent him to Valerianus the gouernour, willing him to enforce Laurẽce to tel where the threaſor was, and alſo that he ſhould ſacrifice to the Gods, and if he failed of either, that he ſhould put him to all exquiſite tormẽts. Valerianus appointed one Hippolitus to keepe him; who locked him ſafe amõg other priſoners. One of them was a Gentile, called Lucillus, who had loſt his ſight by continuall weeping, for the miſery he indured in his long impriſonment. S. Laurence armed with liuely faith, promiſed to heale him, if he would beleeue faithfully in Ieſus Chriſt, and be Baptiſed. Lucillus promiſed ſo to do, whereupon S. Laurence Baptiſed him, and reſtored his ſight with the ſigne of the Croſſe.

Vpon the report of the healing of this Lucillus, many blind men reſorted vnto the priſon, and recomending themſelues to S. Laurence, he healed them all by the ſame meanes. Hippolitus ſeing what S. Laurence had done, tooke great affection vnto him, conuerſed with him, and demaunded of him, where the threaſors of the Church were? The holy Saint knowing in part his entent, ſaid vnto him: Oh Hippolitus, if thou dideſt beleeue in God the father almightie, and in Ieſus Chriſt his Sonne, I promiſe to ſhew thee, not only many treaſures, but eternall life alſo, whereof thou ſhalt be made partaker. By the wordes that S. Laurence ſaid, and by further inſtruction and information he gaue him in the faith of Chriſt, Hippolitus was conuerted with al his family, which was 19. perſons. And it pleaſed God to graunt vnto them, to ſee the ſoules of them that were Baptiſed, to become goodly, and beautifull, and Hippolitus rendred infinite thankes vnto S. Laurence for this benefit receaued.

He was commaunded by Valerianus, to bring Laurence vnto his pallace. When he came before him, the gouernour talked mildly with him, exhorting him not to be obſtinate, but to tell him truly where the treaſure was. S. Laurence anſwered: that he would willingly ſhew him the treaſure, if he would giue him three daies liberty, wherein he might get it toge-her. I am content (ſaid Valerianus.) So he charged Hippolitus to haue care of Laurence, and to go al-

waies with him. With this they all three reſted ſatisfied; Valerianus thought ſurely to haue the treaſure in poſeſſion. Hippolitus reioyſed that he might enioy the company of S. Laurence thoſe three daies: and S. Laurence was well pleaſed, that he might make an ende of the diſtribution of ſome things which yet remained, and ſet ſome good order in matters belonging to his office. Which to doe this, the company and aſſiſtance of Hippolitus was very neceſſary for him, who had charge to go with him, and to keepe him whither ſoeuer he went. God vſeth ſometimes to change the counſels of men that would reſiſt him, and cauſeth them to become inſtruments and meanes, that his will may be the better accompliſhed.

The third day S. Laurence brought before Valerianus al the Chriſtians that he could gather together, and tould him, that theſe were the treaſures of the Church. Decius him ſelfe came alſo at the time prefixed, to ſee if Laurence brought thoſe treaſures. But they ſeing how the matter was, perceiued they were both mocked and ſcorned, wherewith they were exceedinglie enraged. Vpon this Decius commaunded S. Laurence ſhould be ſtripped, and that his fleſh ſhould be torne with thoſe hookes of iron, which are called ſcorpions, for that they be like to the gilles of that creature. Then was brought before the holy Saint; al the moſt cruell inſtruments, which they vſed, in tormenting the Chriſtiãs. This was done to terrifie him, that he might declare where the threaſure was: and alſo that he might be brought to ſacrifice vnto the Idolles. But the valiant martyr ſaid: I haue alwaies loued theſe thinges well, as meate for my ſuſtenance. Decius ſaid: If you call this meate, ſhew me where the other fooles are, that be like to thee, and worſhip a man that was crucified, that they may be with thee at this banket. They (for whom thou askeſt) do now poſeſſe the glory of God in heauen, and thou art vnworthy to ſee them.

Decius ſeing that S. Laurence was ſo firme and conſtant, that he could not eaſily draw him from his religion, ſought meanes by a further tryal to ouercome him. He ſent him in chaines vnto the Pallace of Tiberius, in the hill Palatinus, and commaunded that in the temple of Iupiter (which was there) they ſhould ſet vp his tribunall ſeat. In this place, Decius demaunded againe of S. Laurence, if he would tell him, where the treaſures of the Church were, & commaunded him to manifeſt vnto him all thoſe which (as he) did prophane the ſacrifice of the Gods, that he might put them all to death, and cleanſe the cittie, from that ſacrilegious companie.

Then exhorted he him to do ſacrifice vnto the Gods, & bid him not to truſt in the threaſures that he had hidden, for they could not deliuer him from the torments prepared for him. The holy Saint anſwered: I put my confidence in the treaſures of heauen, which is the fauour and mercy of God, wherewith he will helpe me, ſo that my ſoule ſhalbe free, though my body endure neuer ſo

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great torments. Then Decius commaunded he ſhould be beaten with wandes after the Romane viage, and then hanging him vp from the ground, to clape to his naked body hote plates of iron: whileſt the martyr was in this torment, he lifted vp his voice, and gaue God thankes ſaying: My Lord Ieſus Chriſt, true God, and the Sonne of God, haue mercy on me thy ſeruant, ſince being accuſed, I haue not denyed thee, and being examined, I haue confeſſed thee.

Decius ſaid, I thincke thou art a magitian, and by thy inchantments thou ſcorneſt and ouercomeſt thy torments, but I ſweare vnto thee by the immortal Gods, I will either make thee ſacrifice, or to endure ſuch torments, as yet neuer man endured til this day. S. Laurence anſwered: I ſtand ſo firme in the loue and fauour of my Lord Ieſus Chriſt, that I feare not thy torments, for I know they haue an end quickly, therefore doe what thy pleaſure is, euen till thou be tyred. Decius commaunded, that he ſhould be beaten againe with thonges, whereunto lead or wire was tyed, that they might teare his fleſh the more mortally. S. Laurence made his praier vnto God, deſiring him, that it would pleaſe his maieſtie to receiue his ſoule vnto him. A voice was heard which ſaid: that yet there remained many torments for him to endure.

Decius and the other that were by, heard the voice, and he grew more cruel, ſaying with a ſterne countenance, and loud voice: See you not, you Romaines, that the diuels doe helpe this wicked fellow, who feareth not our Gods, nor our magiſtrates, nor maketh any account at all of the torments? Torment him againe, and againe, pull his limmes out of ioint, teare, and rent his fleſh with the ſcorpions; Whileſt the holy Saint was thus vſed, a ſouldier called Romanus, ſaw a beautifull yong man ſtanding faſt by S. Laurence, who with a napkin, wiped the ſweat from his face, and clenſed the woundes of his body. And the holy Saint being led backe againe to priſon by Hippolitus, at the appointment of Decius, the good ſouldier Romanus, went vnto him with a veſſell of water, and kneeling at his feete, deſired him very earneſtly to Baptiſe him. S. Laurence Baptiſed him, for which cauſe (it being knowne) S. Romanus was apprehended, beaten with wandes, and beheaded.

Then Decius and Valerianus conſulted together concerning S. Laurence, & at laſt they concluded: that ſince he ſo litle eſteemed thoſe torments, helping himſelfe by art magike, he ſhould yet be led the night following, to the Thermæ (that is, the bathes) of Olimpias, neere vnto the place of Saluſte, & there he ſhould be tormented a freſh; they thought the darkenes of the night might the more deterre him, and thus they ment to trie once againe, if they could draw him vnto their entent. In the ſmall time of repoſe, that this holy Saint had, Hippolitus deſired him oftentimes and inſtantly, euen with teares, that he would giue him leaue, to profeſſe himſelfe a Chriſtian, and to die with him. S. Laurẽce would not ſuffer him, bidding him not to diſcouer himſelfe as yet, for

the time would ſhortly come, when he ſhould manifeſt his faith, and die for the ſame.

Decius and Valerianus met in the apointed place, whither S. Laurence was alſo brought. Then Decius ſaid vnto him: Hitherto thou haſt made vſe of thy arte magike, leaue that, and deale plainly, tell me firſt what country man art thou? S. Laurence ſaid: I am a Spaniard, brought vp in Rome, Baptiſed being a litle one, & inſtructed in the holy and diuine law of Chriſt. Inough, inough, ſaid Decius: thou muſt reſolue to ſacrifice vnto the Gods, otherwiſe, this whole night ſhalbe ſpent in tormenting thee. If it be ſo (ſaid Laurence) the night ſhal not be obſcure and darke to me, but more bright and cleere. Vpon this his answere, Decius commaunded that he ſhould be ſtricken on the mouth with ſtones. The martyr ſmiled, and gaue thankes to God, for this litle taſte he gaue him, in ſupporting this ſmall paine for his loue.

The more patience and content the holy martyr ſhewed, the more it deſpited, and enraged Decius. He looked not now after the treaſure, which was the principall cauſe of his quarrell, and leſſe regarded he, whether he were a Chriſtian or not, which was the ſecond motiue to put him to torment, but now he ſought in indignation and wrath, to wreke all his malice vpon the holy martyr, deuiſing a moſt cruell torment, which depriued him of his life, and was in this ſorte.

He made an Iron bed in manner of a gridiron, larger then the whole body of the bleſſed martyr, whereupon they ſtretched and bound him, then made they a ſmall fire vnder him, that ſo the torment might be the more intollerable, and grieuous by the delay, increaſing of the fire by partes, that ſo his holy body might be conſumed by litle and litle. And becauſe Decius and Valerianus were preſent, the officers were eager in ſturring the fire, and laying on coles where need was. Saint Laurence ſaid vnto Decius: Conſider thou wretch, that thy burning coles be vnto me a refreſhing, & vnto thee they ſhalbe eternall puniſhment, becauſe God hath ſeene me being accuſed, not to haue denyed him, & being examined I haue confeſſed him, and being broyled, I yeeld him thákes. They which were preſent, wondred at this cruelty of Decius, that cauſed a beautifull, and goodly yong man to be broyled aliue, only for couetouſnes of mony: And all men thought, that Laurence had not any treaſure, ſeing he endured ſuch inſupportable torment.

The holy Saint hauing broyled now a good ſpace, and the flame increaſing ſtill more and more, penetrated euen vnto his entrailes, ſo that one ſide, was not only broyled, but alſo conſumed with the fire, yet the glorious Laurence to obtaine an entier victory of the tyrant, ſaid vnto him: See, ſee, thou wretched tyrant, one ſide of my body is now broyled inough, let me be turned, that the other ſide may be roaſted alſo, that thou maiſt eate. As for the riches of

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the Church which thou deſireſt, they are borne into heauen, by the handes of poore men. By this meanes the glorious martyr triumphed ouer the tyrant, and made him ſee and confeſſe, that he was ouercome, and vanquiſhed. Then the holy Saint turned his thoughts and heart vnto almighty God and ſaid: Ieſus Chriſt my Lord and my God, I giue thee thankes that I haue deſerued, to enter in at the gate of thy eternall happines. Hauing ſaid thus: he departed out of this life, ſending his victorious ſoule, to be crowned in heauen, where his merits be far more cleere and reſplendent, then the flames that conſumed his bleſſed bodie.

When Decius ſaw that the Saint was dead, he departed aſtonied, and confounded, and went vnto the pallace of Tiberius, leauing the bleſſed body of the Saint, vpon the gridiron. On the next morning Hippolitus, with the helpe of Iuſtinus the prieſt tooke it from thence, & buried it in the poſſeſſion of Cyriaca a widow, in the way toward Tybur. Many Chriſtians accompanied them, and remained there three daies, faſting, and watching, not ceaſing to lament continually, for the loue and loſſe of Laurence the Archdeacon, who had done ſo much good to all, and was of all, ſo much beloued. After three daies, Iuſtinus the prieſt celebrated Maſſe, and gaue the bleſſed Sacrament to thoſe that were preſent. They then diſperſed themſelues ſeuerally, for that the tirant intended to proceed with rigor againſt them, that had buried S. Laurence. Hippolitus being cheife of them, was impriſoned; and Valerianus vnderſtanding that he was a Chriſtian, put him to death, drawing him in pieces by force of horſes. But what hapned? God would not ſuffer the tyrants to remaine without due chaſtiſemet, for their crnelty. For after a few daies, Decius and Valerianus going together, to ſee certaine publique ſhowes in the Amphitheatre of Rome, vpon a ſuddaine they felt thẽſelues tormented of the Diuel. They both cried out with a loud voice. Firſt Decius ſaid: that Hyppolitus bound him in chaines: and Valerianus ſaid, that Laurence did torment him with fier. Valerianus died miſerably in the prouince of Decius. And Decius after he had bene tormented three daies, one while crying vpon Laurence, an other while vpon Hyppolitus, and ſaying, that both of them afflicted and tormented him with the fier of hell, he ended his life in miſerable manner.

There is no ſmall occaſion offered, to conſider the greatnes of this Saints, God making Decius to die after this manner, who gaue ſuch a cruell death vnto S. Laurence. The torment of S. Laurence, endured but a ſmall ſpace, but the torments which Decius doth endure of S. Laurence, ſhall be euerlaſting. It is very iuſt that God ſhould defend this his holy Sainte in his death, & chaſtiſe his enemies, ſince he ſpent al his life in his ſeruice. There was not any thing but he lefte it, and ſacrificed it vnto God, his goods, his content, his care, and diligence was to attend and ſerue the Church, and to haue pitty on the poore.

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His fortitude, and constancy was in resisting the tyrant. His body and soule, flesh and blood, life and death, yea euery thing he sacrificed vnto God, and God in recompence hereof, gaue vnto him a worthy and honourable place in his glorie.

He caused him also to be honoured in the world by his Church, with many festiuall dayes and solemnities, for there is not a Country or Citie almost, that hath not a Church dedicated vnto S. Laurence. In Rome the Emperour Constantine caused a Church to be built in honour of S. Laurence, into which his holy body was brought. S. Damasus the Pope built an other, and besides these, there be three other Churches of S. Laurẽce builded in particular places, where he was tormented.

Through Italy and Fraunce, and other partes of Christendome, most of the principall and head Churches are dedicated to S. Laurence. Although in Spaine there be not many, yet one which the Catholique King, Don Philippe the second hath lately builded, surpasseth all that euer were, or be in Christẽdome. This Church is called the Royall monastery of S. Laurence of the Escuriall. Neere vnto which is a college, a seminary, and an hospitall, which in magnificence of building, rich reuenues, in ornaments, bookes, and in number of Religious men, in piety toward the poore, in multitude of reliques, with obseruancy of religion (which is the principall) surpasseth and exceedeth (I say) euery other worke of this sorte that hath bene, or is at this day in Christẽdome.

All is well imploied, that is done in seruice of this holy Sainte, vnto whom the Church doth such honour, hauing put him in the canon of the Masse, solemnising his feast with a vigile in the office, and in the fast, and with the octaues. And though Rome the head of the Church had before time special patrones of such singularity, as S. Peter and S. Paul, yet becaus̃e the martyrdome of S. Laurence was so renouned and glorious, it held him also for a particular patrone and aduocate. And as S. Leo saith, the city of Rome was no lesse honoured by the martyrdome of S. Laurence, then the City of Hierusalem was, with the death of S. Stephen.

It shall be very iust, and right then, that a holy Saint so honoured and esteemed of God and his Church, of Emperours and Kings, be also reuerenced and honoured of vs. Let vs recommẽd our selues to him, houlding him for our particular aduocate, that by his praiers and merits, we may obtaine the heauenlie glorie. Amen. The Church celebrateth the feast of S. Laurence, on the day of his death, which was on the 10. of August, in the yeare of our Lord 256. (Baronius saith: 261.) Galienus the sonne of Valerianus being Emperour.

The

The life of S, Tiburtius Martyr. Auguſt. 11.

THE renowned king Dauid ſaith: that he multiplieth their infirmitie, & that then they make haſt, and runne. *The Prophet intendeth to ſay: that infirmities be occaſions vnto many, of their conuerſion vnto God. This was ſeene plainlie in Cromatius the father of S. Tiburtius, who by being infirme and diſeaſed, had an occaſion to be conuerted and his ſonne alſo, and both of them were made Chriſtians, that before were Pagans; and laſtly, died for the profeſſion of the faith of Chriſt. The life of this holie Saint, taken out of the life of S. Sebaſtian, was written by the regiſters of the Church of Rome in this manner.*

AFter that the famous martyr, S. Sebaſtian had perſwaded Marcus & Marcellianus, with liuely and efficacious reaſons, to be conſtant and firme in the confeſſion of the faith (the tyrant hauing ſet them a time of thirty daies, to reſolue, either to adore the Idolles, or elſe to ſuffer death) he did not only thereby doe good vnto them, and vnto many others, with the wordes that he ſpoke, but alſo by reſtoring by miracle, ſpeech vnto a dumbe woman, in confirmation of that he had ſpoken, which was the cauſe, that many were conuerted, and made Chriſtians. One of them was Tranquillinus (father vnto S. Marcus and S. Marcellianus) who was diſeaſed with the goute, and was halfe drawne awry, and in continuall extreame paine, but when he was Baptiſed, he was quit thereof, and was perfectly cured. He that came vnto Baptiſme leaning on a ſtaffe, & aſſiſted by his ſeruants, returned backe vnto his houſe in good health, not needing any helpe at all.

Cromatius who was gouernour of Rome called him before him; for the cauſe of his two ſonnes, who were both in priſon, was committed vnto him. And therefore he deſired to know of him, what his ſonnes had reſolued to doe, becauſe the thirty daies were now paſſed and expired. Tranquillinus going vnto the gouernour, whole and ſound of all his limmes, he knowing in what plight he had bene before time, demanded of him, by what meanes he was healed, for the gouernour alſo himſelfe was vexed with the ſame infirmitie. Tranquillinus vnfolded vnto him how he was a Chriſtian, and that when he was Baptiſed, he was perfectly cured. Moreouer, he exhorted him to doe the ſame, and yeelded him ſuch good reaſons, that the gouernour determined to be a Chriſtian, hoping to haue remedie both for his body, and for his ſoule.

S. Sebaſtian being certified hereof by Tranquillinus, came vnto the gouernour, and commended much his determination, encouraging him to put in execution that which he had intended. He, for the great deſire he had to be cu-

red, desired to be baptised forthwith. S. Sebastian said vnto him: first some thing is necessary to be done, proceed therefore as one that goeth to a fountaine for water, who before he fille the vessell that he bringeth, he washeth the same, and cleanseth it from the vncleannes that is within it: so in like manner, that thy soule may receiue the water of grace into it, thou must waish it, and powre out al filthines that is within it. It is necessary therefore, that the Idolles thou hast in thy house, be taken downe and defaced. Let those that be of wood be burned, let those of stone be broken in pieces, and let those of gold and siluer, be geuen vnto poore people.

Cromatius had a yong sonne called Tiburtius, who had a good sharpe conceite. He being of their minde herein, said: Because I would haue a care of my fathers health, I will not disturbe your worke intended. Onely let it thus be done; we will make and kindle here in the house two great fires, and if that after the Idolles which be of great valew shalbe broken in pieces, my father be not cured, let Sebastian & Tranquillinus be throwne into the fire. Cromatius said: he would haue euery thing broken, without any obligation or bond, yt S. Sebastian and S. Tranquillinus said: this couenant and pact, should be confirmed and ratified.

The fires were kindled, and the Idolles being broken to peeces, the gouernour became whole and lustie, seeing by him a most comely yong man which said. Iesus Christ, in whom thou hast beleeued, hath sent me vnto thee, that all thy limmes may be perfectly healed and cured. At this voice, he that before was full of anguish and paine, and could not sturre from one place vnto another, was so recouered of his maladie, that he arose of himselfe, and stood on his feete; He going to kisse the feete of that yong man, which was an Angell of heauen, the Angell bid him, not to touch him, for that he was not yet pure and cleane, as not being baptised; and hauing said this, he vanished out of his sight.

Cromatius and Tiburtius his sonne, fell at the feete of S. Sebastian, and confessed, that he only whom he preached, was the true God, and they besought him to baptise them. The holie Saint, caused a priest called Policarpus to be called, who baptised them both. *In the name of the Father, and of the Sonne, and of the Holie Ghost.* In like manner his seruantes and slaues were baptised, to the number of 1400. persons, of men and women. Cromatius gaue libertie vnto them all, and distributed among them, a great part of his riches, saying: that they which had the immortall God for their father, it was not fit, they should be slaues vnto a mortall man. There was so many persons baptised, that the thing could not be kept long secret. It coming therefore to the knowledge of Domitianus, who was at that time Emperour, and professed him selfe a capitall enemie to the Christians, he slew and put to death as many of these, as he could get notice of.

There

There was assembled with Pope Caius (who at that time sat in the seat of S. Peter) S. Sebastian and others, who treating how they might shunne the imminent danger, at last determined: that Cromatius the gouernour, with his sonne Tiburtius & Policarpus the Priest, with many other Christians, should depart from Rome, and go vnto some secret, and secure place, where the gouernour should susteine them with his goodes, vntill the furie of the persecution was ouerpassed. Tiburtius hearing this, said to the Pope: Holie father, do not commaund vs to flie from persecution, for if occasion be offred, it shalbe very acceptable to me, to die for the loue of Iesus Christ, whereby I may obtaine that blessed and happy life, of which none can bereaue me, and neuer shal haue end. The Pope embraced Tiburtius, and seeing him so firme and constant in faith, shed teares for ioy, comending his good resolution.

S. Tiburtius, S. Sebastian, and others, remained in Rome, together with the Pope and Cromatius. Policarpus, and the rest went forth of Rome, more to obey the Pope, then for feare of loosing their liues, which they already offred vnto Iesus Christ; knowing assuredly, that they should at last die for the confession of his name, as indeed it befell to the greater part of them.

Not long after, S. Tiburtius as he passed by, saw a yong man that had falne from a very high place, & was so bruised, that his father and mother had more mind to prouide for his funerall, then to seeke for a Phisition to cure him. S. Tiburtius approaching neere, said to them: Giue me leaue to speake a word or two to your sonne, it seemeth not impossible that he should recouer health. Then coming neere to the yong man (who was more like a dead carkasse, then a liuing creature) he said ouer him: the Pater Noster, and the Creede, & forthwith the man felt himselfe whole, sound and in perfect health.

S. Tiburtius hauing done this, passed on his way, but the father and mother of the yong man, ranne after him, and bid him take their sonne for his seruant, since he had giuen him his life: but S. Tiburtius answered; both you and he, haue power to doe that, which shalbe greater content and ioy vnto me, then that which you speake of. What thing is that, said they? If thou wilt haue vs also for thy seruants, and bondmen, behold we be ready thereto, and will be well content therewith, for this great good turne thou hast done vnto vs, in restoring to life our only sonne, whom we accounted to be a dead man, and past recouery: Many people were gathered together about them, and therfore S. Tiburtius tooke them a part, and alleadged so efficatiously the faith of Iesus Christ, that they both determined to be Christians. Then brought he them to Pope Caius, and said vnto him: Holy father, behold heere the soules which I haue gained this day vnto my Lord Christ, in which my faith, like a new plãt, beginneth to bring fruite. The Pope hauing instructed them in the faith, Baptised them, yealding infinite thankes vnto the heauenlie maiestie, for this,

and all his other graces.

There was crept into this companie, one Torquatus, a lewde deceitfull fellow, who was Baptiſed. S. Tiburtius reproued this man, of ſome looſe behauiour which he had, and (which was worſe) of ſome ſinnes by him comitted; as of combing, and dreſſing his haire in wanton manner, his often being at banquets, frequent gaming, paſſing by the way, to ſee beautifull and gallant wemen, and in this he tooke great delight. He reproued him alſo, that he vſed not to pray, nor faſt, as other Chriſtians did; that he was a ſluggard, and roſe not in the morninges, to ſing the Himnes in the Oratories, as the Chriſtians vſed to doe.

Torquatus hearing himſelfe to be thus reproued by S. Tiburtius, conceiued great indignation, and vſed a notable ingratitude, or rather treachery againſt him. He agreed with a gouernour called Fabianus (who was a principall enemie to the Chriſtians) deuiſing al meanes they could, to bring S. Tiburtius to his death. The accord betweene them was thus: He told him the place, where Tiburtius ſhould be found in prayer, or in ſome other Chriſtian exerciſe, willing him, to attache Tiburtius, and him ſelfe together. As they had plotted, it was done accordingly.

S. Tiburtius and Torquatus were apprehended, and brought before Fabianus, who asked of Torquatus: what is thy name? he anſwered: Torquatus. Fabianus ſaid: Of what religion art thou? The perfidious fellow ſaid: I am a Chriſtian, knoweſt thou not (ſaid Fabianus) that our inuincible Emperours haue commaunded, that they which do not ſacrifice vnto our Gods, ſhalbe tortured, and put to death? Torquatus anſwered (beckning toward Tiburtius) this man hath bene, and is my inſtructor, that which I haue ſeene him doe, I haue hitherto done, and ſo I entend ſtil to doe. Fabianus ſaid Tiburtius: Heareſt thou what Torquatus hath ſaid? Tiburtius anſwered: It is long ſince Torquatus ſaid he was a Chriſtian, and ſo indeed he is, for he hath beene Baptiſed and made ſhew of profeſſion of the faith, but his workes be not of a Chriſtian. He is a man giuen vnto delights, he trimeth vp his haire, as if he were a woman, he goeth often vnto banquets, he vſeth much gaming, and conuerſeth with wemen of euill report, and doth many other things ill beſeeming a Chriſtian, neither is Chriſt pleaſed with ſuch monſters.

Fabianus ſaid vnto him; It behoooueth thee to haue rather a care of thy ſelfe, and ſeeke to ſaue thine owne life, in not contemning the edicts, and decrees of the Emperours. S. Tiburtius ſaid: I can not haue greater care of my ſoule or ſaluation, then doing as I doe, in refuſing to adore the falſe Gods of the Gentiles, and adoring Ieſus Chriſt, the true God of the Chriſtians. Then ſaid Torquatus: This man not only boaſteth himſelfe to be a Chriſtian, but perſwadeth others alſo to be ſuch, and to abandon the worſhip of our Gods, calling them

diuels,

diuels. Also, this Tiburtius assembleth together many of his acquaintãce, both by day and night, to teach them art magicke, in which he is very expert. Tiburtius answered: Thy false testimonie, shall not escape without chasticement.

Then turning to Fabianus, he said: Know thou (worthy gouernour) that this man whom thou seest, is filled with mallice and wickednes. He was made a Christian (indeed) but a dissembling one. Now, to discouer his iniquitie and malice, he prouoketh the Iudge against them, & putteth a sword into his hand, to compell vs to worship and doe reuerence vnto the diuells. If thou thinkest good to take the aduise, and counsel of this treacherous runnegate, make readie thy torments. Scourge, hang, quarter, burne, leaue not any maner of death, and thou shalt find, that I will not turne my backe, nor shrincke for feare of thee. If thou banish mee, the true philosopher saith, that all the world is a place of exile. If thou put me to death, I shall depart, and be freed, from the prison of this my body. If thou burne me with fire, I haue already ouercome the fire of inordinate desires, which is greater, and farre more hurtfull to the soule, then this to the body. Smale account is to be made of any paine, where the conscience is quiet and settled.

Fabianus said: Oh Tiburtius, repent thee, that thou maist be restored to thy linage and kinred, and that thou maist maintaine thy selfe in that estate, that nature hath giuen thee. Thou art well borne, and of a noble house, but thou art falne into such errour, as deserueth tortures, torments, and an infamous death, more befitting a poore and base slaue, then one so honorable as thou art, S. Tiburtius said: O Iudge of the Romaines, because I doe not adore Iupiter the adulterer, and an incestuous person, Venus the harlot, Saturne the Manquellour of his owne children, and Mercurie the deceiuer, for this cause (saist thou) I shame and discredit my kinred, and runne into infamie. And because I doe adore the true God, Creator both of heauen and earth, thou iudgest me to be worthy of torments & death. If thou be discreet and prudent, thou shewest it not in this: and if thou be a iudge, in this thou doest not iustice, but manifest wrong. I adore Iesus Christ, who discended from heauen vnto earth, that man should ascend from earth to heauen; I will not adore the statues of those peruerse people, whom thou calledst Gods, but I will rather stampe them vnder my feete.

The gouernour commaunded to kindle a great fire of coles, and to spread them on the ground. Then said he to Tiburtius: Choose which thou wilt of these two; either to put incense vpon these coles, to sacrifice to the Gods, or to goe ouer them with thy bare feete. S. Tiburtius made the signe of the Crosse, and then he walked ouer the quicke burning coles, as if he had gone vpon roses and flowers. The iudge wondring hereat, S. Tiburtius said to him: Shake off thine infidellitie, and confesse as I confesse, that this is the only, and true

God, who hath power aboue and vpon all the creatures. Make tryall, by putting one of thy handes in hote water, and call vpon Iupiter, and see if he can prohibit, that thou shalt feele no heate, as my Lord Iesus doth with mee, who treading on the fire with my naked feete, seeme to go, as if I trode vpon flowers; and this is, because the creatures, doe obey the Creator.

The gouernour said: Who knoweth but that your God teacheth you art magicke, and that you be all inchanters? Tiburtius answered: Hold thy peace thou wretch, and let me not heare thee vtter such iniurious wordes against that blessed, and holy name. The iudge was so enraged herewith, that he commaunded he should be beheaded, and it was performed accordingly, in the way called Lauicana, three miles from Rome. His body was buried in the same place, and by his merits, God shewed many miracles. The Church maketh commemoration of him the day of his martyrdome, being the 11. of August, in the yeare 301. (Baronius saith: 286.) In the time of Maximianus and Diocletianus.

The life of S. Susanna, Virgin, and Martyr. *August.* 11.

WHat thing haue I in heauen, or what other thing desire I vppon earth but only thee ô Lord: *(saith the Prophet Dauid talking with God) As if he should say; I will not haue in heauen, much lesse in earth, any thing to delight and please me, but thee only ô my Lord God, I esteeme all other thinges as nothing. Neither honoures, nor riches, nor the delightes and pleasures of this life, shall satiate, or content my minde. Thou only doest giue content vnto my soule, and without thee I find none.*

The same wordes said Susanna, virgin and martyr, who although she might haue ben wife vnto the sonne of Diocletianus, with assured hope to haue bene Empresse of the world, yet she made thereof no reconing nor account at all, no not of her owne life, since she offred it most liberally for the loue of Christ Iesus. Her illustrious and famous actions, were written (after the opinion of learned men) by the notaries of Rome, appointed so write the liues of the martyrs. And it was in this manner.

IN the time of Diocletianus & Maximianus Emperours, there was in Rome a priest called Gabinius, who was brother vnto Caius the Pope, and kinesman vnto Diocletianus. He had one daughter borne in lawful matrimony, called Susanna, who was very beautifull, and of a notable quicke, and sharpe witte. Gabinius being excellent in humanity and philosophy, instructed his daughter (whom he loued dearly) in al the sciences he knew, by which meanes, she was renowned, and famous through all Rome. Some men commended her nobillity, others esteemed highly her riches, others extolled her beautie, but aboue

aboue all other thinges, her rare witte and learning was most praised. But that which was in her most worthy of praise (although such was the wickednes of those times, that it was not so publiklie knowne, as her other qualities) was, she was a very vertuous, and deuout Christian, euen from a litle girle.

The Emperour Diocletianus had knowledge of her, & because he had adopted Maximus or Maximianus for his sonne, he thought to make Susanna his wife. Himselfe determining to resigne, and giue ouer the Empire, he thought her worthy for the deserts of her many vertues, to be Empresse. To effect this, he spoke vnto Susanna, and to a certaine kinesman of his, whose name was Claudius, who was an honorable person, but yet a pagan. The Emperour discouered vnto him his intention, and gaue him in charge, to treat of this matter with Gabinius, the father of the damsell. Claudius rendred thankes vnto the Emperour, for the secret trust he had committed to him, and coming to Gabinius, he said: well might he hold himselfe a happy man, for that the Emperour desired to haue Susanna his daughter, to marry her to Maximianus his sonne, therefore he wished him to haue care to dispatch it with all expedition. Gabinius said: he would talke with Caius his brother, and Susanna his daughter, and then he would giue him an answere.

Claudius departed, and Gabinius caused Caius to be called to his house, where he told him all at large, what the Emperour had requested of him. Then went they both together to Susanna, & told her, that the Emperour had sent Claudius (their kinesman) to treat of a mariage, betweene Maximianus his sonne and heire vnto the Empire, and her, and therfore she was to aduise what she would doe. She answered; My deare father, and reuerend vncle, where is your wisedome and discretion, that you should giue eare vnto a matter so vnworthy, and vnfitte to be thought on, much lesse to be put in execution? Know yee that I am a Christian, borne of Christian parents, and niece vnto the Bishoppe of Rome, who is cheife Prelate, and Doctor of all the Christians in the world? What shalbe said, if I take vnto husband a cruel pagan? You haue refused to acknowledge the Emperour for your kinesman, for the great cruelties he vseth against the Christians, and would you haue me, to be wife vnto his sonne? I hope in Christ Iesus it shall neuer come to passe, but I thinke rather, that the treating of this mariage, shalbe an occasion for me, to gaine the crowne of martyrdome, and not to loose the Palme of virginity. I tell you then (if you will know what my entention is) that I haue consecrated my virginity vnto God, and do not entend to take to husband any Pagan, no nor any other person liuing.

Pope Caius and Gabinius shed teares for tender affection, hearing Susanna speake such wordes, proceeding from a generous and noble courage. They aduised her to continue firme & constant in her intention aforesaid, for they iud-

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ged it to be holy and good. Then came Claudius for his answere, leauing the people that did accompany him at the dore, and he alone came into the house, and as a cosen, would haue embraced & kissed Susanna, after the vsage of those times. The holy damsell went backe, saying: that in all her life she had not kissed any man liuing, and that she would not shew that kindnes vnto him (being a Pagan) although he was her cosen. Herewith came in Pope Caius, and they discoursing together, concluded, so that Claudius was made a Christian, and so was also his wife, and his two daughters.

Claudius had a brother called Maximius, whom Diocleſian sent, to know what conclusion Claudius had made of that mariage, treated of betweene his sonne, and Susanna. Maximius coming into the place where Pope Caius, Claudius, and Susanna were, there befell vnto him the same, which happened vnto his brother, for he was conuerted, and made a Christian. Pope Caius said: that God had graunted by the prayers of Susanna, that these should be Baptised, & made Christians. The Pope causing them to fast certaine daies, Baptised and confirmed them, and saying Masse, he gaue them the Blessed Sacrament. The new Christians fell at the feete of the Pope, and kissed them, for the grace they had receiued. They also rendred thankes vnto Susanna, who had bene the cause thereof, and she yeelded thankes for all vnto Iesus Christ, the author of all good. Some daies passing, the new Christians, were more fully instructed in the faith, exercising themselues in godly and pious workes, as in fasting, and praying, they sold their goods also, and gaue the price thereof vnto poore.

In the night time, they vsed to assemble in the house of Gabinius, singing Himnes & Psalmes, in the praise of God. Their often frequenting of this house, was not kept long secret, but Diocleſianus was certified thereof, by a wicked wretch, named Artisius; who intending to get some thankes of him, opened & discouered, all that the Christians had done. The Emperour being exceedinglie enraged hereat, sent a cruell pagan called Iulius (with armed souldiers) to the place where the Christians were assembled, to take them all prisoners, except Pope Caius. As he commaunded, it was done, and the Christians were all apprehended. Diocleſianus comaunded, that Gabinius & Susanna his daughter, should be put in prison. And for Claudius and Maximius brethren, & Prepedigna wife vnto Claudius, with her two children, one of them called Alexander, and the other Cuccia (for that they were noble personages, and greatly allied in Rome) he bid they should be led in secret maner, vnto the port of Ostia, there to be consumed with fire, and their ashes to be cast into the sea, and euen so it was done.

After a few daies passed, the Emperour commaunded Serena the Empresse, to bring Susãna vnto her Pallace, & that she should perswade her all she could, to deny the faith of Christ, and to take Maximius his sonne vnto her husband.

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The Empresse sent for Susanna vnto her lodginge, and becausse she her selfe was also a Christian (though in secret) she discoursed in priuate with her, and said: Iesus Christ, be thy comfort, thou most beautifull and gracious virgin. When Susanna heard Iesus Christ named, she said: I yeeld thanks vnto my Lord, since he is potent in euery place. The Empresse and Susanna, remained together certaine daies, praying and prayfing God, with Himnes and praiers, which they continually vsed.

Diocletianus sent vnto the Empresse, to know what she had done with Susanna, and whether she were yet resolued, to be espoused vnto his sonne? She returned this answere: That Susanna would not yeeld vnto it. She aduised him withall, that though she refused, he should not take any regard or make account thereof, since there were other damsels, equall with her, in estate, degree, and quallitie, on whom he might bestow his sonne. When Diocletian had receiued this answere, he said vnto his sonne: I will not haue it said, that force, or violence should be offred to a damsel in my court or Pallace, therfore, cause Susanna to be sent vnto her fathers house, and then do what pleaseth thee. Let her go, as a shallow, and senceles foole. Susanna was brought backe, vnto the house of Gabinius, accompanied and attended by the Emperours seruants.

The holy damsell forecasting what they entended, in that they made her returne to her fathers house, inclosed and shut herselfe vp in a chamber, and falling prostrate on the earth, required helpe of Iesus Christ, to deliuer her out of the danger, in which she thought her selfe to be. That very night, Maximius came vnto her, and as he entred into the chamber where she was at her praiers, he saw by her side an Angell, enuironed with a great brightnes. The yong man being agast, and put in feare hereat, departed the chamber and the house, & going told his father what he had seene. Diocletianus said vnto him: These Christians, be sorcerers, & inchanters. Then he commaunded one Curtius, a fauorite of his, to see and enquire the truth of this vision. Curtius going thither, returned more affrighted and agast, then Maximius did. The next day, Diocletianus sent a cruel and sacrilegious fellow, called Macedonius, vnto the house of Gabinius, to compell Susanna, either to sacrifice vnto the Gods, or els to put her to death, and withall charged him, that this should be done secretly. Macedonius coming vnto the house of Gabinius, called Susanna forth of her chamber, & set the Idoll of Iupiter vpon an aultar, that he had brought with him. When the blessed damsell saw the Idolle, she lifted vp her eyes vnto heauen, and desired God to remooue it from before her, that her eyes might not see that infernall diuell. Macedonius sollicited, and hastened her to adore the same, but she redoubled her prayers vnto God, to take it from before her. The Idoll on a sodeine vanished away. Then Macedonius said vnto her: I see thou beares affection, and loue vnto the Gods. Susanna answered: Nay, my

God hath ſent an Angell, who hath taken away this fiend from my ſight, that I ſhould not diſtaine, or pollute mine eyes, with the deteſtable ſight of that ſacrilegious Idol. Then came one of the ſeruants of Macedonius, who ſaid: that the ſtatue of Iupiter, lay in the ſtreete, in the middle of the myre. Macedonius fell into ſo great a rage hereat, that with his owne handes, he haled and pulled the holy Saint by the garments, and tearing them, beating her alſo both with his fiſtes, and with cudgels. She thanked Chriſt Ieſus, for the fauour he ſhewed her, in giuing her force to endure, and ſuffer theſe wronges for his ſake. But Macedonius in a rage and furie, with a voice as loud as he could ſpeake, ſaid: Sacrifice to the Gods, or I will kill thee inſtantly. She anſwered: ſhe would not ſacrifice to any, but only to Ieſus Chriſt. Macedonius ſét meſſégers, to certifie Diocletiã herof, who returned for anſwere, that ſhe ſhould be beheaded in her owne houſe, and ſo it was done. Her holy body, was honorably buried, by the appointment of the Empreſſe, in the Churchyard of Alexander. And the ſame day Pope Caius ſaid Maſſe in that Churchyard, iu the honour of S. Suſanna virgin and Martyr. The Catholique Church maketh a comemoration of this holie Saint, on the day of her martyrdome, which was on the 11. of Auguſt, in the yeare of our Lord, 260. (Baronius ſaith: 265.) In the raigne of the Emperour Diocletianus.

The life of S. Clare. Virgin. Auguſt. 12.

THE Patriach Abraham went into Egypt, to eſcape the great dearth, which was in the land of Chanaan, and tooke with him Sara his wife, but he called her ſiſter, doubting the Egyptians would kill him, to take her from him. King Pharao being certified of the beautie of Sara, commaunded she should be brought into the kings pallace, and although she remained there many dayes, yet the king did not touch her. The reaſon was: the kings of Egypt had this vſage, that when they entended to take any damſell to wife, he firſt kept her cloſed vp a good ſpace, hauing many attendants, and their exerciſe in that time was, to be washed, trimed, and perſumed, and then in that ſort to goe to the kings chamber.

This is a figure of that which Ieſus Chriſt, the king of heauen, doth with ſome ſoules, which he hath elected to be his ſpouſes, and whom he will bring into his chamber, to wit, to his heauenly glory. For firſt, he cauſeth them to be shut vp in this world, in ſeuerall houſes, as be the monaſteries of Nonnes, and other religious women. The exerciſes, that theſe ſpouſes haue to doe in the monaſteries, are, to be purified, washed, and perſumed: to be purified of their greater ſinnes, washed of their ſmale offences, and to be perfumed with the exerciſe of vertue, to wit, obedience, pouertie, and chaſtitie, which make the ſoule odoriferous, and ſweet ſmelling. One of theſe ſpouſes of Chriſt (who by her good example, and holy ad-

uiſes,

uiſes, was occaſion that many women came to this degree) was the glorious virgin S. Clare, whoſe life is taken out of that, which a religious man of the order of the Seraphical father S. Francis wrote, by the appointment of Pope Alexander the 5. Who did canoniſe her. The frier for humilitie concealed his name. He ſaith in this manner.

THe admirable virgin, S. Clare, ſo famous for her vertue, was borne of an honorable linage in Aſſiſium, a citty of Italy, in the prouince of Vmbria. Her father, and her other anceſtors, were ſouldiers, and had borne honorable offices, both vnder the Emperours of Almaine, and vnder other Princes, and Seigniories. Her mother was called Ortolana, which name fitted her well, for that ſhe brought to the Church of God, ſo fruitful a plãt, as S. Clare her daughter was. This Ortolana, although ſhe had a husband, and was much imployed in the affaires of her houſe, yet exerciſed ſhee the workes of piety, very much. She went to Ieruſalem on pilgrimage, and viſited all the holy places, in which God wrought our redemption. She viſited likewiſe, the Churches of S. Peter & S. Paul in Rome. She went into Apuleia, to viſite the Church of S. Michael vpon mount Garganus. We may well beleeue, that ſhe that went deuoutly in pilgrimage, with ſuch coſte, trauel, and danger, into ſuch farre countries, when ſhe was at home, exerciſed her ſelfe in holy and vertuous workes.

When ſhe was with child of S. Clare, ſhe prayed before the Crucifixe, beſeeching our Lord, to geue her an eaſie childbirth, and without danger. And ſhe thought, ſhe heard a voice, which ſaid to her: Feare not, for thou ſhalt bring forth a light, which with her luſtre and brightnes, ſhall inlighten the whole world. When ſhe was deliuered, ſhe named the infant Clare, with hope that in her ſhould be fulfilled, that which the voice had ſaid to her. The child being yet of tender yeares, began to gliſter, and ſhine bright in the darke night of the world, learning of her good mother, the principles of our faith. She ſhewed her ſelfe very charitable, and full of compaſſion to the poore and needie, helping, and releeuing them in ſuch manner as ſhe could, & ſometimes, ſhe gaue them part of that, which ſhe ſhould haue eaten her ſelfe.

She vſed to pray very much, and therewith (as with Angelicall foode) was ſhe cheriſhed ordinarily, & was delighted with the feeling of celeſtial comfortes in the conuerſation of Ieſus Chriſt. She would not vſe vaine and prophane clothing, yet to obey her father and mother (who commaunded her) ſhe wore coſtly garments, and was trimmed, agreable to the eſtate of her nobillity, but vnder them ſhe wore a courſe haire cloth. Her father treated of a mariage for her, but ſhe alwaies gainſaied it, hauing vowed her virginity vnto God.

The report and fame of the glorious father S. Francis, came to her eares, who as a new man, renewed ſanctity in the world, and he was of that ſame cittie of Aſſiſium, where ſhe was borne. S. Clare had a grear deſire, to ſee him and

ſpeake with him, and he alſo had notice, and had heard a laudable report of the vertues of the holy damſell. He deſired to giue her light, and inſtructions, to ſet her in the pathe of perfection, that ſhee might bee ſeuered a part, from the dangers of the world. The vertuous virgin, went vnto the ſermons of S. Francis, and reaped great fruit by his doctrine, and the wordes, and workes of the holy man, ſeemed to her, rather celeſtiall, then terrene.

She watched long for a fit oportunity: and at laſt ſpeaking with him, he exhorted and perſwaded her to diſpiſe the world, and to dedicate her virginity to that bleſſed ſpouſe, who for loue of vs was made man being God, and would be borne of a virgin. The bleſſed man laboured al he could, that the vertuous maide ſhould not delay, but performe it forthwith, and trauelled herein as the Paranimph & Embaſſadour of the great king of heauen. The good damſel made no long ſtay, but was content, to make vp the ſpirituall mariage with Chriſt Ieſus, ſubmitting her ſelfe wholly, to the aduiſes of S. Francis, eſteeming him (after Chriſt) for principall guide in all her actions.

Vpon Palme ſonday, the good damſell ſent vnto S. Francis to know, if it were now fit time for her, to breake off quite with the world, and to begine a new life? The holy man thought that if the thing were not diſcreetly done, her father and mother would not perhaps giue their conſent thereto. But afterwardes illuminated by God (as we may well thinke) he aduiſed her, that on the night next after Palme ſonday, ſhe ſhould depart ſecretly from the houſe of her father, and bring decent company with her vnto his conuent, and he would cloath her, with his habite. So ſhe did, for ſhe went out of her fathers houſe, accompanied with people, honeſt, and vertuous. In this ſort, leauing her father and mother, kinsfolke, and countrie, ſhe went vnto the Church of S. Marie of Portiuncula, which was the conuent of Saint Francis, where he and his friers ſtaied for her. When they ſaw the holy damſell come, they receiued her, with lighted candels in their handes, finging the Himne: *Veni Creator Spiritus.* There S. Clare put off her ſecular garments, and diuorced her ſelfe from the world, and all the vaine-glorie thereof, S. Francis, with his owne handes cutting off her haire. S. Francis brought S. Clare to the monaſtery of S. Paul in the citty of Aſſiſium, where were nunnes of the order of S. Benedicte, that ſhe might remaine there a while, vntill our Lord prouided an other monaſterie for her.

When the father, and other kinsfolke of S. Clare, vnderſtood what ſhe had done, they perſecuted her all they could. But if the deed of the holy Saint had not bene contradicted, it ſhould not haue bene ſo heroicall, and glorious. It is ordinary, to haue vertue perſecuted, and the greater it is, ſo much the more doe worldly men, ſhew themſelues aduerſaries to it. There came to the monaſterie where the holy damſell was, her kinsfolke, and friendes, and made triall

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and proofe of their force, against a mild lambe. They vſed deceitful, and malicious deuiſes, against a ſimple doue, they multiplied their leaſings, and made to her many proffers, counſelling her to alter and change her purpoſe, and not to continew in ſo baſe an eſtate, and contemptible life, ſo diſagreeing to her honorable linage; and would ſhe (ſaid they) doe that, which was neuer done in that citty, by any woman before? The holy Saint, being firme and conſtant in her purpoſe, came neere to the Altar, and by the way ſhewing her ſhorne and clipped haire, ſaid: She could not now by any meanes depart, and leaue the ſeruice of Ieſus Chriſt, for whoſe loue ſhe had renounced the world, her kinsfolke, and her owne will.

Her kinsfolke ſeing they could not make her change her minde by this meanes, they tooke an other courſe. One while they threatned her, and would haue taken her out of the monaſterie by force, reuiling and raying at her moſt deſpitefully. Theſe courſes were to no purpoſe, for they could not alter, nor ſhake the mind of the holy Saint, but made her rather more firme and ſtable, in her holy entent. So they at laſt being wearied, and not able to effect any thing, left her and departed.

S. Francis tooke her out of the monaſterie of S. Paul, and brought her to the Church of S. Damian, which was out of the citty, in a ſolitary place and apart from the turmoiles of the world. This Church had bene repaired by the ſame S. Francis, who reſided in the ſame a certaine time, and there was the miracle, that being at his praiers before the Rood, he heard a voice, which ſaid to him: Francis, labour to repaire my houſe, which is in danger to fall to the ground. In this Church S. Clare was cloſed in the loue of Chriſt, and there like a ſimple doue made ſhe her neſte, and in that place did ſhe begin to found the college of virgins, and inſtituted the holy order of poore Clares.

S. Clare had a ſiſter called Agnes, who was yonger then ſhee, and her ſhee loued very dearly. After ſhe was cloſed in that place, ſhe deſired of God nothing (next to his holy grace) with more efficacy, then the conuerſion of her ſiſter, to wit: that ſhe would forſake the world, and withdraw her ſelfe, & come into her companie. Our Lord denied not that fauour vnto his ſpouſe, for ſeuenteene daies after the conuerſion of S. Clare, her ſiſter Agnes (inſpired by the Holie Ghoſt) left the world, and came vnto her ſiſter, ſaying: her deſire was to liue with her in pouerty, and chaſtitie. S. Clare embraced her with great ioye, and ſaid: My moſt deare ſiſter, I render infinite thankes to my Lord Ieſus Chriſt, who ſeing me in ſuch care for thee, hath heard my prayer. S. Agnes did not come alone to liue with her ſiſter, but brought in her company many damſels, who (led by the report of her holines, which was ſpred ouer the countrie) entred into the conuent, and reſolued to lead a religious and chaſte life, that they might be ſpouſes to the king of heauen.

Many maried people mooued by their good example, by mutuall consent, seperated themselues, and the husbands went into the conuent of friers, & the wiues into the monastery of nonnes. The mothers moued their daughters to be religious women, and the daughters perswaded their mothers to the same. The sisters perswaded their sisters, and the auntes their neeces. There were some that had a great desire to enter into religion, but they could not, by reason of impediments hindring them. Such women endeuoured in what they could, to obserue the rule of S. Clare in their owne houses.

The first stone S. Claire laid, in the foundation of her religious order, was humility, that vpon it, other vertues might be builded. She made a vow of obedience, vnto the father S. Francis, and obserued it inuiolably, all the daies of her life. She would neuer accept the name of Abbesse, in the three first yeeres of her conuersion, desiring rather to be subiect, then superiour; But being commaunded by S. Francis vnder obedience, she accepted the gouernment of the Nonnes; by which arose in her hart more feare, then presumption, and she became more bound then free. The humble disciple of S. Francis, became the mistresse of vertue; the higher she was in office, the more lowely and base she was in her owne sight.

She dispised not the baseſt offices, for many times she gaue water for the handes of the other Nonnes: whileſt they sate, she stood on her feete attending, and whileſt they did eate at the table, she serued, and waited on them. It was more delight to her, to beare the burden of obediēce, then to put it to the carriage of them who were subiect to her. She washed the feete of the meaneſt in the house when they returned home, and then kissed them with great humillitie, and in this sort she plāted the vertue of lowlines in the hartes of her subiects, it being the roote of euery perfect worke.

The holy woman, desirous to shew her selfe a true daughter to S. Francis, embraced the pouerty he lefte, as an heritage to his children. For this cause, she distributed amongst the poore, all her fathers goods that came for her portion, with the mony arising thereof, not reseruing any whit to her selfe. She loued so much holy pouerty, that she desired no other thing in this world but Iesus Christ. Her wil was, that the Nonnes of her order, should not poseſſe, not keepe any thing more, then serued to maintaine their liues, and in this she had great reason; For when one applyeth his minde vnto richesse, then vertue decayeth, and when a man will obey himselfe, he becometh disobedient vnto God.

On a time, there being but one loafe in the monasterie, S. Clare commaunded halfe therof, to be giuen to the friers in almose, when dinner time came, the Nonnes being assembled (which were fifty) S. Clare falling to praier, and deuiding that halfe loafe, it did multiply in such sort, that all the sisters had sufficient. S. Francis made the rule for S. Clare with great austerity and pouerty, which

which afterward Pope Gregorie the 9. cõfirmed by word of mouth. Pope Innocentius the 4. being desirous to moderate the rigour therof, and to absolue the holy Saint, from the vow of extreme pouerty, she said to him: Holy father, I desire your holines, to absolue me from my sinnes, and not from the obedience of pouerty. Although the Pope, being perswaded by some Prelates, that he should make a second Rule, which should not be so rigorous, and commaunded, that all those women which be called Nonnes of S. Clare, should accept and receiue it, although I say at the first he thought so do, yet approoued he after the first rule giuen by S. Francis, and approoued by Gregory the 9. commaunding that rule should be obserued for euer.

S. Clare was very feruent in praier, lying flat on the ground, and kissing it often, bathing the earth with her abundant teares, thinking, she had alwaies there Iesus Christ nailed on the Crosse. One night, the holy Saint being at her praier, the diuell appeared to her in the shape of a Negro, or blacke-Moore, and said to her. Weepe not so much, for it will spoile thy sight. Thou shalt doe better seruice to God, to gouerne well this monastery, then to shed so many teares. The holy Saint answered. Auoid hence, thou cursed caitiue, if I become blinde, and cannot gouuerne this house, there shall come others (I doubt not) that shall rule and gouerne it better then my selfe. Thou and thy company be blinde, and shall remaine, in perpetuall obscuritie, and darkenes, hauing no power to see the light of the diuinitie of God. The diuel hearing these wordes, departed with confusion.

The praiers of this holy Saint were often heard, and once approoued by a wonderfull miracle, which was this: The armie of the Emperour Fredericke passed by the citty of Assisium, in which were some regiments of blacke-Moores, which were infidels. And for that the monasterie of S. Clare was without the citty, many of those blacke-Moores went vnto it, searching some way to get in, with intention to rifle the house, and abuse the Nonnes. The holy woman at that time was sicke, and all the Nonnes ran to the Infirmary, where the sicke lay, and said to her, wayling and crying: Most deare mother, this day shall you see your daughters abused by villaines, and murthered. Helpe vs, helpe vs, we beseech you. Pray vnto God to deliuer vs, from this so great euill & shame, which is ready to fall vpon vs.

The holy virgin, putting her confidence in our Lord Iesus, caused herselfe to be carried, to that side of the monasterie, where the blacke-Moores entended for to enter, which were now mounted on the walles. Then she caused a bord to be brought, and thereon she set the tabernacle wherin the blessed Sacrament was kept. She fell vpon her knees, and praying, said: O Lord, permit not these thy deuout handmaides, who confesse thee for the true God, and haue for thy sake abandoned and forsaken the world, and their delights & pleasures, to liue

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in chaſtity in thy ſeruice, to be abuſed and diſhonored, by theſe fierce pagans, and beaſtlie infidels. Since thou haſt redeemed them with thy precious bloud, keepe, and defend them (ô Lord) for I am not of power, nor able to defend them. Her prayer being ended, they heard a voice which ſaid: I will keepe and defend them euer. The blacke-Moores were put in ſuch confuſion at this voice, that ſome of them began to flie, others which had gotte vp to the walles, were ſtriken with blindnes, and were ſo aſtonied, that they fell to the ground, bruiſed and mained, and thus the Nunnes were freed from all danger.

It was truly very wonderful, to ſee the ſtraitnes and auſtere life, the holy, and glorious Saint led. Her apparell was only one weede, ouer which ſhe threwe a mantle of courſe clothe, more to couer her body, then to defend her from the cold. She wore no ſhooes, her bed for the moſt part was the bare ground, except that ſometimes ſhe ſlept vpon hard fagottes. She faſted all the Aduent & Lent, only with bread and water, and wore haire-cloth. In al her life, but at that time eſpecially, ſuch was her ſharpe pennance, that the Biſhoppe of Aſſiſium and S. Francis, commaunded her vpon obedience, to mitigate it ſomewhat. She was very deuout to the B. Sacrament, and for that God wrought that miracle for her, and deliuered her monaſterie from the fury of the Pagan Moores by the meanes thereof, when ſhe brought it to that place in the Tabernacle, ſhe is painted, or pictured, with the Tabernacle of the bleſſed Sacramẽt in her hand. She communicated very often. She ſpunne with her owne handes fine thred, of which ſhe made linen for corporalles, purificatories, and other thinges for the ſeruice of the Altar, and diſtributed them among the Churches in the citie of Aſſiſium.

On a time, S. Francis ſent to her a ſicke man, that ſhe ſhould make the ſigne of the Croſſe vpon him. She, as an obedient daughter, did ſo, and the ſicke man recouered forthwith. This good happened not to this man only, for many that had infirmities went vnto the monaſterie to her, and ſhe making the ſigne of the Croſſe vpon them, they recouered their perfect health. This holy Saint liued in her couent forty two yeeres, ruling, and gouerning the ſame. Twentie eight yeeres of that time ſhe was ſicke, and ſometime her infirmitie was more greeuous, yet was ſhe neuer heard to complaine, or to make any ſhew of grief. Her ſicknes increaſing, and death drawing nigh, Pope Innocentius the 4. viſited her, and ſat on her bed-ſide, S. Clare deſired his hand to kiſſe, and he gaue it to her.

In the morning, when the prouinciall of her order had giuen her the bleſſed Sacrament, ſhe rendred inumerable thankes to our Lord God, that had ſhewed her ſo great fauour, as to receiue the body of Ieſus Chriſt in the bleſſed Sacrament, and to ſee the Pope, his vicar vpon earth. Helpe me, my daughters (ſaid ſhe to the Nunnes) to yeeld thankes to God, for ſo rare a bedefitte. Her

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ſiſter Agnes being preſer, wailed to ſee her death, beſeeching her, that ſhe would not leaue her in this mortall life, but take her in her company into heauen, ſhe hauing bene her companion on earth, in ſeruing Chriſt their Lord. The Saint comforted her ſiſter, ſaying, that it was not the will of God, but ſhe bid her be aſſured, ſhe ſhould not ſtay long after her. All her daughters lamented & wept, being much afflicted with ſorrow for her death, but ſhe comforted them all, recommending vnto them humillity, and holy pouerty.

Her death drawing neere, ſhe ſaid confidently vnto her ſoule; Go out my ſoule, depart ſecurely, for thou haſt a good guide. A religious woman, demaunded of her: with whom ſhe talked, and on whom ſhe looked ſo ſtedfaſtly? She answered ſweetly: I talke with my ſoule, who is preuented, with the benedictions of our Lord, and I looke on the Queene of Angels. Then ſaid the woman: Good mother pray, that I may ſee her alſo. If it pleaſe her (ſaid S. Clare) I wiſh and pray for it with all my hart. At theſe wordes, the religious woman ſaw coming into the roome, a great number of virgins, apparailed in white, with crownes of gold vpon their heades, attending a Queene which came with them, from whoſe face, prooceeded ſuch a glorious ſplendor, that it made midnight brighter then noone day. This Queene bowed toward S. Clare, and comaunded the virgins, to giue her the rich mantle, to couer that body, that had obſerued perfect chaſtitie. The religious woman vnderſtood very well, that this Queene was the mother of God, that came to viſite & comfort her ſeruant; which S. Clare alſo ſhewed, for although before, ſhe was cheerefull and comfortable, at that inſtant, her ioye increaſed abondantly. When the time of her death drew neere, ſhe cauſed the paſſion of Ieſus Chriſt to be read vnto her, vnto which ſhe was euer much deuoted. While it was reading, ſhe rendred vp her ſoule to God.

S. Clare when ſhe died was 70. yeeres old. 42. yeeres whereof, ſhe had bene in the monaſtery. Her death was ſoone ſpread through Italy, and at her burial Pope Innocentius the 4. and all the court of Rome were preſent, which was in the monaſterie where ſhe dyed, called S. Damian. The religious men beginning the office of the dead at Maſſe, the Pope riſing from his ſeate, bid them ſay the Maſſe of an holy virgin, ſhewing, that he had a deſire to canoniſe her, before her body was laid in the graue. But the Biſhop of Oſtia ſaid: Holy father, although it be iuſt and reaſonable, to doe as your holines commaundeth, neuertheleſſe it is good to doe it by mature aduiſe; and ſo the Maſſe of the dead was ſaid. The ſame Biſhoppe of Oſtia preached, and ſpoke much in the commendations of S. Clare.

It was thought, that the body of S. Clare ſhould not be ſo ſecure in that monaſtery of S. Damian, for that it was without the citty, therefore they brought, and buried it, in the Church of S. George, where the body of S. Francis had bin buried a litle before. The glorious virgin S. Clare, paſſed out of this life in the

yeare of our Lord. 1252. on the 11. day of Auguſt, and was buried the day following in the ſame month, on which day, her feaſt is celebrated. God hath ſhewed many miracles by her meanes, of the which, and of her life, Pope Alexander the 4. hauing cleere information, canoniſed her, in the Cathedrall Church of Amagnia, in the firſt yeere of his Popedome, two yeres after the death of S. Clare, which was: 1254. God graunt this humble ſpouſe of Chriſt, may be our aduocate to him, that we by her meanes may attaine euerlaſting glory. Amen.

The life of S. Hippolitus Martyr. Auguſt. 13.

THE glorious precurſor of Chriſt S. Iohn Baptiſt, in his preaching ſaid: that God was able to rayſe vp children vnto Abraham, of the ſtones, *Which is as much as to ſay: That God ſometimes changeth the harts of hard and obſtinate people, from Idolatry, and of Pagans, and vnbeleeuers, maketh them to become faithfull, and Catholique people. For the ſtones ſignifie hardenes, and Abraham ſignifieth faith.*

This thing is apparant, and euident in S. Hippolitus, Who Was a Pagan and Idolater, and as it ſeemeth, Was very obdurate in his ſecte, for that he Was appointed keeper of the priſon, Where the Chriſtians lay, that Were taken out to be martyred. And yet by the meanes of S. Laurence, he being at the firſt a hard ſtone, Was conuerted, and became the child of Abraham, a faithfull, and Catholique man. His life taken out of the life of S. Laurence, as it Was Written by the notaries, or Regiſters of the Romane Church, Was in this manner.

SAint Laurence being in priſon, reſtored ſight vnto one called Lucillus, who was a priſoner as he was, and became blind by continuall weeping. This miracle was diuulged through the cittie; whereupon many blind men reſorted, vnto S. Laurence, all which were cured by him perfectly. The bleſſed martyr was deliuered by Valerianus a Romane gouernour, vnto the cuſtody of Hippolitus. He ſeing the miracles that S. Laurence did, tooke affection to him; and being deſirous he might haue liberty, came, and beſought him, to giue ſatisfaction vnto Decius, and Valerianus the gouernour, and to tell them, where the treaſure was, for which he was attached: becauſe he thought it was better ſo to do, then put his life in danger; for certaine and aſſured it was, that he muſt either diſcouer the treaſure, or elſe die.

S. Laurence marking well his wordes, and thereby knowing partly his mind, ſaid to him: O Hippolitus, if thou wilt, I will diſcouer vnto thee, the greateſt, and the moſt abundant treaſures that be, where with thou maiſt be rich perpetually. Hippolitus deſired him, to ſhew him thoſe treaſures, and he promiſed to doe what euer he ſhould requeſt of him. The holy Saint preaching, vnfolded vnto him the treaſures which God hath prepared for his elect: and ſpoke

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vnto him such, and so high misteries, that Hippolitus yeelded, and was conuerted, and made a Christian, with all his familie.

The tirant sending for S. Laurence to martyr him, S. Hippolitus requested of him very earnestly, that he would giue him leaue to discouer, & professe himselfe to be a Christian, for euery houre seemed a thousand, till he saw himselfe posessed of the treasures of heauen, that he had declared and opened vnto him, and he had the greater desire, to goe now to enioy them in his companie. Saint Laurence wished him, to keepe that treasure locked a while in his hart, for the time would come shortly, that he should manifest it. S. Laurence being brought before the tyrant, was put to many greeuous torments, and at last, was depriued of his life, being broyled on a gridiron: Decius and Valerianus being present thereat, as we haue recounted before in his life.

S. Hippolitus was present at this spectacle, and was mooued to compassion, who with the helpe of Iustinus a priest (after many teares) tooke the blessed bodie, about the breake of day (for the martyrdome of S. Laurence had bene in the night) and carried it into a field belonging to a Christian widow, called Cyriaca, in the way toward Tyber. Other Christians came also in their companie, and so together they buried it. There they remained three daies, lamenting his death, after which time, Iustinus the priest said Masse, and gaue the blessed Sacrament, to all them that were present. This being done, the greedy officers, by the appointment of Decius came to attach Hippolitus, for it was told Decius, that he had buried the body of Laurence, and that he was also a Christian.

When S. Hippolitus was brought, Decius with a smiling cheere, yet with an inward mallice, said vnto him: How is it Hippolitus, art thou become an inchanter also? I heare thou hast taken away the body of Laurence and buried it. Hippolitus answered: My Lord, I haue indeed done that which thou saiest, not as a magitian, but as a Christian. When Decius heard this, he commaunded he should be beaten on the mouth, for answering him so boldly; and that his clothes should be pulled off. Hippolitus said: though thou doest strippe me of my apparell, yet canst thou not depriue me of Iesus Christ, but thou doest rather clothe me with him a new, in making me to suffer for his sake. Decius said vnto him: Art not thou that Hippolitus, that didest lately honour our Gods? What madnes, and folly is this in thee? Art thou not ashamed to leaue thy Romane millitary coate, and to clothe thy selfe with the weede of a Christian? Hippolitus answered: I am neither foole, nor negromancer, but I shew more my wisedome and prudence in being a Christian. I confesse that I was fooliſh indeed, when I adored the Idolles, which thou adorest. Decius said vnto him: Resolue either to sacrifice vnto the Gods, as thou didest before time, or thou shalt suffer as sharpe and cruell torments as Laurence did. O (said Hippolitus) would God I might imitate Laurence in any thing, whose very name thou

(wretch) art not worthy to name, with thy prophane mouth.

Decius was not able to hold patience any longer, but commaunded Hippolitus ſhould be ſtripped, and beaten cruelly with ſtaues. The holy Saint yeelded thankes to God, all the time the officers beate him. Then the tyrant ſaid: Hippolitus regardeth not the Baſtinado, therefore rent, & teare his body with rakes, and hookes of iron. So they did; But Hippolitus with a ſhrill voice ſaid: I am a Chriſtian, & I endure this tormenting gladly, for Chriſt his ſake. Then Decius commaunded they ſhould beate him no more, but to apparell him, with his ſouldiers weed, ſuch as he vſed to weare, when he was a Pagan; and then he ſaid to him: Remember thy former dignitie, and that thou wert my friend, I wiſh that friendſhip may continew. This is all I deſire at thy handes; that thou wouldeſt ſacrifice vnto the Gods, and I will forget all matters paſt. Hippolitus anſwered: My warefare is: that I make true acknowledgement to be a Chriſtian, and hold that holy purpoſe, to ſpend my life in defence thereof.

Decius ſeeing the conſtancy of the holy Saint, was exceeding wroth, & commaunded Valerianus the gouernour, to ſeaze vpon his goodes, and to put him to death, with the moſt exquiſite torméts he could. Valerianus going vnto the houſe of S. Hippolitus, to execute the decree of the Emperour, found all his familie Chriſtians; they being apparelled in white, as the vſage was for them to goe, certaine daies after they were Baptiſed. He cauſed them all to be apprehended, and to be brought before his iudgement ſeat; Hippolitus being alſo there preſent.

Among others that were there taken, there was an ould woman, who had bene nurſe vnto S. Hippolitus, and brought him vp. She was called Concordia. Valerian ſaid vnto her: haue pitty on thy ſelfe, and thine old age, doe not die fooliſhly, and wilfully like Hippolitus thy maiſter. Concordia made this answere: my ſelfe, and all that be here preſent, had rather die valiantly, in the company of Hippolitus, then liue behind him, like baſe and abiect minded people. Then ſaid Valerianus: Seruantes and ſlaues, are chaſticed with ſcourges, therfore whippe this old woman, that to her it may be a puniſhment, & to others an example, not to anſwere ſo ſaucely, as ſhe hath done. Concordia was ſo beaten with ſcourges (that had plumets of lead tyed vnto them) that with the greeuous rigour of the torment, ſhe yeelded her ſoule vnto God. Hippolitus ſeing his nurſe that had giuen him ſucke, to go before him vnto heauen.

Then Valerianus comaunded that Hippolitus ſhould be led out of the valles of Rome, and that there they ſhould behead al his ſeruantes in his preſence. He comforted, & cheered them vp, ſaying: Conſider my deare brethren, that we haue a Lord, who will giue vs a reward, for the ſeruice that we doe him this day, in dying for his ſake. Nineteene men and women, ſeruants to Hippolitus, were beheaded in his ſight. Then Valerianus commaunded: that Hippolitus

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ſhould be tyed to the tailes of luſtly and fierce horſes, and ſo ſhould be torne in pieces by them, in the Champion fieldes. This was done as he comaunded, and by this terrible martyrdome, S. Hippolitus yealded his ſoule vnto God.

His body, and the bodies of the other martyrs, were buried by Iuſtinus the prieſt, acompanied with other Chriſtians, who went by night, to doe this pious worke. The place where they were buried, is called the field of Veranius. The Church celebrateth the feaſt of S. Hippolitus, on the 13. of Auguſt. In the yeare of our Lord 258. (Baronius ſaith: 261.) Galienus ſonne to Valerianus being Emperour.

The life of S. Caſsianus Martyr. Auguſt. 13.

THe ſame day, that the Church of God celebrateth the feaſt of S. Hippolitus, it celebrateth alſo the Martyrdome of S. Caſſianus, of whom S. Gregory Biſhoppe of Toures, and Prudentius write, that during the perſecution, which was generall ouer all the landes ſubiect to the Empire, Caſſianus a holie man, was taken in Foro Cornelij, which is is a citty now called Imola. He being examined by the iudge if he were a Chriſtian, he confeſſed that he was: then it was demaunded of him, of what trade he was, S. Caſſianus anſwered: that he raught yong children to write, and read.

The iudge commaunded, that al the children that were ſchollers vnto Caſſianus, ſhould be brought before him. When they were come, he told them; that this their maiſter deſtroyed the auncient religion, and adoration of the Gods, and that he was a rebell, and obeied not the commaundement of the Emperor, therefore, he deſerued to die, and his will was: that they ſhould kill him. Then cauſed he S. Caſſianus to be ſtripped euen to his skinne, and his handes & feete to be tyed; and in this ſort he deliuered him into the handes of the children, inciting euery one of them, to doe the worſt they could vnto him. They being incouraged by him, and remembring the correction their maiſter gaue them, when they did not learne well, ran vnto him, and euery one ſtrocke him with that which was next at hand.

The vſe was at that time: to write vpon certaine tables, ſmothed with waxe, and in ſtead of pennes, they vſed to write with fine and keene tagges, or pointelles. Theſe were the cheifeſt weapons, with which the ſcollers wounded their maiſter ſo, ouer al his body, that they made the bloud runne downe like a ſtreame. He animated them, bidding them to giue him bigger woundes; and this fauour he asked, for the deſire he had to ſuffer death, for the loue of Chriſt. At laſt he was ſo wounded, that all his bloud being runne out, he rendred his ſoule vnto almighty God.

Iohn Andreas Gillus, in his booke, of the perſecutions of the Church, ſaith: that this was in the perſecution of Iulianus the Apoſtata. He ſaith alſo, that S. Caſſianus was Biſhop of a citty in Almaine, from the which when he fled, he ſoiourned at Imola, and there kept a ſchoole, that he might ſerue God, & that it might helpe for his maintenance. His martyrdome was on the ſame day, that the Church celebrateth it, to wit on the 13. of Auguſt. The raigne of Iulianus was about the yeare of our Lord. 365. and he liued in the Empire, a yeare and a halfe, litle more or leſſe.

The life of S. Euſebius Prieſt, and confeſſor. *Auguſt.* 14.

SAint Iudas Thaddeus the Apoſtle of Ieſus Chriſt, writeth in his Canonicall Epiſtle, that there was a great ſtrife, betweene S. Michaell the Archangell, and the diuell, about the body of Moyſes. The diuell would haue diſcouered it, and haue made it knowen vnto the Hebrewes, to the end, they ſhould haue adored it for God. S. Michaell leſt ſuch an offence might haue riſen amongſt the Hebrewes, endeauoured to keepe it ſecret.

The contrary hereof happened with ſome Saints of the new teſtament. It was the will of God, that the holines of their liues ſhould be manifeſted, with their doctrine, and wiſedome, becauſe they were the light which ought to be publiſhed, that ſo they might enlighten the world, and driue away darkenes. Then the diuell laboured to keepe them ſecret, and from the knowledge, and eyes of men; and therefore he perſwaded tyrants, to ſend them into baniſhment, or to ſhut them vp in darke priſons.

This befell vnto S. Euſebius, who was by a tyrant, ſhut vp in a chamber in his houſe, becauſe he preached in fauour of that faith, which the Church of Rome preacheth and teacheth, againſt certaine heretikes, which perſecuted it; and in that place perſeuering in prayer, he ended his daies. His life, written by diuers authors of martyrologes, was in this manner.

IN the time of the Emperour Conſtantius, the ſect of the Arians was very ſtrong, becauſe he fauoured the ſame, though his father Conſtantinus had kept it vnder, the holy councell of Nice being celebrated in his time, againſt the ſame heretikes. The Catholiques endured a ſore perſecution by theſe heretikes, who being fauoured by the Emperour, vſed them with all cruelty, and at their pleaſure. They roſe to that ſhameles impudency, and preſumptuous boldnes, that Liberius the Pope was baniſhed by the Emperour, at the ſuite of the Arians.

Great were the troubles the bleſſed Pope endured, in the time of this his exile, from which he was reuoked, by this meanes. Certaine triumphes being kept in Rome, the matrones, and ladies of Rome aſſembling together, made a requeſt vnto the Emperour, that the Pope might be recalled, and he granted

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it vnto them. Liberius being terrified with his affliction in exile, had not such care and courage to shew himselfe, an aduersarie vnto the heretikes, as he had done in former times; for which cause, the Catholiques were much disquieted, and murmured of him amongst themselues.

At that time there was a holy priest in Rome, named Eusebius, who of feruent, and blessed zeale, made diuers sermons vnto the people, and did not only reproue the Emperour, but the Pope also. He reproued the Emperour, because he was an Arian, and the Pope, because he conuersed with him, & others, branded with the same heresie.

When the Emperor was certified of that which Eusebius said of him; he caused him to be closed vp in a lodging of his owne house, and set a watch, continually about him. This roome was so litle and streight, that he could not stand vpright on his feete, nor lie at his length. In that place S. Eusebius remained seuen monthes, his continuall exercise being praier, and then he died in most blessed sort. His body was buried, by Gregory, and Orosius, both priests, in a caue, in the Church-yard of Calistus beside the body of S. Sixtus the Pope.

The Emperour being certified of the death of Eusebius, and that Gregory, and Orosius had buried him; he caused Gregory to be taken and to be buried aliue, in the same caue where the body of S. Eusebius was laid. Orosius flying, and hiding himselfe, escaped this danger. Afterward when he heard what had happened vnto Gregory, he endeauoured diligently to take him out of that place, but he could not possibly get thither vntill the third day after. At last, he went, and opening the caue, found him yet aliue, though he died forthwith in his presence; for which cause Orosius left the body, to remaine in the same place still. The death of S. Eusebius was on the 14. of August, on which day, the holy Church celebrateth his feast, and it was about the yeare of our Lord. 437. (Baronius saith: 357.) In the time of the abouenamed Emperour Constantius.

The Assumption of the blessed virgin Marie. August. 15.

THe sacred scripture saith of the great king Dauid; that he hauing obteined notable victories against his enemies, and seeing his realme in peace and quiet, called to his remembrance, the Arke of the Testament, which was in the house of Obed Edom, vnto whom, and vnto whose familie, God had shewed many fauours, and done much good, in regarde hereof.

The good king was desirous, to haue the Arke brought into his pallace, to remaine there, with due authority and maiesty. To this ende, he ordained, one of the most sollemne feastes and triumphes, that euer that people had seene to that day. There were sundry inuentions, musike, and daunsing, yea king Dauid himselfe, leaped, and daunced before the Arke, which

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was caried vpon the shoulders of the Leuites, with great reuerence, and maiestie, and all the men and women, of the places thereabouts, accompanied it. At last, the Arke was brought into his royall Pallace, and there was set, and placed, vpon a most sumptuous throne, made purposely for it.

This figure agreeth, and is very fit, for the Assumption of the glorious Virgin Mary, queene of Angelles, and our patroneſſe. King Dauid representeth Iesus Christ, who obtained notable victories against his enemies; for by his death and resurrection, he ouercame the same death, the deuill, and hell, and hauing set his realme in peace, and ascended into heauen, remembred himselfe of the Arke, which was in the house of Obed Edom, that is: he remembred his blessed mother the Virgin Mary, who was indeed, the Arke of the Testament For as that was made of woode of Cethim, which is incorruptible, so the blessed virgin, suffred no corruption in her life, nor putrifaction after her death.

In the Arke was kept the Manna, which was heauenly foode, and the glorious virgin had inclosed in her wombe, the true bread which came from heauen, which is the sustenance of Angels, and of men. The Arke was in the house of Obed Edom, which signifieth the people of the Iewes, vnto whom God shewed many fauours, and shewed much mercy in regard thereof, euen as for the same Arke, he dealt graciously with Obed Edom and all his family. Christ remembred her, and desired to bring her from that place, vnto his royall Pallace, which is the kingdome of heauen, and for that purpose, he ordained the most sollemne triumph, that euer had bene seene, after the ascension of the sonne of God for there was most admirable songs, and musicke, and reioysings of Angels, yea Dauid himselfe, to wit, our Sauiour, shewed himselfe in the triumph, apparelled in white linnen, that is, shewing his most blessed humanity, which he had taken, in the pure wombe of the virgin and saying to his courtiers. Behold the cloth, whereof I made this garment. Behold the damsell that pleaseth me more then all other damsells. This is the mother, which hath brought me forth, it is great reason, that all do receiue her honorably, and make triumphes vnto her.

With this Pompe, and sollemne triumphe, the virgin entred into the royall pallace of heauen, placed vpon a Throne of Cherubins, which her blessed Sonne had prepared for her, a place conuenient, and fitte for such a mother, and there she was set with great maiestie. This is the figure that goeth before the sollemnitie. Now let vs see the verite, and thing figured more particularly, according to the writing of S. Iohn Damascene, and other graue approued authors.

THe Catholike Church celebrateth three feastes or solemnities, of the glorious virgin, vnder the title of her Assumption. One is: her most happie death, when her blessed soule departed from the body. The other is: her glorious resurrection, when in short space, that blessed soule was reunited vnto her body, and was with great glory borne into heauen. The third is: her Coronation, to be queene of Angels and of heauen, and Lady of the Vniuersall world. Certes, it is a thing remarkable, that the holy Euangelistes make no mention

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at all of these things, and also passe ouer her Conception, and Natiuitie in silence; and yet they wrote perticulerly of those things in S. Iohn Baptist. The holy doctors make answere hereunto, and say: that the Holy Ghost (who ruled the pennes of the Euangelists) willed, that there should be written in the Ghospel, that which was necessary & important for the good of our soules, namely what we ought to beleeue, and doe.

We ought to be beleeue that Iesus Christ is God, and of this it was fitte, that some singuler persons, as S. Iohn Baptist was, should be a witnes, and in respect of that, his conception was written in perticuler, and his birth, life, preaching, and death also. For this same cause, it was not so conuenient to treate of these things in the B. virgin, who was not to be a witnes vnto Iesus Christ, she being his mother, and mothers are holden suspitious, in comending their owne children, the loue which they beare them making them to be partiall. Of this matter, this is my opinion, that although the Euangelists wrote not particulerly, any great thinge of the B. Virgin, nor doe not say, that Iesus Christ appeared to her after his resurrection, but concealed it (as some doctors say) for the cause aforesaid; yet, in that they said, that she is the mother of God, they haue giuen all the commendation, that can be spoken.

Moreouer I say, that as Moyses treating of the creation of the world, maketh no mention of the Angels, in plaine and distinct wordes, which he did (as graue authors say) for that he would not giue occasion vnto the Hebrewes to comit Idolatry, they being a people prone, and ready to seeke after new Gods, and would easily haue bene enduced, to adore the Angels for God: so also, the Euangelists did conceale many things of the B. Virgin (which they might haue said to her greater commẽdation) for diuers iust respectes. And in this they did consideratly, least they being among the Iewes, and Christian religion as yet but beginning, they should giue any man an occasion of error. And although the Euangelists haue cõcealed many things, which might haue bene spoken in the commendation of the B. Virgin, yet was she not therefore depriued of her due praises, since Iesus Christ left vnto his Church authority, as time and occasion required, to declare, and determine, many true, and certaine things of her, as is her Assumption into heauen, in body and soule; which before time was but an opinion; and S. Hierome durst not determine this matter, excusing him selfe, that S. Iohn Euangelist, who was present at her death, wrote neuer a word therof, and therefore he who did not see it, was not so hardy, as to affirme that he could not proue. This was an opinion in the time of S. Hierome, but now it is a Catholique verity (the holy Church holding it by Tradition) that the B. Virgin was assumpted into heauen, both in body, and soule.

It was also in controuersie how long the B. Virgin liued in this world, after the ascension of her Sonne into heauen. S. Epiphanius Bishoppe of Salamina in

Cypres saith: she liued 24. yeeres, after his Ascension. Raphael Volaterranus saith: that she liued only 49. yeeres, and that he found it written in an ancient, and authenticall Author. And that it is knowne by a reuelation, that S. Elizabeth of Sconeugia had, who florished in miracles, and liued about the yeere of our Lord 1166. So that by this account, she liued but one yeere only, after the Ascension of our Lord, & asmuch as is from Ascension day, vnto mid August. Nicephorus Callistus saith: she liued 11. yeeres after the passion of her Sonne. The opinion of Eusebius in his Cronicle (which is most comonly receaued) is: that she dyed 14. yeeres after the Ascension of Christ. So that her glorious passage was, in the time of the Emperour Claudius, in the yeare of our Lord. 48. she being 63. yeeres old.

We know not, but by coniecture what the B. virgin did in that time. Before the Ascension of Christ, she was marueilously exercised in the Actiue life, attending, and waiting on him, so that no creature could do the like seruice vnto God, the very Angels of heauen being desirous, to haue the blessed virgin in their company, some of them hauing seene, and others heard, that God had a creature on the earth, that serued, & loued him, better then they, & had found more fauour, and receaued greater graces, then any other creature whatsoeuer.

After the Ascension of Christ, the blessed virgin exercised her selfe, in the Contemplatiue life: & as S. Augustine noteth, it seemeth S. Luke doth inferre so much, in saying, that the Apostles persеuered in praier, with Marie the mother of Iesus. Praier, and meditation being the principall exercises, of the contemplatiue life. Of this exercise S. Basile saith: that it illuminateth the vnderstanding in this life, that it may know what to auoide, and what to follow. He saith also: it is a store-house of the holy Ghost, a Iewell of the soule, a delectable garden, a paradise repleate with suauitie, and repose. And because this life was such, therefore the mother of God, might the better beare the corporall absence of her Sonne; yet as (S. Hierome saith) she endured often anxiety and griefe, caused by the earnest loue she bore vnto her Sonne, and the ardent desire she had to see him.

This caused the B. virgin (saith the same S. Hierome) to visite oftentimes the places, where her Sonne had wrought the misterie of our redemption, but especially his sepulchre. She did not this, to seeke the liuing among the dead, but to comfort her selfe with the sight of that place, & other places also sometimes reioycing, sometimes being sadde, as the place, and accident gaue occasion. Shee also conferred with the Apostles, and disciples (and especially with S. Iohn and S. Luke the Euangelist, her most familiars) of the misteries which she knew, and were vnknowne to others; as the misteries of the Annunciation, of the Visitation of S. Elizabeth, of the Natiuitie and the like, which vnto her was very delightfull to rehearse, & vnto them also that heard them: all these

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were exercises of a contemplatiue life.

Hereof it cometh, that the Catholike Church (gouerned and guided by the Holy Ghost) vpon the sollemnity of the Assumption of the B. virgin, readeth the Gospel, of Christ entring into the castle of her two sisters, Martha, & Mary who lodged him in their house. One of them (which was Martha) was carefull and dilligent, to dresse the meate for him, and his holy Apostles; and the other which was Mary, stood at his feete, and listened to his heauenly wordes. These two sisters, be figures of the two liues, Actiue, & Contemplatiue, in both which, the B. virgin did exercise her selfe. In the first, to wit, the Actiue, before the death and resurrection of Christ; and in the other of Contemplation, after his resurrection, First, in the Actiue, & then in the Contemplatiue; for this is the order that must be kept, in these two liues. Iacob was first maried vnto Lya, which was blear-eyed, and then with the faire Rachel. The man that hath bene good in the Actiue, shall make a good Contemplatiue.

The time being come in which God had determined, the glorious virgin should depart this life, though she were exempte from many other generall lawes; as from being conceiued in sinne, to be deliuered without paine, to be a mother, and remaine a virgin, yet was she not exempt from corporall death, from which the Sonne of God him selfe was not exempted. Our Lady had a litle house vpon mount Sion, and as Andreas Cretensis, Archbishop of Ierusalem, and Nicephorus Callistus affirme: she staied in the same, from the Ascension of her Sonne into heauen, and from the coming of the Holy Ghost, vntill her glorious passage out of this life. Venerable Bede saith: that the B. virgin spoke vnto S. Iohn the Euangelist, and enioyned him, not to depart from her, during her life, nor after her death, vntill her body was buried. The B. virgin desired this the rather, for that some of the Iewes had threatened, to abuse or doe some ignominie, vnto her sacred body, after her death.

She staying thus in this litle house, vpon mount Sion, there came vnto her hart, an ardent desire, and a liuely loue vnto Iesus Christ, which caused in her soule, a more vehement and longing desire to see him. The Temple where she had heard him preach did not comfort her, nor the dyning parlour, where she had many times eaten in his companie, nor the mount Caluarie where he yeelded vp his Ghost, nor any other place. All her desire, mounted vp to the place where her good, and treasure was, saying with Dauid: *Euen as the hart desireth the fountaines of water, so my soule longeth for thee, ô God, my soule thirsteth after thee, that art the fountaine of liuing water.*

It is said, that the B. virgin, had a reuelation of her death, and that the Angell Gabriell brought her the newes therof. She receiued it (vndoubtedly) with lesse trouble, then she did the message he brought of the Incarnation, and had litle lesse ioye, and content thereof, expecting shortly to see and behold, the

diuine eſſence. It is alſo ſaid, that ſhe craued ſome fauours of God, for that time, which he graunted. One of them was: that all the Apoſtles might be preſent at her paſſage, and though it be doubted, whether the B. Virgin, demaunded this grace and fauour of her Sonne, yet is there no doubt, but that it was graunted. Dioniſius in his booke, *de Diuinis nominibus*, S. Iohn Damaſcene in a ſermon he made of this miſtery, and Iuuenall Biſhoppe of Ieruſalem, in a relation vnto the Emperour Martianus, affirme and ſay: That all the Apoſtles were preſent, at the death of the B. Virgin, except S. Thomas, who came thither three daies after her death.

Our Lord, who in his ten principall commaundements, hath put this. Honor thy father, & mother: would alſo honour his bleſſed mother, at the time of her death, by bringing thither al the Apoſtles (from ſundry partes of the world, whither they were gone to preach the Goſpell) by the handes of Angels, that they might be all preſent at her death. His will was alſo; that many of the ſoules of the holy Patriarches, & many thouſands of Angels, ſhould at that time diſcend, as the ſame S. Iohn Damaſcene affirmeth. Whereupon our author taketh occaſion to bring in our firſt parents Adam and Eue, ſpeaking thus vnto her: O bleſſed daughter, our honour, and the honour of all mankind, thou haſt blotted out the puniſhment due vnto our diſobedience, we cloſed vp Paradiſe from men, & thou haſt opened the way, to the tree of life. Thou art the bridge whereby men muſt paſſe to eternall happines, thou art the ladder, whereby our children doe clime to heauen. Thy death ſhall ſerue thee for a barke, which ſhall paſſe thee, through the ſea of this worlde, vnto the hauen of eternitye. Thou art happy, and bleſſed, aboue all other wemen.

Then he addeth the holy Patriarchs, which come and ſay vnto her: O bleſſed damſell, ô virgin and mother, God hath fulfilled by thee, the promiſes made vnto vs, thou art ſhe by whom are accompliſhed our deſires, by whom being deliuered, from the bondes, and ſnares of death, we enioy eternall life. Ariſe ô bleſſed virgin, why doeſt thou ſtay? come, make haſte away with them, that long for thy company. The Patriarches ſhewed all ardent deſire, to ſee the B. virgin in heauen. And the Apoſtles ſhewed noe leſſe griefe, to ſee the B. virgin to depart, and leaue them. They could no longer diſſemble their ſorrow, but inuironing her & weeping bitterly, they ſaid vnto her: O bleſſed mother, ſtay yet with vs a litle longer, doe not abandon and leaue vs as orphans. O mother of mercie, if thou wilt needes depart, then take vs in thy company with thee. Theſe, and the like wordes we may thinke the Apoſtles did ſay in generall, but of S. Peter we may imagine he ſaid thus in perticuler.

O gracious Lady, if we did not know, that thou goeſt to raigne with thy bleſſed Sonne, and to enioy the glory thou haſt ſo well deſerued, we ſhould feele greeuous diſcontent, in thy departure from vs, but it comforteth vs much, to con-

consider whither thou goest, yet this comfort cannot keepe our eyes from shedding fountaines of teares, nor our voice from hoarsnes, nor our harts from fainting. Thou doest depart, ô blessed lady, & goest to enioy with thy blessed Sonne, & our maister, eternal felicity, in the kingdome of heauen. Thou leauest vs in this world, which is a craggy desert, & a vale of teares; what can we do heere without thee? Thou art our refuge, our defence, our consolation, if thou forgst vs, all these thinges faile vs. If thou wilt not stay with vs (it is not iust we should request it) yet let vs go with thee, for our life without thee, shalbe a cõtinuall plaint and sorrow. These and such like wordes, we may thinke S. Peter did vtter, with other of the Apostles, beinge so disconsolate for her departure from them. The B. virgin, feeling the grief that all the other felt, we with reason may imagin that she did answere vnto S. Peter, and the rest as followeth.

It is not conuenient (deare friends) that you should thus augment the grief I feele for my departure from you. If you loue me, be not greeued that I leaue a world, replear with so many troubles, to goe to heauen, a place of eternal rest. If I haue heere comforted you with my presence, and my conuersation, be assured, I will remember, and helpe you in that place with my continuall prayers, hauing you then also in presence, euen as I haue you now; I shall shew the tender affection of a mother, to helpe you in all thinges that you shall haue need of. Therefore children leaue off weeping, drie your eyes, take a good hart, and be of good courage; for it is necessary, that you accomplish the worke already begun, in preaching the Gospell, cõmended vnto you by my Sonne. One thing only I request of you, being the same my Sonne enioyned at his last departure, that is, that you loue one an other. He shall loue as a maister, and I as mother. Farewell my deare children. Iohn my sonne, of thee I take my last farewell also. The blessing of God, and mine, be with, you all. This I suppose the blessed virgin might say, giuing them her benediction, as the custome was of auncient parents in the old testament.

S. Iohn Damascen saith, that the Apostles began to sing Himnes to the praise of God, and of his mother. The same author saith: that Iesus Christ appeared to his B. mother, and said sweetly, and louingly vnto her: Come my dearest mother vnto my glorie. *Arise thou fairest of all Women, behold the Winter is passed, and the desired, and flourishing spring is come. Thou art faire ô my loue, and there is no spot in thee.* The virgin answered: O my blessed Sonne and my God, into thy handes I comend my spirite. And hauing said thus, she yeelded vp her Ghost, the pure and cleane soule being separated, from the vnspotted, and pure body.

The Apostles seeing the virgin to be dead, wrapped the B. Body in white linnen, very reuerently, and laid it vpon a Beere. A graue was already prepared in Gethsamini, and a solemne procession was appointed, in which the Apostles, the Disciples, and other deuout people (with manie Angells) went,

euery one singing Psalmes and Himnes after their manner. The enuie of the wicked and obstinate Iewes was not yet extinguished, who desired to disturbe, and hinder that holy worke, and especially one presumptuous wretch, more mallitious then the rest, came neere to the Beere, with entent to cast the body of the B. virgin vnto the ground; but before he touched the same, he felt the chasticement of God (as S. Damascen, and Metaphrastes say) for the arme of that rashe, and wicked fellow, dryed vp and withered; yet he repenting of his error committed, and doing pennance for the mischeife he entended to haue done, was made hole. When others that had bene as peruerse as hee, saw this miracle, they were much astonied, so that the Apostles without any further impediment, might peaceably bury the blessed body.

S. Iohn Damascen recounteth also, that which befell afterward, making it cleere, that the B. Virgin was borne to heauen both in body and soule. He relateth it in this manner: It is a thing well knowne to all, how the Emperour Martianus, at the beginning of the Empire, mooued by the praiers of the Empresse Pulcheria his wife, builded in Constantinople, certaine Churches to the honour of our Lord Iesus-Christ, and of his Saints. Among other Churches, one was dedicated to the B. mother of God. The Empresse had a desire, to haue the body of the mother of God, brought vnto that Church, imagining it to be at Ierusalem, in the Church of Gethsamini, which was built vnto her honour. At that very time was celebrated a generall Councell, at the instance of the Emperour Martianus, at which Iuuenall Bishop of Ierusalem was present. He was called before the Emperour, the Empresse being by, and they told him: that they both had a desire, to haue the body of the B. Virgin translated from the Church of Gethsamini, vnto Constantinople.

Iuuenall hauing heard their request, said: We know by an auncient and certaine tradition, that at the time of the passage, of the B. and glorious virgin; all the Apostles, that were dispersed in diuers partes of the worlde preaching the Gospel, were in a moment by the ministery of Angels, brought to be spectators of her holy death: when they came where the B. virgin was, there was heard the sweet songs of Angels. When the B. soule was seperated, from her most pure body, yet ceased not the heauenly harmonie, vntill that the Apostles (who furthered the same musicke, with their voices, intermixed with plaints, & sighes) had carried it into Gethsamini, and there laid it in the graue. And though the body was enterred, yet ceased not the Angellicall melody, but celestial Himnes were heard, three daies together; after which time, that sweete harmonie, was not heard any more.

The Apostles that were there present, enioyed that celestiall musicke, and there wanted only one of them, which was S. Thomas, who came at the three daies ende; and was very sorrowfull, for that he had not beene present, at the death

death of the mother of God. Wherefore, he beſought the other Apoſtles inſtantly, to open the graue for him, that he might yet ſee, and doe reuerence, to that holy body. The Apoſtles yeelded to his requeſt, and opened the graue, but they found not there the glorious body, only they found a moſt ſweete ſauour that recreated al thoſe that felt it, and the linnen clothes where in ſhe was laid, and nothings els. The Apoſtles remained aſtonied at this maruaile, all of them affirming that our Lord, who had taken fleſh of her, and was made man, in her chaſt wombe, would haue her priuiledged in this; to raiſe her before the generall reſurrection, and to bring her to heauen, both in body and ſoule.

Moreouer, Iuuenall ſaid: This miraculous wonder, was not ſeene of the Apoſtles only, but there was preſent Timothy Biſhoppe of Epheſus, and Dioniſius Areopagita, both of them being diſciples of S. Paul. There was alſo the diuine Hierotheus, and many other Saints, which were witneſſe therof. Then cloſing the ſepulchre, they were deuided, vnto their holy exerciſes. When the Emperour Martianus, and the Empreſſe, heard this wonder, they deſired the Archbiſhoppe Iuuenall, that they might ſee the ſepulchre, into which, the body of the glorious virgin had bene put. And ſo thoſe reliques were tranſlated from Ieruſalem to Conſtantinople, and were placed in the Church builded in the honour of the B. virgin, and afterwards they were deuided, and ſent into ſundry partes of Chriſtendome. This was the relation of Iuuenal Archbiſhoppe of Ieruſalem, made vnto the Emperour Martianus, and it is recounted by S. Iohn Damaſcene. It is read alſo in the Breuiarie of Pius the fift, and is the Catholique veritie, for the Church hauing receaued it by tradition, none ought to doubt but that the moſt B. virgin, was aſſumpted into heauen, both in body and in ſoule.

S. Bernard yeeldeth a reaſon, which ought to ſatisfie any reaſonable man, & is this: That God hauing diſcouered and reuealed the bodies of many Saints, which lay hid in diuers places, that they might be honoured of faithfull beleeuers, if the body of the B. virgin had bene in earth, he would alſo haue had the body of his glorious mother knowne, that deſerueth ſo highly to be honoured. For it being not certainly knowne, where that body, or any part thereof is, in any place of the world, although there be found and knowne ſome reliques of her garments, the conſequence followeth, that her body is not to be found in earth, but only in heauen.

Therefore, euen as when the ſunne drawing the vapours vp from the earth, they doe not ſtill remaine aboue, but being conuerted into water, they returne in great aboundance, and moiſten the earth, making it fertile: ſo let vs vndoubtedlie beleeue, that the ſonne of Iuſtice hauing drawne the B. virgin into heauen, and placed her aboue all the quiers of Angells, that ſhe is not forgetfull of vs, but rather, that ſhe doth diligently procure for vs, the raigne & ſhowers

of

of Gods grace from heauen, which recreateth, and refresheth our soules, and maketh them fertile; of which God of his goodnes graunt we may be all partakers. Amen. Nicephorus Callistus, in his 17. booke, and 28. chap. of his Ecclesiasticall historie saith: that the abouenamed Emperour Marrianus, procured the feast of the Assumption of the glorious virgin, to be celebrated on the 15. day of August.

The life of S. Agapitus Martyr. August. 18.

Salomon saith of him selfe, in the booke of Ecclesiasticus: that being a yong man, before he passed his youth in vanitie, he sought, and found wisedome. *Of the same might S. Agapitus the martyr boast, for being a yong man, he sought after God, who is the true wisedome, and before he was carried ouer vnto youthly vanities, he found him. His life was written by Ado, Archbishoppe of Treners, in this manner.*

SAint Agapitus was borne in Preneste, called at this day Palestrima, a citty of Italy. He being fifteene yeares old, and seing, that in the persecution Aurelianus made, the Christians flying, wandred in the woodes, and mountaines, and hid them selues in caues, and in the graues of dead men. He who had bene instructed in the faith by a priest called Porphirius, & had also learned of him selfe, to be constant and couragious, did not auoide this persecution by flight, but voluntarily presented himselfe before Aurelianus, & confessed that he was a Christian, Baptised, and so intended to be vntill death.

The Emperour wondred, to see such courage in so yong a man, and commaunded he should be chasticed like a child, thinking thereby to terrifie him: whereupon, he was very cruelly whipped. But for that he continued constant, as at the first, he comitted him to prison, and gaue charge to a Iudge called Antiochus, either to make him sacrifice to their Gods, or els with tortures to put him to death. First he commaunded, that no meat nor drincke should be giuen him, and so he continued foure whole daies, in extreeme hunger, almost famished. On the fifte day, the iudge called him before him, and finding him as constant as at the first, he caused a vessell full of burning coles, to be cast vpon his head. The holy yong man, yeelded thankes vnto God whilest he was in this torment, and said: It is fitte, that this head, which is to be crowned in heauen, be purged with fire on earth. The crowne of glory, shalbe the better fitted, vpon the woundes receaued for the loue of Iesus Christ.

After this, the holy youth was whipped againe, which wounded all his bodie, and moistened the earth with his bloud. When it seemed the officers were peere tyred with whipping the blessed martyr, the iudge not knowing wel what

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to commaund, tooke in hand a new torment. They hanged him by the feete, and vnder his head they made a great fire, putting thinges thereon to make an exceeding thicke ſmoke, which neere ſtifled the holy martyr. This was ſcarce finiſhed, but an other was prepared, and was this: his body being all ouer wounded and raw, they powred vpon him ſeething, and ſcalding water. The valiant yong man, ceaſed not to giue God thankes for this fauour and grace, in increaſing his torments, for he was aſſured, that by this meanes, his glorie ſhould be augmented. The iudge was much troubled, to ſee a young man, ſo conſtant and couragious, and as diſpleaſing it was to him, to heare him yeald ſuch thankes to Ieſus Chriſt. Wherefore, they bette him on the mouth, and on the face, till they broke his cheek-bones in ſonder. It ſeemed the iudge would bend no more his fury againſt Agapitus, but againſt Ieſus Chriſt, who he ſo deteſted, that he could not endure, to heare him named. But for this cauſe the ſame Ieſus Chriſt, permitted a diuell to make him fall head-long from the ſeat whereon he ſatte, and ſuch was his fall, that it depriued him of his life.

The Emperour was certified hereof, and being determined to take reuenge vpon Agapitus, for the death of Antiochus, comaunded he ſhould be caſt vnto the wild beaſtes to be deuoured, that when they had depriued him of his life, their bodies might be his graue. He being caſt vnto the ſauage beaſtes, they touched him not, but humbled themſelues vnto him, and lay meekely at his feete. The cruell Emperour ſeeing this, commaunded he ſhould be beheaded. Whereupon the officers taking the martyr out of the citty, executed the ſentence giuen, and beheaded him. His body was taken away by night by certaine Chriſtians, and buried in a tombe of ſtone, a mile from that place. The Church maketh a commemoration of S. Agapitus on the day of his martyrdome, which was, on the 18. of Auguſt. In the yeare of our Lord 374. (Baronius ſaith 375.) Aurelianus being Emperour. It is ſaid, that the body of S. Agapitus is at this preſent, in the citty of Parma in Lombardy.

The life of S. Bernard Abbot. Auguſt. 20.

THe fauour and beautie of Ioſeph, the ſonne of the Patriarch Iacob, was ſuch, that his Lady, the wife of Putiphar, a chief man in the court of king Pharao, and which had bought him of the Iſmaelites, vnto whom his owne brethren had ſold him, ſolicited and importuned him to ſatisfie her luſt, and diſhoneſt appetite: He to be deliuered and made free, from that importunity (it being Gods ordinance) was ſhut vp in priſon for many daies, from which afterward, he was deliuered with honour, and became by occaſion thereof, to be prince of Aegipt.

This hiſtory fitteth well vnto S. Bernard. For as Ioſeph was very beautifull and of good

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feature, and fell into euident danger: so he was many times tempted by women of euill life, who enticed, and sollicited him to fall into sinne, but he to auoide that danger, did like Ioseph, that is: he went voluntarily into a prison, and closed himselfe in a monasterie of the order of the Cisterciens, and tooke the habite. He perseuered therin, obseruing the rules of that holy order, vntill that, as Ioseph became prince of Aegipt: euen so he by death, departed out of the prison of monasticall life, and went to be as a prince in heauen, hauing ther in a place, of singuler estimation and account. His life, collected out of that, which William Abbot of S. Theodore, and Bernard Abbot of Bonauallis, and Godfrey a monke of his order, and his notary wrote of him, was in this manner.

SAint Bernard was a frenchman, of the country of Burgundy, and was borne in a place, called Fontanus. His father was called Tescelinus, and his mother Aleida, both of them of noble houses. His father exercised himselfe in military affaires, and obserued well the document of S. Iohn Baptist, which he taught certaine souldiers, who demaunded of him what they should do to go vnto heauen, which was this: That they should do no wrong to any man, and be contented with their wages. So Tescelinus without hurting his neighbour, and being carefull to please God, bore honorable offices in the warre. Aleida his wife, who was also very deuout and vertuous, had sixe sonnes, which were all monkes, and one daughter, who hauing had a husband, by his licence, was made a nonne. When Aleida was deliuered of a sonne, she tooke him in her armes, and offred him to Iesus Christ, giuing them al suck of her owne brests, and withal teaching them, her good and vertuous manners. When she weaned them, she gaue them vsuall meates, that so they might begin to liue the life of religious men; and it seemed, she brought them vp, to liue rather in the desert, then in her owne house.

When she was great with child of S. Bernard, she dreamed, that she had in her wombe, a litle white dogge, that barked aloude. She told this dreame to a holy man, who said vnto her: Thou shalt be mother to a very good dogge, that shall keepe carefully, the house of our Lord, and shal barke aloude against his enemies, for he shalbe an excellent preacher, and shal cure many with his holesome tongue, and with his preaching of celestial doctrine. S. Bernard being yet a litle child, and hauing an extreeme head-ache, an old woman came to heale him, with her inchantments and charmes which she vttered. The holy yong man repleat with Gods spirit, thrust her away, refusing her helpe, and this was so pleasing vnto God, that he restored him to perfect health.

S. Bernard being in a Church in the night before Christmas day, about the time of mattens, he had a great desire to know the very houre of our Sauiours birth, Iesus-Christ himselfe appeared vnto him, in the forme of a child newly borne, which gaue him great content, aswell to see that Lord, so much desired

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in the world, and ſo worthy to be ſeene, as alſo to know certainly what houre Chriſt was borne. This was the cauſe, that he was afterward ſo deuout vnto this ſollemnitie, as appeared by many workes he wrote therof. He being now come to the age of twentie yeeres, and trauailing about ſome occaſions, which he had, the miſtris of the houſe where he lodged (ſeing him yong, and beautifull) was enamoured of him; and when S. Bernard was gone to bed, forgetfull of her credit, and honour, ſhe went toward the chamber where he was. He perceiuing her coming, and conſidering the ſpeaches ſhe had vſed, imagined what her entent was; wherefore he began to crie, thieues, thieues. The other gueſtes in the houſe, riſing at the noiſe, the woman was compelled, to returne to her owne chamber. This the woman did twiſe that night, perſiſting ſtill in her lewde intent; thincking the yong man had imagined thieues to haue bene there indeed, and that therefore he called out; but ſhe hoped to reſolue him of that doubt, if ſhe might come to ſpeake with him, and alſo, to worke him ſo, as to bring him to her will. But S. Bernard ſuſpecting her will, aſſoone as he heard her come neere him, cryed out: that theeues would robbe him, and ſo he was defended, and freed from her, that ſhe could not come to ſpeake a word.

When day came, he went on his iourney, and ſome that trauailed with him, demanded if he dreamed when he cried out thieues the laſt night, for that they coming to him, found not any. S. Bernard anſwered: It was not a dreame, for a woman came to robbe me of my chaſtity, which is a treaſure irrecouerable, if it be loſt. But leaſt he ſhould waxe proud, and be puffed vp, God permitted him to haue a greeuous temptation of diſhoneſtie, which was by this occaſion. A beautifull woman paſſing by him, he gazed at her, and viewed her well, wherby he was ſo greeuouſly tempted, that he was as it were burned in a furnace; yet recollecting himſelfe, and being aſhamed thereof, he held downe his eyes, deuiſing ſome meanes to chaſtice his body, as it deſerued, and to free him ſelfe from this tempration. It was in the winter ſeaſon, and S. Bernard went into a garden, where was a pond, not wholly froſen; He ſtripped himſelfe, and went in, ſtaying there till he was almoſt froſen to death. But by the helpe of God (by whoſe inſpiration he had done this worthy fact) he eſcaped with life, & was freed from the temptation.

He perceiuing, that by reaſon of his comely feature, the diuell incited women, to make warre againſt his chaſtitie, and to molleſt him, to free him ſelfe from all danger, he reſolued to enter into religion. His mother called often to remembrance the dreame ſhe had of him, when ſhe was with child, to wit: that ſhe had in her wombe a litle white dogge. She ſtudied on the declaration, that the ſeruant of God had made, telling her, that he ſhould be a great preacher. Wherfore, ſhe deſiring, to haue the dreame fulfilled, ſent her ſonne Bernard vnto ſcoole, when he was but yong, that he might learne humanity, and be inſtru-

&ted alſo in diuinity. The youth that had a good witt (beinge alſo holpen by Gods grace) profited much in a ſhort ſpace.

S. Bernard had a great inclination to the ſeruice of God, & ſhunned as much as he could, all ſeculer buſines. He delighted much to be ſolitary, and ſeldome was he ſeene out of his ſtudy, or out of his houſe. He was very charitable, and obedient vnto his father and mother, peaceable, and beloued of all people. He was honeſt and ſhamefull, and of few wordes, very deuout, and continuall in his prayers. He was aided herin by his good and vertuous mother, who though ſhe remained in the world, yet ſhe lead a religious life, for her modeſt attire, and temperate dyet, her ſhunning all vaine and worldly delights, and the taming of her fleſh with faſting, watching, and hairecloth, her many praiers, and almeſdeedes can argue noe leſſe.

The holy woman being thus employed, and enciting her ſonnes, eſpecially S. Bernard to imitate her in her vertuous deedes, departed out of this life. At the time of her death being in extremitie, the religious men were come, after the cuſtome of that country, & ſong the reſponſory, which begineth: *Subuenite ſancti Dei*, and others, which the Church hath ordeined for that time. Whileſt the religious men ſong, the good woman ſong alſo with them; and ſo her voice failing, by litle, and litle, ſhe rendred her ſoule to God.

The death of the mother, was a great motiue vnto S. Bernard, to make him conſider the vncertaine vanities of this world, and to flie from them, by cloſing himſelfe in a monaſtery. He had a great affectiō to the order of the Ciſterciens, which had bene inſtituted 15. yeeres before, by a holy Abbot Robert, vnder the rule of S. Benedicte, adding ſome conſtitutions thereto. It was approoued by the ſea Apoſtolike, in the yeare of our Lord 1098. and vnto it was giuen & granted many priuiledges. Saint Bernard determined to enter into this order: and though he was not any principall author therof, yet he increaſed it, and made it more famous. Before he tooke the habite, he talked with his brethren, and ſome of his friendes, and though they were contrary vnto him at his conuerſion, yet he alleadged ſuch authorities, and reaſons, that he conuerted them, and led with him fiftie perſons, to be made religious men.

When they were going to the monaſtery to make their aboad, the elder brother of S. Bernard called Guido, ſaw their yonger brother Minardus, playing with other children of his age in the ſtreete. Guido called him, and ſaid: Minardus, we be going into religion, all our goods ſhall remaine vnto thee only. The youth anſwered: you take heauen for your part, and leaue earth for me. This portion is not iuſt, nor equal, neither can I hold my ſelfe contented with ſuch a match. Minardus after this ſtaied a while with his father, but at the end he entred into religion, as his brethren had done.

When S. Bernard entred into religion, he was 23. yeeres old, and it was in the yeare

yeare of our Lord 1113. He was fully adicted to the seruice of God, and his hart was so wholly fixed in him, that he seemed scarse to haue the vse of his sences any more; for the yeare of his probation or nouiceship being passed, he could not tel of what the roofe of his cel was, or whether it was couered or not. In the Church were three windowes that gaue light, yet he perceiued not, that there was any more then one. His soule, and the powers thereof, were so occupied in meditation on heauenly matters, that seing, he saw not, and hearing, he heard not. He talked sometimes to himselfe and said: Bernard, Bernard, to what purpose art thou come into religion? He laboured to imitate Iesus Christ, of whom S. Luke saith: that he began first to worke, and then to teach. So S. Bernard did worke first himselfe, before he instructed others to do what he taught.

Robert who had bene the founder of this order, and had giuen the habite to S. Bernard, and to the other which came with him, was yet aliue. And because some of the brethren of S. Bernard had wiues, who were licensed, to take the habite of the order, it was ordeined: that there should be a monastery of nonnes built, in to which, those wemen might retire, and such other wemen also, as desired to liue a vertuous life, in that rule, & order. The new religious companie encreased dailie, and new monasteries were built continually.

Robert desired to build a monastery in Clareualle, which is in the prouince of Langonense, in Gallia Celtica. And because he saw in S. Bernard great signes of vertue, and prudence, he gaue him the charge to build the monastery, and created him Abbot of it; sending many religious men to aide and assist him, and withall to be vnder, and obedient to him. Though some of them were elder then S. Bernard, more auncient in religion, and more healthfull (for S. Bernard was very sickly, by reason of his strict life, and austere penance) yet none of them grudged, or were agreeued, to haue him for their superior, they seing him to surpasse them in those qualities, that were requisite in a prelate.

S. Bernard being placed in that dignitie, and beginning to found the monastarie, he had many difficulties, and lettes, especially, a great dearth. Sometimes he was in that want and necessitie, that he, and his monkes had no other thing to eate, but the leaues of trees sodden, and bread made of Barley. S. Bernard was troubled at this him selfe; but he was much more sorrowfull to see his monkes endure such hard afflictions. Though his meat was such, yet did he not therfore leaue his hard pennance. He thought all the time lost, that was spent in sleepe, though he slept but litle. He reproued them that slept much, especially if they slept in rude manner, or snorting, for that (said he) proceeded of negligence.

He said he would haue all those that were already entred, or were to enter after into his monastery, to vnderstand & know, that the spirit only is to enter into religion, and the body is to stay without, and this he aduertised them of,

giuing them to vnderſtād, that in religion, they were not to ſeeke for any commodity, or eaſe for the body, but to vſe all diligence for the ſoule, that ſhe may ſtill go increaſing, from vertue, to vertue, and obtaining more grace. He commended much courſe clothing, and peeced the torne and broken, reproouing thoſe that wore them filthy or ſpotted, ſaying: that the pouerty, not the ſluttiſhnes pleaſed God.

Then he began to preach, and he made moſt wonderfull ſermons, not only for the ſpirite of them, but alſo, for the profound learning, and knowledge he ſhowed in them. To ſome of his friendes, demanding where he had ſtudied ſo much, he anſwered: that he learned all by praier, and meditation in the fieldes, and that he had no other inſtructor in holy writte, but Okes, and Beech trees. It is apparant by the writinges which he left, that his knowledge came from heauen, ſeing all that he ſaith, or writeth, is grounded vpon places and teſtimonies of holy writte. He conferreth one with an other, with admirable cunning, all directly to the purpoſe, ſo that they ſeeme to be pearles ſet in Gold. He wanted not alſo floures of Rhetorique, in ſuch places as might make his orations and ſermons, more gracious, and acceptable.

On a time, as he preached, ſome good conceited thing came into his minde, yet he intended to keepe it for an other ſermon. Then thought he that one ſaid in his eare: Whileſt thou keepeſt in this conceit, there ſhall no other be giuen vnto thee; and ſo he vttered it forthwith. In an other ſermon, at which was great concourſe of people (becauſe his doctrine was acceptable to all) he was tempted with vaine-glory, thinking he heard one ſay: Behold, what a companie of people, and how willingly they come to heare thee. He ſtaying a while, thought not to haue preached; but imagining it might be the craft of the fiend, to endeauour to draw him from the pulpit, to hinder thereby the profit of ſoules, he looked backeward, and ſaid vnto him: I began not the ſermon for thy ſake, and much leſſe will I leaue it for thy cauſe, and ſo he proſecuted, and ended his ſermon. The father of S. Bernard was yet aliue; and hearing the report of the auſtere life, that he, and his other ſonnes led, and how they encreaſed daily in vertue, and holy workes, he had a deſire to take the ſame courſe of life, and putting it in effect, he entred into religion, and there ended his life bleſſedly.

The ſiſter of S. Bernard being maried, remained ſtill in the world; and one day, ſhe wēt vnto the monaſtery to viſite him. He being certified, that ſhe came in great pompe, and gorgeouſly apparelled, he would not ſee her, noe, neither the reſt of her brethren, that were in the monaſtery, would looke vpon her. Onlie one of them was the porter, who bid his ſiſter to depart, and not to ſtay, to ſee or ſpeake to any of her brethren, for they were religious men, and ſhe by her attire, ſeemed rather to be an infidell, then a Chriſtian; aduiſing her of her vanitie, for couering a peece of clay, to wit, her body, with ſuch curious ſilke

and

and gold.

She beginning to weepe, ſaid: Though I be a ſinner, yet I know that Ieſus Chriſt dyed for ſinners, and becauſe I know my ſelfe to be wicked and naught, therefore, I come to take counſell of you that be good. Therefore let my brother Bernard come, and I will willingly doe, whatſoeuer he ſhall command, or aduiſe me. S. Bernard vnderſtanding this, came with his brothers to ſee her, & made to her a long ſpeech, of the vanitie, and contempt of the world, which was ſo efficacious, that ſhe returning home vnto her houſe, altred her life in ſuch ſort, as (imitating her mother) ſhe liued in the world, the life of a religious woman. At laſt, ſhe did ſo importune her husband, that he gaue her leaue, to be a religious woman, and ſo ſhe ended her life in the monaſterie in bleſſed manner.

A brother of S. Bernards, called Gerardus, was ſteward, and had the charge to lay out the mony for the conuent. He coming to S. Bernard, all ſorrowfull ſaid: there is no mony to make further prouiſion, and the monkes haue not any thing to eate. S. Bernard bid him, to truſt in the prouidence, and goodnes of God, who would prouide for them. Hauing ſaid this; he went into an oratory to pray, and before he aroſe, there came to the monaſtery a great Lady, dwelling by, deſiring to ſpeake with holy Bernard their Abbot. The Saint went vnto her, and asked what her will was? She replyed: I am come to bring thee this ſmall preſent, and to requeſt thee, to pray vnto our Lord, for my husband, who is at deathes dore, and with that ſhe gaue him a good ſomme of mony. The holie man receiuing it, bid her go home to her houſe, for ſhe ſhould find her husband in health and merrie, and ſo indeed ſhe found him. S. Bernard gaue the mony to Gerard his brother, bidding him not to be two ſollicitous and carefull herafter, but to truſt, and hope in the prouidence of God, who alwaies prouideth for the neceſſities of his ſeruants.

S. Bernard was a deere and priuate friend to william Biſhoppe of Cataleon, which is now called Chaalon in France; who ſeing S. Bernard to be ſickly, by reaſon of the auſterity he vſed, went to the Abbot Robert, and other principall Abbots of the order, and in humble ſort requeſted them, to commaund Abbot Bernard, to be obedient vnto him for a while, it being expedient for his health ſake, ſo to be. The requeſt of the Biſhop was graunted vnto him; and he going vnto Saint Bernard, told him of the authority he had ouer him: and commanded him vpon obedience, to depart out of the conuent, and to leaue the gouernement and carẽ thereof, for a time. So he placed him in a priuate mans houſe, & there cauſed him to be cheriſhed and much made of. A clowne tooke charge of S. Bernard, who promiſed to make him ſtrong, and perfectly well in a ſhort ſpace; and the Biſhop commanded the holy man to obey him in all thinges, and to receaue what he gaue him, by way of medicine. Sometimes

times he commaunded him, hard and difficult thinges, yet the holy Saint bore all patiently.

At that time William Abbot of S. Theodore, visited S. Bernard (who was the man that wrote his life) who asking him how he did, he said: very well, vntill this time I haue bene obedient vnto reasonable men, and if perhaps I haue failed in my dutie towardes them, God in his iust iudgement, hath subiected me to an vnreasonable creature, to the end I may obey him. This author saith: that S. Bernard in these wordes passed not his boundes, for before mine eyes (saith he) I saw him commaund him thinges void of all reason, and which would haue hurt a man in perfect health; as to giue him raw bloud in steed of butter, and oyle in stead of water, which things were done without due consideration (as by proofe was euident afterward.) The holy Saint receaued all, and affirmed, that he esteemed them for butter and water, as they were giuen him.

In the monastery of Claraualle, which was not farre distant from thence (as the same author saith) might be seene the golden age, in many religious men, apparelled meanly, who employed them selues in the basest offices, & eate the grosseſt meates; though they had bene famous, and cheife persons in the world, yet none amongst them was idle. Some attended to the building of the house, though it was meane, and lowe. Others laboured in an other kind. Many praied continually, so that midday seemed midnight, by the great silence that they obserued. It was a celestiall thing, to see their vsuall, and mutuall charitie, how they did helpe, comfort, and pittie one another. Those strangers that came to visite the monkes, were much edified, to see such blessed people, as were found in that desolate, and solitarie place. All this shewed, they had a good guide and pastor, which was S. Bernard.

The time came, wherein the holy Saint was set free from the obedience of the Bishop. And as a floud, which is staid by some sluce, which hindreth its passage, after the way is opened vnto it, returneth with more force, vnto its former course: euen after the same manner S. Bernard returned vnto his former rigour, and austeritie of life. He was so continuall in prayer, that when he could not sustaine himselfe any lõger, he fel as dead vpon the earth. He vsed the same fastings and other austerities he did before, and though he was very temperate in his dyet, yet he said: it was a torment to him to eate.

He wore a sharpe haire cloth vnder his old, and rent habite: and because at one time it was seene, he left it, least the other monkes imitating him, might fall into some greeuous infirmitie; making this their excuse, that Abbot Bernard was sickly, and yet he left it not. Yet S. Bernard was of opinion, that is was good for religious men, to be some what sickly, saying: that by infirmity, he had gotten much profitte in vertue; as Saint Paul affirmeth: *vertue receaueth*

strength,

ſtrength, and is made ſtrong in infirmitie. This was the cauſe, that the moſt of the monaſteries that he builded, were in low, and ſhadowed places, for he held it not altogether vnprofitable for the ſoule, if the body were ſomewhat ſicklie. Some Phiſitians that viſited him, wondred at his great ſtrength, and continual paines, he being ſo weake of nature, for the ſtrength of his body being compared with the auſteritie of his life, was as if a litle lambe, ſhould tille the ground with a great plow.

The greateſt griefe that S. Bernard had, was a continual paine in his ſtomack: and though it was ſometimes ſo great, that it inforced him to ſeeke for remedie, yet ordinarilie he bore it out with patience, and recouered. He continewed with the monkes in the Quier, at the diuine offices, and alwaies looked cheerfullie, though he laughed very ſeldome. The fame of his holie and vertuous life, learning, and wiſedome, being ſpred abroad, was the cauſe that he went from the monaſtery into diuers partes of the world, about the affaires of the Catholique Church, and he brought many of them to a good and happy ende. Although he trauelled from one country to another, yet his mind & thoughts were wholly ſetled, and recollected in God, as might be often ſeene.

Once he hauing ridden a whole day by the banke of a lake (accompanied with other religious men) and being paſt it, they talked among themſelues of of that lake or water. S. Bernard hearing their comunication, demaunded of them where they had ſeene that lake, of which they talked. They all admired to cõſider, how free he was from diſtraction, or once tuming his thoughts from his heauenly contemplations, that hauing ridden almoſt a whole day by the banke of ſo great a water, yet had not ſeene it.

S. Bernard applied himſelfe, and fixed his mind thus conſtantly, on high, yet lamented he the inſtabiſity of mans mind and heart, which is neuer firmely ſetled, but wandreth from one thing, to another. He making a ſpeech thereof as he trauailed with his monkes, by chance a clowne of that country, came into their companie. He hearing S. Bernards wordes, contradicted them and ſaid: that when he prayed, he was neuer diſtracted, but his mind was euer firmely fixed in his prayer, were it neuer ſo long. The holy Saint (to make him ſee his error) ſaid vnto him. If thou canſt ſay the *Pater noſter* once ouer, and thinke on nothing but that which thou ſaieſt (if thou wilt confeſſe the truth vnto me) I wil giue thee this mule wheron I ryde. The fellow was glad of his bargaine, and thought verily, that the mule was already his owne. He began to ſay the *Pater noſter*, and before he had ſaid halfe, there came an idle thought into his mind, which made him ſtay in his praier, to wit: whether the holy man would giue him, the bridle, and ſaddle withall. This making him to acknowledge his error, he confeſſed the truth, and gaue credit to the wordes of S. Bernard, concerning the vnquiet wauering of mans mind. Many wõders God wrought

by the meanes of this Saint, in his paſſages and iourneys, as curing the ſick, & caſting out diuels out of poſeſſed perſons.

Being once in Pauia, there was brought vnto him a woman poſeſſed with the diuell, that he might deliuer, and helpe her. The diuell ſaid: thou deuourer of leekes and onyons, thou ſhalt not caſt me out of my houſe. S. Bernard cauſed the woman to be brought into the Church of S. Syrus, who (to doe that honour to S. Bernard, who was lodged in his houſe) would not heale her, and to they brought her backe vnto S. Bernard. The diuell began to ieſt, and ſcoffe at him ſaying: Little Syrus hath not caſt me out, much leſſe ſhall Bernard. When the holy man heard theſe wordes, he ſaid: Syrus hath not caſt thee out, much leſſe ſhall Bernard, but Ieſus Chriſt our Lord ſhall caſt thee out. Then prayed he for the woman, who was freed forthwith.

Another time he deliuered a woman from a diuell called an Incubus, which had afflicted her, by keeping her carnall companie ſixe monthes. He hauing notice hereof, gaue vnto her the ſtaffe he vſed to carrie, and ſhe ſetting in her chamber, the diuel was not ſo hardy, as to moleſt her any more. A monke being kinſman to S. Bernard, departed from his order, and went into another, which was not ſo ſtraite. The bleſſed man wrote vnto him a letter, aduiſing, and willing him, to returne to his order againe. Whileſt he wrote, it began to raine; & though the Saint was in the open field, without any ſhelter ouer him (there falling then a great ſhower) yet the letter, was not wet at all.

A certaine man (who whileſt he was in the worlde, was giuen much to gaming) tooke the habite, in the monaſterie of Claraualle. He had not bene long in the monaſtery, but he had a deſire to depart, and to leaue the habite, he was ſo tempted with the loue of play. S. Bernard vnderſtanding his deſire, ſaid vnto him: well, ſince thou wilt depart to be a gameſter, I will make thee a ſtock of mony, but vpon condition, that we will part the gaine betwixt vs. S. Bernard ſaid this vnto him, foreſeing that which indeed fell out, and was, that the man falling to play with the monie, loſt it all: wherefore he returning to the monaſtery all aſhamed, ſtood without at the gate. S. Bernard came cheerfully to him, & holding vp the skirt of his habite, bid him to put his part of the gaines therein. The gamſter altogether confounded ſaid: I haue not gained with the mony thou gaueſt me, but I haue loſt it all, therefore I beſeech thee, in chaſticement of this my fault, receaue me, and vſe me, as the ſlaue of thy monaſtery. The Saint replied to him curteouſly: If it be as thou ſaieſt, it is good that all is not loſt, and ſo he receaued him, not as ſlaue as he deſired, but for a religious man, and he liued after this, a holy life.

S. Bernard had alſo rare, and famous diſciples; for a monaſterie of his order being builded in Rome, by the name of S. Vincent, & S. Anaſtaſius, he ſent thither one to be Abbot, who not longe after, was choſen to be Pope, and was called

led Eugenius the third, vnto whō he wrote his booke *de conſideratione*. S. Bernard being on a time in Millane, and the Church being vacant, the clergy & people deſired to choſe him for their Paſtor, and Archbiſhop, but he would not accept that dignity, excuſing it; that he could not take on him, ſuch a charge, without the conſent of his monkes, to whom he had ſpoken before, willing them, not to agree, or yeeld to ſuch election by any meanes. The like happened to him alſo in Genua. He laboured, and tooke imeaſurable paines, to make peace amongſt Chriſtian princes. And though many thinges occurred in deciding and according them, yet he vſed ſuch diligence, and had ſuch a ſpeciall grace, in menaging thoſe affaires, that he brought them euer to a good and wiſhed ende.

It was an admirable thing he did in a ſchiſme, which began in the Church in his time, at the election of Innocentius the ſecond, and of one Petrus Leo, a citizen of Rome, who by bribes, and other vnlawfull meanes, had wrought ſo farre with certaine principall and mighty men, as that he boldly called himſelfe Pope by the name of Anacletus. The true Pope Innocentius, was enforced to depart out of Rome, and went vnto Piſa, where he aſſembled a councel; and becauſe S. Bernard was accounted a very holy man, for the many miracles he had done, the Pope ſent to call him thither.

When the good father vnderſtood hereof, he conſidering of what importance this buſines was, tooke order with his monkes, to ſay many prayers for him; ſo he went to the Pope, and viſited him, and being well informed of all that had paſſed, reuereneed him for the true Pope, and Vicar of Ieſus Chriſt, and after his example, all that were aſſembled in the councell, did the ſame; of ſuch force, is the authority of ſuch a Saint. This was done, to the great ioy of all the fathers aſſembled thither, from all partes of Chriſtendome; and the Canticle, *Te Deum laudamus*, was ſonge.

S. Bernard reſted not ſatisfied herewith, but went perſonally to viſit the King of France, and reduced him to the obedience of Pope Innocentius; & the ſame he did with the King of England, though ſome Biſhops of that realme gainesaid him, which made the King remaine doubtfull: yet S. Bernard telling him, that he would bind himſelfe, to render account thereof vnto almighty God, if he would acknowledge Innocentius for the true Pope, the King followed the aduiſe of S. Bernard.

The duke of Aquitaine, that is Gaſcoignie in France, continued in his obſtinacy. S. Bernard went to talke with him, but could by no meanes bring him to the obedience of the true Pope. On time S. Bernard ſaying maſſe, it was told him, that the duke came to ſpeake with him. He ſent word, that he ſhould ſtay at the Church dore, and not come in, for he held, & accounted him, as an excomunicate perſon. The holy man celebrated maſſe, and when he was come to giue the Pax, he tooke the Bleſſed Sacramēt vpon the Patten, thoſe that ſerued

him at maſſe, attending him with lighted tapers, he went out vnto the duke, his eyes, at it were ſparckling fire, with a ſeuere, & ſterne countenance, he ſaid thus vnto him: Thou duke William, wilt not admit our prayers; Behold, here is the Sonne of the virgin, and ſpouſe of the Church which thou perſecuteſt, thy iudge, and the Lord, before whom all knees doe bowe. See now, if thou wilt deſpiſe him, as thou haſt deſpiſed vs his ſeruants?

The duke all aſtonied, and trembling for dread, fell at the feete of S. Bernard, who touching him with his foote ſaid, Ariſe and ſtand vp, and heare the ſentence of this Lord which I haue in my handes. The duke aroſe, and kneeling, adored the B. Sacrament, and promiſed to doe all that S. Bernard enioyned him, and ſo indeed he did. This was the meane which the holy Saint vſed, to accompliſh a matter of ſuch importance at this was, which he dealt in, and we may piouſlie beleeue, that this which he did, was done by inſpiration from God, & therefore it came to good paſſe.

All France being vnder the obedience of Innocentius, the Pope went thither in perſon, to treat with the king, of ſome important affaires; and being neere vnto the abbey of Claraual, which was S. Bernards, he deſired to ſee it. The king went thither alſo in the Popes companie, and when they were within the monaſtery, they wondred at the conuent, and at the monkes. The houſe was litle, and built like a poore mans cottage, and the monkes were apparelled in old, and courſe garments, with pale, and leane faces, through the auſteritie of their life; the dyet prepared for that day bearing witneſſe, which was nothing but bread, and hearbes. The Pope, Cardinales, and Biſhops wept, conſidering what great abondance of all dainties they had, and how meanely theſe bleſſed monkes liued. They praiſed God, that had ſuch Angels vpon earth, that by their praiers, others might receiue grace, and fauour of his maieſtie.

When the Pope was gone, S. Bernard had an intent to write vpon the Canticles. He began the worke, but could not finiſh it, becauſe the ſame Pope called him vp to Rome, for that the ſchiſme was renewed in Naples, being fauoured by Roger king of Apulia. S. Bernard went to Rome, and ſaw the Church in peace by the death of Peter Leo, the Anti-pope. The other which was elected on the part of the Anti-Pope, was reconciled vnto Innocentius the true Pope, by the meanes of S. Bernard.

After this, the holy Saint returned vnto his monaſterie, and to his worke he had begune, vpon the Canticles. But the end of this life approched, which he perceiuing, aſſembled his monkes together, and recommended vnto them charitie, humilitie & patience. Then deſired he all the Sacraments of the Church, which are giuen vnto the ſick, and ſo he rendred his bleſſed ſoule vnto God, being 63. yeeres old, in the yeare of our ſaluation 1153. in the time of Frederike the firſt, Emperour. He left 160. monaſteries of his order, founded in diuers coun-

countries. His death was on the 20. of Auguſt, on which day the Church celebrateth his feaſt. This holie Saint did many miracles, both in his life, and after his death, and was canonized by Pope Alexander the 3.

It is ſaid for certaine, that he being very deuout vnto our B. Lady, ſhe did on a time appeare to him, and ſprinckled his lippes and tongue, with the milk of her moſt chaſt breaſts, and therefore was his ſpeach ſo ſweete and affable, as his writings declare.

It is alſo ſaid of him, that before his death being ſick, he was rapt into a traũce, and preſented before our redeemer, and ſauiour, before whom the diuell came & accuſed him of ſome faultes. S. Bernard ſuffred him to ſay al he could, and when he had no more to accuſe him of, he ſaid: I confeſſe, I am not worthy to enter into heauen, by my owne merits, yet I know my Lord Ieſus Chriſt hath inough to ſaue me by. For firſt he is the true & naturall Sonne of God. Secondlie he hath purchaſed my ſaluation, by the merites of his holy paſſion. Laſtly I know alſo, that he is ſo gratious, and mercifull, that as he doth inherite it, in that he is the Sonne of God, ſo of the other right he hath, he is content, to impart the benefit thereof vnto me.

Let vs all ſeeke the ſame with this glorious Saint, that indeauouring to imitate him, in his vertuous workes, doing pennance for our ſinnes in this world, we may attaine, and come vnto his companie, in the life euerlaſting. *Amen.*

The liues of S. Timothie, Hippolitus, and Simphorianus. Martyrs. Auguſt. 22.

SAint Paul ſpeaking in the perſon of good men, that trulie ſerue God, and deſire to be ſaued, ſaith: If we hope in this life, and here expect our reward for ſeruing Chriſt, we be the moſt miſerable of al other. *The truth of this ſentence is ſeene, by that which happeneth and falleth out often in the World. The which is ſeene at this preſent, in that the ſeruants of Chriſt be more afflicted, more feeble, more poore, and more perſecuted, then any other. If perhaps, they haue on good daye, they be ſure, to haue many euill for it. If a litle content enter in at one gate, or ſome ſmale thing fall out to their liking, let them arme theſelues with patience, for they ſhall haue many diſaſters and diſlikes, enter preſently at another. It is not meete, that we that liue now, ſhould lament our afflictions, for the ſame was their caſe that lined before vs.*

The Apoſtles themſelues, being ſuch good and holie men, as this World was not worthy of, yea they labouring to doe good vnto all, by preaching, by healing the ſick, caſting out diuells, raiſing the dead, and by the admirable example of their liues, ſhewing themſelues, chaſt, humble, temperate, patient in tribulation, and ſuffring wrongs (which was the cauſe, that many Idolaters (as S. Iohn Chriſoſtome ſaith) were conuerted, being perſuaded, that

God would not ſuffer and permit ſuch perſons, that lead ſuch a life, to be in an errour, but beleeued, that the God which they preached, muſt be the true God) yet the world perſecuted them, and tooke away their liues, by diuers martyrdomes.

The ſame happened vnto the Martyrs, who ſucceeded the Apoſtles. They endeauored to imitate them in good life, and the world ſought to make them equall to them, in putting them to death, making them to end their liues by ſundry torments, euen as they had done vnto the Apoſtles; yet notwithſtanding, as there euer hath bene, ſo there ſhall be good men in this world, becauſe there ſhall ſtill be ſome which ſhall place their hope, not in this life, but in the Other. For they knowing wel, the worſe their eſtate is in this world, that the better it ſhalbe in the other, therefore be not wearied, nor goe not backward in the ſeruice of God.

Of this we haue the example of three martyrs, of whom the Catholique Church celebrateth the feaſt vpon one and the ſame day. And though they were martyred at diuers times, and by diuers tyrants, yet all three, aymed at the ſelfe ſame end, which was, to confeſſe Ieſus Chriſt, for the true God, and to looſe their liues for his ſake, being aſſured, that looſing their corporall life for him, they ſhould gaine eternall life in heauen. The names of theſe Saints, were Timothie, Hippolitus, and Simphorianus.

IT is read in the life of S. Silueſter the Pope, that S. Timothie was borne in Antioch, and was a noble man, and very rich. Alſo that he was very learned in Diuinitie, in ſo much that he preached openly, whereby he was the conuerſion of many. He came to Rome in the time of Valerius the Emperor, Melchiades being Pope at that time. He lodged in the houſe of Silueſter, who was afterwards Pope, and a great Saint. He preached one yeare in Rome, and conuerted many to the faith of Chriſt, and for that cauſe he was taken by Tarquinius the gouernour, and put into priſon.

On a time he was brought before the iudge, who ſeing him to be conſtant in his faith and religion, cauſed him to be beaten three times with great cruelty, and then his body to be rent and torne with certaine inſtruments of iron, and after to be couered ouer with vnſleckt lime. He put him to the other torments as rigorous as theſe; and laſtly, his head was cut off.

His body was buried by S. Silueſter, in the way Oſtienſis, neere vnto the graue of S. Paul the Apoſtle. Tarquinius had notice, that Timothie had bene lodged in the houſe of Silueſter, and imagining, there might be left good ſtore of gould and ſiluer, brought by him from Antioch, cauſed Silueſter to be apprehended. As he was going to priſon, he ſaid; My impriſonment ſhall not be long, for that he which hath committed me, ſhall liue but a while; and euen ſo it came to paſſe. For Tarquinius eating of a fiſh that very euening, a bone thereof ſtuck croſſe in his throate, and choked him. So S. Silueſter was deliuered out of priſon, God preſeruing him for his further ſeruice, as well appeared: for after this, he came to be Pope.

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The death of S. Timothie, was on the ſame day, on which the Church doth celebrate it, to wit, on the 22. of Auguſt, in the yeare of our Lord 310. Galterius being Emperour. Baronius ſaith, 311. Conſtantius being Emperour.

The life of S. Hippolitus Martyr. Auguſt. 22.

IN the perſecution of Alexander, Hippolitus a prieſt was apprehended in the citty of Oſtia, vpon Tyber, who ſuffred diuers torments, and at the laſt had iudgment to be beheaded. At this execution, were preſent a great companie of people: many of them, he knewe to be Chriſtians, by the teares they ſhed, to be depriued of their preacher, and inſtructor in the faith of Chriſt, and therefore he began to preach vnto them, making a wonderfull exhortation to moue them, to be conſtant in the faith of Chriſt, vnto death, and not to fayle from that which had bene preached by the Apoſtles, SS. Peter, and Paul, and by other holy Saints that ſucceeded them, and which the holy Romane Church did approoue. He exhorted them, not to be daunted, nor diſcouraged, though they ſaw ſome for their conſtancy, to be tormented; for why the torments paſſed ſoone away, but the reward, which God giueth for the ſame, laſteth eternally. Theſe, and the like ſpeaches, vttered S. Hippolitus, encouraging them to conſtancy in the faith, and ſo he was beheaded, on the 22. of Auguſt, about the yeare of our Lord, 230. Alexander Seuerus being Emperour.

The life of S. Simphorianus Martyr. Auguſt. 22.

SAint Gregory Biſhop of Towers ſaith: that S. Simphorianus liued in the time of the Emperour Aurelianus, & that he was a Frenchman, of the prouince of the Hedui (now Burgundy) and borne in the citty of Auguſtodunum now Autun) neere vnto the riuer Sequana (now called Sonna.) His fathers name was Fauſtus, and was a Chriſtian, as his ſonne was: who being very yong, paſſed many old men, in behauiour and diſcretion.

It happened, that in this citty, the pagans kept a feaſt vnto the goddeſſe Venus, and carried her ſtatue, through the ſtreetes. They brought it, before a gouernour called Heradius, all bowing themſelues, & doing reuerence vnto that ſtatue. The holie yong man Simphorianus, was preſent alſo. The gouernour commaunded him to adore it, and he refuſed, wherefore, he was reuiled, tormented, & thruſt into priſon. Certaine daies after he was taken out, & brought before an Idol, they perſwading him all they could to do ſacrifice. Simphorianus ſaid vnto the gouernour; Euen as the God whom I adore, knoweth & will

reward

reward the ſeruices done vnto him: euen ſo he knoweth, and will chaſtice the offences that be committed againſt him, therefore perſwade me not to adore any other God but him. And though thou (Heradius) by this occaſion ſhalt take away my life, I make ſmall account thereof, for ſure it is, that I muſt looſe it one time, or other. Thou perſwadeſt me to ſacrifice vnto this Idoll, and makeſt me faire offers if I will doe it. I make no reckoning of thy offers, for that the Chriſtians, by deſpiſing all things, gaine all things. Earthly riches, be like a veſſell of glaſſe, they make a ſhew of beautie, and doe pleaſe outwardly, but they be brickle, and ſoone broken. I will not looſe God, who is eternall goodnes, for a few of thy goods, which ſhall paſſe eaſily and ſpeedily away.

The gouernour ſeing the conſtancy of Simphorianus, comaunded he ſhould be put to death, as a contemner of the Gods, whom he could not by any meanes be brought to adore. When the holy Saint was led out of the citty to his death, his mother ſtood vpon the walles, and ſaid: My ſonne, remember the life euerlaſting, behold the heauens, fixe thy hart on Ieſus-Chriſt that raigneth aboue. Conſider, thou doeſt not by dying for his ſake, looſe thy life, but thou doeſt exchange it for another, that is better. So S. Simphorianus was beheaded, and the Chriſtians buried his holy body. His martyrdome, was on the 22. of Auguſt, in the yeare of our Lord. 276. (Baronius ſaith 273.) in the raigne of Aurelianus the Emperour.

The life of S. Bartholomewe Apoſtle. Auguſt. 24.

THe holie man Lot, lodged in his houſe two Angels, not knowing who they were, for they coming to deſtroy Sodome, for the abhominable ſinnes thereof, and to deliuer Lot, and his freindes out of that calamitie, they appeared in the ſhape of two beautifull young men. The citizens of the towne, aſſoone as they had knowledge, that Lot had receiued two yong men, they came thither yong and old, and incloſed his houſe round about, and demaunded to haue the two young men for to ſatisfie their euill and wicked intent. Lot was much diſpleaſed that they ſhould ſuffer any wrong or abuſe, he hauing receiued them for his gueſtes. Therefore he offred to them his two daughters being virgins, that they might ſatisfie their pleaſure with them, and let the yong men reſt quiet in his houſe. But they refuſed this offer, and perſiſted obſtinately in their wicked demaunde; whereupon the Angels departing out of dores, ſtrooke them blinde, and then cauſed fire to fall aboundantly from heauen to conſume them all.

It is not lawfull for any to perſwade an other to commit ſinne. But when one is determined and bent to doe a greater ſinne, it is lawfull to perſwade ſuch a one, to doe rather that which is leſſe: and the holy doctors do excuſe Lot from ſinne, in that he offred his owne daughters to be abuſed by thoſe wicked villaines, for that his intention was to auoid a greater ſinne,

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S. Bruno, founder of the Carthusians saith: that by the two daughters of Leo, is meant: our flesh, and our goodes, which two thinges the Martyrs offred to the tyrants, that they might doe their will with them, rather then God should be offended, with the adoration of their Idolles.

This sitteth, and agreeth with S. Bartholomewe, who for the loue of Iesus Christ, gaue his goodes, and all temporall thinges that he possessed, to followe him, and gaue his owne skinne, to be flaied, he being aliue, rather then he would adore the false Gods, as the tyrant did exact of him. Diuers authors haue made mention of this glorious Apostle, as Iosephus, whom Simeon Metaphrastes citeth, S. Dionisius Areopagita, Eusebius Cæsariensis, S. Isidore, S. Gregory bishop of Tourres, and other Writers of Martyrologes. Out of these authors, and out of the Euangelistes, we haue collected his life in this manner.

SAint Bartholomewe an Apostle of Iesus Christ, nominated by S. Marke, in the sixt place, of the Catalogue which he maketh of the Apostles, some say that he was the sonne of a King of Syria, others say, that he was of the blood royall, yet certaine it is, that he was borne in Galilee, as may be seene, by that which was spoken by him and the rest, on the day of Pentecost, when they were heard to speake diuers languages, saying; Be not all these men of Galilee? how is it that they speake so many languages? Yet it may be, he was of the royall familie, and that his predecessors by some extraordinary accident (which happeneth often to great personages) might come to dwell in that country. It is not knowne for certaine, when, or how, our Sauiour called him to the Apostle shippe, but assured it is, that he was present with Iesus Christ, at all such times, as the Euangelistes say, he did any thing among all his disciples. As at the sermon on the mount. And at two seuerall times, when he refreshed the people that followed him, with meat in the desert. When he raised Lazarus to life, when he entred triumphantly into Ierusalem. He was present at the last supper, and there he was made priest, and consecrated Bishop. He was present, when he was taken in the garden, & he fled also among the rest. He was among the Apostles, when Christ being risen from death appeared to ten of them, entring, the dores being shut, and eight daies after also, when S. Thomas was with them. S. Bartholomewe was present, when Christ ascended into heauen, when he sent the Holy Ghost he was present also. And in briefe, in all those places, where the Euangelistes say, the Apostles were, he was present also, as being one of them.

When they diuided the prouinces of the world amongst them, wherein to preach the gospell, Licaonia, fell to the lotte of S. Bartholomewe, where he preached, conuerting many to the faith of Christ. Licaonia is a part of Cappadocia. Then he passed into the hither India, and from thence into Armenia the greater, and being come into a citty therof, he entred into a Temple where

an Idoll, which was called Astharoth, was adored. There was in that Temple, many sick persons, awaiting to be cured by that diuel, whose craft in deceuing that people (God permitting it for their sinnes) was thus: He made some to seeme to themselues blind, setting impediments before their eyes, which tooke away their sight: to others, he hindered the vse of some other member, and others he made dombe. They then being brought before him, into the Temple, that his priestes might pray for them, he would take away the impediments which were secret, and forthwith they remained whole. Others whom he had not made sick, he cured by vnknowne medicines, and naturall remedies, and though in short space he healed them, yet after they fell into the same infirmities againe. There were other sick people that he let alone, and cured not, but let them depart, in the same case that they came, for that they could not be holpen by the former meanes, and then said in excuse, that they could not be healed, in regard of their owne faultes. Besides these deceites, this diuel gaue Oracles, and told of thinges which should happen after, and sometimes he told truth, otherwhile falshood, yet wanted he not colours to couer his leasings. These thinges made this Idoll very famous. Thither resorted people from diuers countries, and he had many priestes, who by his meanes, were much enriched. Polemon King of this coūtry esteemed greatly herof, although he had not cured his daughter which was lunatike.

After S. Bartholomewe entred into that Temple, the Idoll became dumbe, and did not cure any sick people more. His priestes seeing this, awaited certaine daies, but for that they saw him continew dumbe, they went to enquire the cause of an other diuell neere them, called the Idoll Berith. He being demaũded, why Astharoth was become dumbe, answered. The cause is: that Bartholomew the Apostle of the true God is entred into the Temple, and holdeth him in chaines of fire, so that he hath inough to doe for him selfe, without taking care for other men. The priestes said: who is this Bartholomewe? the Idoll answered: he is the Apostle of Iesus-Christ, and is come into this country, to driue out all the diuells, that only the God, whom he serueth, may be adored. Giue vs some token (said the priests) that we may know him, and auoid this damage coming vpō vs. Berith answered: He hath on his head black curled haire, his complexion white, great eyes, he is eagle nosed, he hath a long beard, and somewhat gray, and he is of a middle stature. His garments are white, which he hath not changed, this six and twenty yeeres, neither doe his shooes waxe old, although they haue indured also the same time. He prayeth a hundred times a day, and as much in the night, his voice shrill as a trumpet, and he is alwaies accompanied of Angels, his countenance cheerefull, and he speaketh all tongues, & knoweth all that is done though it be farre of, yea euen this which now I speake. If he be disposed to hide himselfe, you shall not find him, and if

you

you hap to see him, suffer him not to come hither, least the Angels that be in his compaine, doe to me, as they haue done to our Lord Astharoth.

The priests departed, & searched diligently for the Apostle, but he lay close three daies, and they could not find him forth. Then another diuell, which was entred into a man spoke by his mouth, in the hearing of many people, & said: O Bartholomewe, thou Apostle of God, thy praiers burne me to powder. The Apostle menacing him, commaunded him to be quiet, and to depart out of the man. The diuell forthwith obeyed, and the man remained free.

By this occasion, the fame of S. Bartholomewe was diuulged through all the citty, and came to the kings eare, who sent for the holy Apostle, & desired him to heale his daughter, that was lunatike. A diuel was entred into her, and made her at certaine times, to commit many follies. She would bite like a mad dog, and rent and teare in pieces, whatsoeuer came to her handes, so that they were forced, to keepe her bound in chaines. When the Apostle saw her, he commanded them to take away her chaines, and to sett her at libertie. The seruants which had charge of the damsel did so, but very fearefully, doubting she would doe some mad tricks, as she had done before time when she got loose. The Apostle cõmaunded them againe to take away her chaines, & assoone as she was loosed, she showed that she was perfectly hole, and freed from the affliction of that cursed diuell. Incredible was the ioy of the king, when he saw his daughter healed, & gaue infinite thankes to the Apostle, who taking his leaue, forthwith departed thence.

The king being desirous to shew himselfe thankful for so great a benefit, sent vnto him a rich present, but they which bore it could not finde him, so that they brought it back againe to the king, who being at night in his chamber, and the dores being shut, S. Bartholomewe came in, and said to him; Thou hast searched for me (ô king) to present vnto me gold, and rich Iewels, but I giue thee to vnderstand, that my comming into this country, was not for loue of thy treasures, or couetousnes of mony, but for the desire of saluation of thy people, and to declare vnto thee, the truth of those thinges which thou are bound to beleeue & to do, if thou desire to obtaine euerlasting life. First, thou must confesse that Iesus Christ, who did heale thy daughter, & whom I preach vnto thee, is the true God, who descended from heauen, was made man, preached vnto men, and taught them the true way. This is he which hath healed thy daughter: this is he which hath doone many miracles, such as were neuer done of man before: this is he which liued a most holy life, and at last, died of his owne accord, for the saluation of mankind, rose againe the third day, & not longe after ascended into heauen, in the sight of many people, and there he sitteth at the right hand of the Father, and shall come againe, at the last day to iudge both the quick and the dead. This is that (ô king) which thou

muſt beleeue: this it is, accordinge to which thou muſt forme all thy actions (for it is not ſufficient only to beleiue, but thou muſt worke alſo) imitating the example which Chriſt hath left, vnto his ſeruants, by his law in the Ghoſpell, in which be written the lawes and precepts agreable to reaſon, and founded in the ſame.

Theſe and many other wordes ſpake the Apoſtle to the king, who being of a ſharp and quick iudgement, asked him many queſtions, and of them all he remained ſatisfied, and eſpecially, when he demaunded of his Gods which he worſhipped; The Apoſtle ſaid: they were diuels, incloſed in thoſe ſtatues, and that the men whom they repreſented, had bene of moſt wicked life. And that thou maiſt more clearly ſee the truth, let vs goe to morrow (ſaid the Apoſtle) to the Temple of Aſtharoth, where thou ſhalt ſee the God that thou adoreſt, and all that which he doth, to be but fraud, and deceit. He doth not heale the ſick, but only ceaſeth from tormenting them, he knoweth not things to come, but only diuineth by coniecture and likelyhood, which is apparant, ſince oftentimes he lyeth. He can not giue heauen to any of them that adore him, but the torments of hell, thoſe they are ſure to haue for euer. He ſaid alſo: that at his entry into the Temple, he had bound him with chaines of fire, and therefore he was become dombe, and did not any thing of that he did before time, and requeſted that he would permit the diuell himſelfe to confeſſe al this to be true. The king was pleaſed herewith, and gaue notice to the prieſts, that he & Bartholomewe would come vnto the Temple of Aſtharoth on the next day, to talke with the Idoll. This appointment was ſounded abroad, through the citty, and for that the Apoſtle had obtained fame and glory amongſt them, therefore many people aſſembled vnto the Temple.

Thither came the King, and the holy Apoſtle with him: The prieſtes of the Idolles were ready to doe ſacrifice, as they were accuſtomed, when at that inſtant, a dreadfull, and loud voice came from the Idoll, ſaying: O wretched and blind people, why make you ſacrifice to me, who am not God, nor haue not any authority or ſtrenght, but am now bound in chaines of fire, by the Angells of God, whoſe Sonne is Ieſus-Chriſt, who though he vouchſafed, to be put to death vpon the Croſſe by the Iewes, yet he ouercame death, and triumphed ouer it, and ouer the diuell the prince of this world, ouercoming and binding him, in eternall flames. He roſe againe the third day, and gaue his benediction to his Apoſtles, that they ſhould go preach his Goſpell throughout all the world. One of them is Bartholomewe here preſent, whom I requeſt to ſet me at liberty, I hauing performed that which he comaunded me.

The Apoſtle charged him, to confeſſe, and declare plainly, all the deceites he had done in that place, and eſpecially with ſick folke, obtaining by that meanes to be adored as God. The diuell obeyed, and confeſſed, that firſt he made

made them ſick, & then he cured them, and indeed, that he did not cure them, but ceaſe to doe them hurt. And if, perhaps any came vnto him, that he had not before hurt, he did not heale them, or if he did them any good, or eaſe, it was for a ſhort time, for ſoone after they returned to their former eſtate. The Apoſtle turning to the king ſaid: See, whom you haue adored for God, vntill this preſent. Conſider how blind you haue bene, in adoring this diuell, who with his owne mouth diſcouereth the truth. He now telleth the truth, which will turne to his great aduantage, if from hence forth you perſeuere in his worſhip, & leaue to adore Ieſus Chriſt the true God, whom I haue preached vnto you; for that ignorance being taken away, he may more iuſtly accuſe before God, all thoſe which hereafter ſhall adore him.

The King and all the people preſent, were amazed and aſtonied, and ſeemed deſirous to receiue the faith of Chriſt. But the Prieſts of the Idolles, for that they ſaw their reputation and gaine, in danger to be loſte, began to chafe, and rage againſt the Apoſtle, as they diſcouered it more plainly afterwardes. The King ſaid to S. Bartholomewe, what muſt we doe? The Apoſtle anſwered: Let this Idoll be caſt downe to the ground, and all the reſt, that be in this citty, & through thy Kingdome. It was not needfull to ſpeake this againe, for the people that were preſent, being aſhamed to haue bene ſo deluded by the diuell, threw the ſtatue forthwith vpon the earth; which being done, there appeared on the walles of the Temple, many Croſſes, made by the handes of Angells.

The diuell alſo, was ſeene to depart out of the Idoll, in the forme of a black dwarffe, with a great viſage, and long beard. He had eyes ſparckling like fire, and out of his noſe, iſſued blacke and filthy ſmoke. His longe haire came to the ground and couered his euill, and miſhapen body, about which were chaines glowing with fire. His ſhape was ſo dreadfull, and euill fauoured, that the King, with the Queene, and their two ſonnes, and all the people that ſaw him, were ſtruck ſenceles at the ſight thereof. The Apoſtle commaunded him to goe into the deſert, and to come no more among the people, and he obeyed him. The King, & the people of the whole Kingdome, deſired generally to be made Chriſtians and to be Baptiſed, hauing ſeene what the Apoſtle had done with Aſtharoth.

There were twellue principall citties, which receiued the faith of Chriſt by the meanes of S. Bartholomewe, and he went diligently, from one place to another preaching, doing miracles, healing the ſick, caſting out diuells, and Baptiſing the people. Some that he found apt and fit, he inſtructed in the miſteries of our faith, that they might guide and direct others. He read the Goſpell of S. Mathew, which he brought with him tranſlated into that language, & ſome that he had taught ſufficiently, he made prieſts, that they might helpe him in the conuerſion of that nation, which they did very diligently.

The diuel enuying, that the Apoſtle cõuerted ſo many in that country, to the faith of Chriſt, ſtirred vp the prieſts of Aſtharoth, and of the other Idolls (that were broken downe) againſt him. Theſe men ſeeking to do all the euil they poſſibly could againſt the Apoſtle, declared al the matter to a brother of King Polemon, called Aſtrages, who was Lord of a country neere to them. He vnderſtanding how things paſſed, conceiued very greeuous indignation againſt the Apoſtle, and cauſed him to be brought into his citty, and to his preſence.

The Apoſtle coming before him, he ſaid to him: Art thou he which haſt cauſed my brother, to abandon the adoration of the Gods, and to adore thy God? If I be of any power or might, I will make thee to forſake the adoration of thy God, and adore mine. S. Bartholomew anſwered: I bound that diuell which thy brother adored, and I made him ſee him tyed in chaines of fire. If thou haue power to doe the like to my God, which I adore, thou maiſt eaſily bring me to adore thy Gods. If thou canſt not doe this, I will make all the ſtatues of thy Gods, to breake in pieces, and tumble to the ground. Shortly after the Apoſtle had ſpoke theſe wordes, a meſſenger came to Aſtrages, who ſaid to him: that the principall Idoll in the citty, was broke in pieces, and tumbled to the ground. This newes did ſo trouble the tyrant, that for very anger and rage, he tore his garments, and commaunded the Apoſtle to be beaten with rodds of iron. After they had thus tormented him a while, he commaunded them to flay him aliue. This torment which was moſt cruell, continued many houres, but the barbarous tyrant, impatient of any further delay, charged them to cut off his head.

In Rome, the feaſt of S. Bartholomewe is kept on the 25. of Auguſt, and in other places on the 24. day. The cauſe is: for that the moſt rigorous torment of his fleying, was on the 24. day, on which the Church celebrateth his feaſt. And in Rome it is celebrated on the 25. day, for that, on that day he was beheaded. It may be alſo, that the feaſt of S. Bartholomew, is celebrated in Rome on the 25. day, as being the day of the tranſlation of his body. The citty where S. Bartholomewe was put to death, is called Albania or Abania, neere to Armenia the greater, and there he was buried.

S. Gregory of Towres ſaith; that after certaine yeares, the Gentiles of the cittie, ſeing many Chriſtians to come from diuers partes and countries, to adore the holy reliques of the Apoſtle, being mooued with enuie, they put his body in a coffin of lead, and caſt it into the ſea, ſaying: from henceforth thou ſhalt deceiue people no more. But God did not permit, this pretious treaſure to remaine hidden in the ſea, but cauſed the water to ſuſteine and beare vp the coffin, ſo that floting, it was driuen vnto an Iland of Chriſtians called Lipara, who hauing a reuelation of the pretious treaſure comming to their Ile, they all receiued it with great ioy, and builded for it a goodly Church, where that glorious body remained a certaine time.

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Afterward, it was translated to Boneuentum, a citty of Italy, and lastly, in the time of the Emperour Otho the 2. of that name, and of Gregory the 5. it was translated to Rome, where was built vnto him a Church in an Ile (which the Riuer Tyber maketh) and in that place the blessed body was laid. This Church is much frequented, and especially, during the Octaues of the feast of this Saint. The faithfull beleeuers, obtaine many fauours of God, by the intercession of this blessed Apostle. God graunt, that we being dispoiled of the old man, may be clothed with the new, that is Iesus Christ, and that we may obtaine his heauenly grace in this world, to enioy and possesse the eternall glory in his Kingdome. Amen. S. Bartholomewe was martyred (as Canisius saith) in the yeare of our Lord. 73. in the time of Vespatian.

The life of S. Lewes King of France. August. 25.

SAlomon saith in his prouerbes: The hart of the King, in the hand of our Lord. *He saith this, because, as he that hath anything in his hand, doth with it whatsoeuer it pleaseth him: euen so is it, as easie a thing for God, to doe with the King whatsoeuer pleaseth him, either to put him from his kingdome, or to confirme him therin. This is the proper exposition of this place, and it is gathered by that, which the same Salomon saith: Euen as the diuisions of the waters, is in the hands of God, euen so is the hart of the King. And as the glosse saith vpon this place, as it was an easie matter vnto God, to make the diuision of the waters, and to leaue one part aboue, and the other beneath the firmament: so is it to him an easie matter, to diuide Kingdomes, and of many to make one, and of one, to make many, or to take it from this man, and to giue it to another.*

This is spoken to the end, that Kings may vnderstand, why they are kings, to wit, that they do nothing against iustice, that they be not tyrants. For though they haue no superiour, nor commaunder in earth aboue them, God is in heauen, vnto whom they must render a moste straite account, and who can depriue them of their kingdomes, as he deprined Saul for being disobedient. We may also say: that the hart of the king is in the hand of God, because it is fittest, that it should be in his hand, by being obedient vnto him. For if all creatures be obliged vnto God, for those things they haue receiued of him, then the king is so much the more obliged, by how much he hath receiued more at his handes.

Hence it ariseth, that if God commaund him to punish and to doe Iustice, he ought to doe it. If he commaund that he make warre, that he destroy realmes, that he ruinate citties, waste, and spoile countries, for the chastisement of them that haue offended God, he must do it as his minister. If he commaund him, to build Churches, Monasteries, and Hospitalles, if he commaund that he be deuout, and that he be exercised in good, and goodly workes and deedes, in all this, he must be obedient. S. Lewes the King of France, seemed to be a very patterne and resemblance, of a good and vertuous King, who was moste obedient vnto almighty God, &

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spent his time and whole life in his seruice. His life was written by one called Godfrey his confessor, and by Cl. Roueus, in this manner.

SAint Lewes was King of France, and was sonne vnto an other King called Lewes (as he was) and of Blanch the daughter of Don Alonso King of Castile. His father departed this life, as he returned frō the warre he made against the heretikes in Tolouse. In which he shewed him selfe zealous of the faith of Christ, and obedient vnto the Apostolike sea, for whose honour and regard, he vndertooke that enterprise. His subiects made great lamentation for the losse of him. For though he dyed very yong; yet the report of his vertues were manie, amongst which his chastity hath noe small place: for being a King, which state commonly hath more motiues to incite to the contrary vice, yet he neuer knew any woman carnally, but his wife. Moreouer, he was a very good Catholique, giuen vnto the seruice of God, and inclined to all vertuous workes. When he died, he left S. Lewes his sonne (who was of the age of twelue yeers) in the custodie of Queene Blanch his mother, who gouerned his realme with great foresight, and iustice, for she was a woman very wise, and of honorable behauiour. Her desire was, to bring vp her sonne, in all Christian exercises; and by the aduise and counsell of some religious men, of the order of S. Dominicke and S. Francis, she placed him, where he should be instructed, both in learning and behauiour.

The holy yongman, like another Salomon, made shew of that, being yong, which he proued afterward. He shewed himselfe to be wise, discreet, graue, pitifull, charitable, and deuout, and it is certainly thought, that he neuer committed mortall sinne in all his life. His mother would say vnto him: My sonne, I had rather see thee dead before me, then to see thee commit a mortall sinne, against thy Creatour. The father of S. Lewes dying in the yeare of our Lord 1227. he was consecrated, and crowned King of France (according to the custome) being then twelue yeares old. When he came to the age of 19. yeares, by the direction of his mother, and of all the states of his realme, he tooke to wife, Margaret daughter of the Earle of Prouince.

The children that he had by her, were brought vp fitting to their estate, and in all good and Christian exercises. He would go often to visit them, and examine, if they profited in learning, after the manner of another Tobias, exhorting them to liue wel, to serue God, and not to hurt any person, but to do good vnto all. And because examples moue more then wordes, this King tamed his flesh, with fasting, and disciplines, and secretly he wore haircloth, vnder his princely attire, praying much & giuing large almes. By these workes, he gaue good example vnto his sonnes, and all his Kingdome. In the Lent, and Aduent, he eate no fish, nor fruite. He fasted all the Fridaies, and on the Satte-daies, he

brought

brought ſome poore men, into certaine ſecret roomes of his pallace, and there he waſhed their feete, wiped, and dried them; laſtlie, he kiſſed them, and then with ſome large almes, and his good benediction, he diſmiſſed them.

Ordinarilie a hundred and twentie poore men did dailie eate in his pallace, & vpon high & principal feaſt daies, the nũber aroſe to two hundred: himſelfe couered the table for them, attended on them, & alſo eate with them. He had alwaies at his table three poore aged men, he carued thẽ meate out of his owne diſhe, and many times he would eate that which they left. All this he did to honor Ieſus Chriſt, in the perſon of theſe poore men. He was moſt humble, after the manner of another Dauid, and not onlie, inwardlie, but outwardlie alſo he ſhewed himſelfe to be noe leſſe, by wearing ordinarie, and vſuall garments of ſmall valew, in ſo much that the only ſight thereof was ſufficient, to incite, and prouoke people vnto vertue. Blaſphemie and periurie he puniſhed ſeuerelie. Blaſphemours had their lippes ſeared with an hot iron, and becauſe by his commaund it was executed, vpon a great rich citizen of Paris, ſome ſaid he was a tyrant. He hearing it, ſaid before many: I would to God, that with ſearing my owne lippes, I could baniſh out of my realme all abuſe of oathes.

One Arſocidas a captaine of the Aſſaſſines, had procured ſome by treacherie to kill him. S. Lewes being certified hereof, apprehended thoſe that came to kil him: but he put them not to death, as well he might; and as they deſerued, but gaue them guiftes, & ſent thẽ back to their captaine. Yet to preuent ſuch like danger, he had (after that) a guard whither ſoeuer he went. He made warre with Hugh Earle of March, for that he being his ſubiect, had rebelled againſt him. And though the Earle had helpe from the King of England, yet he brought him to ſuch diſtreſſe, that he was enforced to ſue for peace vnto him, & to make him ſatisfaction, for the treſpaſſe and offence comitted. The good king graunted him peace willinglie, and the ſooner at the interceſſion of his wife, who was ſiſter vnto the Queene of England.

In his time was publiſhed the Croſſe, againſt the Infidels, in the yeere of our Lord 1248. and he tooke the Croſſe, at the hand of the Biſhop of Paris, and ſo did his two bretheren, Robert and Charles. Then being accompanied with all the great Lordes of his kingdome, and with a great hoſt of Frenchmen, he paſſed the ſea, and came vnto the holie land, where the exploites of warre were to be done. He tooke Damieta by force of armes, being the ſtrõgeſt citty of Egipt, and made friendſhip with great Cham of Tartaria, by ſending preſents from one to the other. It was Gods will to try him in this iourney, with many afflictions, and tribulations. For at his departure from Damieta with the greater part of his hoſte, to conquer more of that countrie, he ſuſteined many callamities, with great dearth, & want of victuales. The king himſelfe was taken priſoner, with all the principall men in his hoſte.

Then an accord, and agreement was made, betweene him, and the Souldan of Ægypt, vpon theſe conditions: That the king ſhould yeeld vp the citty of Damieta, and ſhould pay, eight thouſand Biſaunts (which was a coyne of gold of the valewe of our 13. ſhillings 4. pence) to recompence the charges of the warres. And that he and all his people, ſhould haue liberty, vpon the deliuery vp of certaine landes, that yet the Chriſtians held. The king by the aduiſe of his counſell, condiſcended vnto theſe conditions, and the rather, for that he ſaw the citty of Damieta, could not be long holden nor defended, ſince that, of 32000. perſons that he brought out of France, there was not left aboue 6000. ſouldiers, all the other being dead by ſword, famine, and other accidents.

This agreement and accord being made (before the king was deliuered) the Souldan was murdered by his Saracens, and the bleſſed and good king was in apparant perill, and ſo was all his company, becauſe thoſe that had murdered the Souldan, came on to ſlay him alſo, and all his companie. It was truly a wonderfull thing, that they put them not all vnto the ſword, but it was Gods will to preſerue them, as it were by miracle; for theſe barbarous people, treated with the king, and were contented, that the truce, and accord made with the Souldan, ſhould hold.

The king was content, and performed all that he promiſed, but they did not ſo, for they vſed cruelty againſt the Chriſtians in Damieta, when they yeelded themſelues, and it was an article in the agreement, that they ſhould depart freely, with all their ſubſtance. They vſed the like to thoſe that were with the king, and ſet their ſwords againſt the hearts of yong youths, bidding them to deny God, or els they would kill them; and many of them, that were conſtant in the faith, were ſlaine. Others there were that did much worſe, who denying their faith for feare of death, remained, and dwelt among the Infidels.

All theſe thinges were cauſe of great grief and ſorrow to the king, as alſo the abuſes, the treacherous Pagans vſed toward certaine holy Images in Damieta. At laſt the king was deliuered, and it ſeemed vnto him, that he ſhould not do well, to leaue thoſe places, which the Chriſtians yet held in that prouince: he reſolued therefore, to ſtay there himſelfe with the people he had left, and ſend his two brethren back into France. In the time this good king remained in this country, he ranſomed many bondmen, conuerted ſome infidells to the faith, and fortified certaine prouinces of the Chriſtians.

Fiue yeeres being paſſed (which was all the time, S. Lewes remained in the prouince of Syria) he had newes of the death of his mother, who had bene lefte regent in France; ſo that he was compelled to returne vnto his realme, where he was receiued of all his ſubiects, with incredible ioye. Then applyed he himſelfe and his whole time to godly, and pious workes, as he had euer done. He founded and built Monaſteries, and Hoſpitalles, where God ſhould be praiſed

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and ſerued continually, and endowed them richly. He went often to viſit the hoſpitalles which he had founded, and therin he ſerued ſicke men, neither was he ſo dainty, that he loathed them for their ſores, but conuerſed moſt familiarly with thoſe that had moſt ſores, or were ſicke of the moſt contagious diſeaſes.

He built a moſt ſumptuous chappell in the pallace royall at Paris, and therin he put the crowne of thornes, with the which Ieſus Chriſt was crowned, & a great part of his Croſſe alſo, and the head of the launce, with which his bleſſed ſide was pierced. All theſe thinges were giuen vnto him, by the Emperour of Conſtantinople, with many other reliques, which he got by his earneſt entreatie, and by the great guiftes and preſents, this good king gaue vnto him.

This S. Lewes, was very deuout vnto the holy Croſſe, forbidding thorough all his realme, that any ſhould make or place it vpon the earth, or ground (becauſe it was the cuſtome to ſet it vpon graues, in the Churches and Churchyards) and commaunded, that it ſhould be taken vp from all places whereſoeuer it was, if men might either walke, or ſet their feete vpon it. He ſhewed his great deuotion to the Croſſe vpon good Friday, when they vſe to adore the ſaid Croſſe, for he went vnto it barefoote, with his haire looſe, and hanging abroad (as at that time the vſage was to weare long haire) weeping, and ſobbing continually; ſo that there was not any that ſaw him, but was mooued to deuotion. He ſaid ordinarily the whole office, & many times in the Church, in the company of the prieſts and Friers, being alwaies ſorry, and much agrieued, when he was to be imployed in any worldly affaires, except they were of great importance.

He kept a great feaſt euery yeare, which laſted three daies, in memorie of that day, that he put the holy reliques in the Chappell of his pallace. On the firſt day, he ſaid the office of the Friers of S. Dominickes order. On the ſecond day, the office of the Friers of S. Francis order. And on the third day, the office of other religious orders. On theſe three daies he was comfortable and merry, and was readie to ſhewe grace and fauour to any. He was very zealous, and carefull for the execution of Iuſtice, without reſpect of perſons, which made his officers and deputies feare him, for they ſaw he was enlightened with heauenly wiſedome. Few of their offences were hid from him, and if perhaps they committed any fault or treſpaſſe of willfull mallice, he cauſed them to be chaſticed ſeuerely.

Although he was much feared, yet was he alſo wel beloued, becauſe his bountie and mildnes, adioined to Royal maieſty, cauſed euery one to loue him. Two daies in the weeke, he gaue audience in a publike place, to heare the ſuites & agreeuances of his poore ſubiects; and he diſpatched them with all expedition, by giuing remedie to the oppreſſed, & doing iuſtice to all. In his time he would neuer conſent that any militarie exerciſes, as iuſts, and turnaments, and ſuch

other as were dangerous, and wherein death might ensue, should be vsed.

He made a law against vsurers, that they should not recouer their vsurie by rigor of iustice, which restrained the greedie couetousnes, of many Iewish vsurers that were in his realme. This king had a wonderfull grace, in according of differences, and making peace, and reconciling enemies; for he had euer ready, such sweete and mild perswasions, that he mitigated their mindes, were they neuer so fierce, and despitefull one against the other. He was much greeued that there should be any controuersies or variances, especially amongst kinsfolke.

The duke of Gelderland came on a time to visite him, and when one did after demaund of him, what he thought of king Lewes? he made a wry mouth, and gaue him names in contempt as pleased him. But God punished him for it, for at the same time, his wry mouth remained turned somewhat aside, and so he continued all his life, to his reproch, and griefe.

The blessed king hauing spent his life in holy and vertuous exercises, and behauing himselfe worthily in his Royall office, he was certified, that the fewe Christians, that remained behind in the holy land, were continually afflicted, and in great tribulation. He hauing compassion on them, and being greeued that those holy places should remaine in the hands of infidels, determined to make a voyage thither once againe. For this purpose, he assembled his subiects, and chose out a great hoste, as also, many noble men, aswell of his owne realme, as of other nations. Being readie to be imbarked, with his three sonnes, the king of Nauarre, and other princes of his realme, aswell Ecclesiasticall as temporall, he talked with Philip his eldest sonne, and with a sweete, & louing cheere said vnto him.

Thou seest my sonne, that I am now old, and that it were fitter for me to rest at home in my kingdome, yet in defence of the honour of God I take this toyle, therefore, thou that art a yong man (if it please God to giue vnto thee possession of this kingdome) be not slacke to do the same, if any such like occasions do occurre, as do at this present. The holy king tooke ship at Marsiles, on the first day of March, in the yeare of our Lord, 1270. with his three sonnes, Philip, Iohn, and Peter. And because the citty of Tunis, which is neere vnto the walles of Carthage, was a great obstacle vnto the voyage of the holy land by sea, he determined to make his first attempt to surprise that towne.

The armado or fleet, arriued at the hauen of Carthage, and the king and all the army disimbarked, and tooke land, but by the secret iudgement of God, a sicknes entred among the souldiers, of which many dyed, and were killed in great numbers. Amongst others, one was Iohn the kings sonne, with other noble men of France. Not longe after, the same infirmity came vnto the king, which put the whole armie vnto excessiue sorrow, for that they saw apparantlie, that he could not escape with life. It cannot be sufficiently expressed, how

blessed

bleſſed this holy king Lewes ended his daies.

Lying in his bed, he often repeated the prayer, that ſaith: *Giue vs grace ô Lord, that we may deſpiſe the proſperitie of this world, and not feare its aduerſitie.* He ſaid likewiſe that prayer which beginneth: *Thou ô Lord, wilt be ſanctifier, and guardian of thy people.* When death approched, he called Phillip his eldeſt ſonne, who was to be inheritor in his kingdome; and in the preſence of diuers great Lords, after the manner of another Tobias, he gaue vnto him many holſome & godly counſels and aduiſes, ſaying.

Sonne, endeauour to loue God aboue all thinges, for there is no ſaftie but by louing and ſeruing him? Neuer conſent to any mortall ſinne, but ſuffer rather all manner of torments, then damne thine owne ſoule. When thou ſhalt fall into any aduerſitie, beare it with a good courage, and thincke thou haſt deſerued it, ſo ſhall it turne, to be vnto thee meritorious. When thinges fall out proſperouſlie with thee, yeeld humble thankes to God; and be not puffed vp with pride of that, which ſhould make thee more humble, neither be thou deiected with that, which ſhould more exalt thee.

Confeſſe thy ſinnes often, and ſeeke out a wiſe, and diſcreete Ghoſtly father, who knoweth how to teach thee, what thou oughteſt to follow, and what to auoide: and when thou art before him, remember ſo to compoſe thy geſture, & countenance, that he neede not be affrayed to reprooue thee, and rebuke thee for thy offences. Be deuout, at hearing all diuine offices. Giue not eare, to any vaine tales or fables, neither let thy eyes gaze or wander about indiſcreetly, but pray vnto God, with thy mouth, and with thy hart, and moſt eſpecially, at the conſecration, in the B. ſacrifice of the Maſſe. Be mild and courteous toward the poore; and thoſe that be afflicted, & diſtreſſed, helpe and ſuccour them, in whatſoeuer thou art able. If thou entendeſt to take in hand any matter of importance, take firſt the aduiſe of thy Ghoſtlie Father, or of ſome learned or vertuous men, and ſo ſhalt thou better vnderſtand thy buſines, and that which thou intendeſt, ſhalbe better effected. See that thy neere friends, and thoſe that be priuate with thee, be good and vertuous men, and alſo of good report, whether they be temporall, or eccleſiaſticall perſons, ſo maiſt thou boldly, conuerſe with them familierly; auoiding alwaies the conuerſation of the wicked and vicious.

Harken diligently to the ſermons of the preachers, that ſtudie, and ſtriue to profit thee, who being zealous for the honour and ſeruice of God, reprooue vices moſt ſharply. Be alwaies diligent, and prepared, that thou maiſt obtaine & apply to thy ſelfe, the benefitte of all pardons, and Indulgences, that are granted. Loue and follow thoſe thinges that be good, and eſchew the euill. Neuer ſuffer any to ſpeake in thy preſence, that which may tend to euill, or impaire or hurt the fame & credit of thy neighbour. Beware that thou neuer ſpeake of any

perſon behind his backe, wordes that may detract, or blemiſh his good name. Suffer not any in thy preſence, to ſpeake againſt the honour of God, or any of his Saintes, but ſee ſuch offenders ſeuerely puniſhed. Be not vnmindfull to render thankes daily vnto God for the benefittes receaued, for ſo ſhalt thou deſerue, to haue him continew his bleſſing, and fauour towards thee. In the adminiſtration of iuſtice, be vpright, and ſeuere, obſeruing that which the lawes ſet downe, neither declining to the one ſide, nor to the other. Heare patiently the complaints of the poore, & labour diligently to find out the truth of their cauſe. If any be agrieued, or complaine of thee, let both the trials ſtay, vntill the caſe be made knowne, that the parliament, and thy counſellers, may giue a more vpright ſentence.

If thou poſeſſe goods of other mens, although thou haue receiued the ſame from thy anceſtors by way of heritage, yet reſtore, and make reſtitution therof vnto the owners ſpeedily, if the matter be cleere: if it be intricate or doubtfull, let learned men cleere it, and decide it without delay. Haue care diligentlie to forſee, that thy ſubiects enioy iuſtice, & peace, but cheifly, the religious men and Prieſts, leſt for want of iuſtice, diſcord doe ſo diſturbe them, that they can not pray for thee, and thy kingdome. Vnto thy fathers & elders, thou art bound and obliged, to giue loue, reuerence, and obedience. Doe not giue, nor beſtow Eccleſiaſticall benefices, but vpon them that be moſt worthy, and that haue no other, and this thou ſhalt do, by the aduiſe of wiſe, and prudent men. Make not warre (eſpecially againſt Chriſtians) without great cauſe, and good and ſerious aduiſe firſt taken. If thou be enforced to warre, neuer permit any damage to be done to Churches, or vnto perſons, that haue not committed any harme againſt thee.

When thou art at variance with any, labour to haue peace, aſmuch as thou maiſt: and if the matter concerne not thee, vſe mediation, and interceſſion betweene them that be at controuerſie, that they may be accorded. See, that thy miniſters of iuſtice, as iudges, gouernours, and other magiſtrates, be perſons of good behauiour, learned, and expert, and ſeeke to be informed ſecretly, how they exerciſe their offices. Striue alwaies to continew and perſeuer, in deuotion, and obedience to the Church of Rome, and of the Pope, reputing him, for thy ſpirituall father. Looke that the expences of thy houſe be moderate, & according vnto reaſon. I admoniſh thee my ſonne, and bind thee by an othe, if it pleaſe God to take me out of this life by this infirmitie, thy ſelfe remaining in health, and at liberty, that thou cauſe Maſſes and Dirges to be ſaid for my ſoule, through all the realme of France. And laſtly, all that which a louing father can requeſt and comaund, of a good & louing ſonne, the ſame I comaund and requeſt of thee. God keepe and defend thee from all euill, and giue thee grace to ſerue him, and to doe his will in all thinges, that he may be honored

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by thee, and that we all after this life, may see, contemplate, and praise him, in his heauenly glory, for euer, and euer, Amen.

These documẽts the holy king gaue vnto his sonne, at the houre of his death. After this, he desired the holy Sacraments, and receaued them with great deuotion. And with the wordes that Christ spoke when he gaue vp the Ghost; *Father, into thy handes I comend my spirit*, he yeelded vp his soule vnto God, in the same yeare, 1270. that he vndertooke this enterprise. The whole army was exceeding sorrowfull for his death, and the Moores began a fresh, to vexe and molest them. And though many great Lordes and estates dyed there after him, yet Charles king of Cicile coming thether (who was a man valiant in armes) taking vpon him that enterprise, brought the citty of Tunis vnto such distresse, that the king thereof treated to haue a peace, and offred these honorable conditions to the Christians.

That he would set free, and giue libertie vnto all the Christian captiues and bondmen, that were in his kingdome. That it should be lawfull for the friers of the order of S. Dominicke and S. Frãcis, to preach freely the faith of Christ, in any place of that kingdome, and to Baptise thẽ that were conuerted. That the king of Tunis should paie euerie yeare, 40000. Duckats, vnto the king of Cicile, in the name of Tribute, and vassellage. The Christians rested content with these couenants, because many of them were dead, and many died daily, the sicknes continuing stil amongst them. The frenchmen returned into France, with the body of their king Lewes, which was buried in the monasterie of S. Denis.

Thirtie yeares after his death, Pope Boniface the 8. did canonize him, and put him in the Catalogue of Saints, hauing first had diligent information of his most holy life, and of the many miracles God wrought by his meanes, both before, and after his death. The Church celebrateth the feast of this holy king, on the 25. of August, vpon which day his death was (as is said before) in the yeare of our Lord 1270.

The life of S. Zepherinus, Pope and Martyr. August. 26.

GReat was the care almighty God had, that the priests of the old testament, which were to serue him in his Temple, should not haue any notable deformitie, or defect in their bodies. And therefore in Leuiticus he commaunded: that he which should offer sacrifice as priest, should neither be blinde, nor lame, nor haue his face disfigured, or his nose to exceede or faile from due proportion, that he should not be crooked, or broken backed, or haue sore eyes, or any other default, and so he proceedeth, in resting many other defects from which a priest should be free. In the new testament, there was not so great care had of those defects

defects in prieſts ſince we finde, that many ſuch were ordered.

The thing which God would haue vs to be aware of, and to auoide, is: that we haue not in our mindes thoſe vices, which thoſe defects did betoken. The prieſt muſt not be blind by ignorance, nor lame by too much frailtie, nor haue any ſpots in his face, that is: that he be not double minded, or a diſſembler, that he haue not a noſe too great or too litle, that is: that he be not extreeme in anything; that he make no account of childish things, nor be ſlacke in doing things of importance. That he haue not a wrie noſe, that is: that he be not a deceiuer. He muſt not be bunch-backt, that is; he muſt not be coueteus, and to much deſirous, to heape together temporall goodes that be ſuperfluous. He muſt not haue bleare eyes, or running with water, but muſt haue a good ſight, to ſee the infirmitie, of the ſoule of his neighbour, that he may apply a fitte medicine for his diſeaſe.

The old law ordaining, that the prieſt ſhould not haue any outward defect in his body; The new law intendeth that the prieſt ſhould not haue any inward defect in his ſoule. To this purpoſe Pope Zepherinus among other his decrees, made one, which was: that prieſts ſhould be ordered publickelie, that euerie one might ſee them. Whereby he would ſignifie: that their life ſhould be ſuch, that none ſhould be able to reprehend them, or hinder them from ordination; and therefore it was done publikelie, and in the ſight of euery one. The life of this holy Pope, collected by Damaſus, and other authors, was in this manner.

SAint Zepherinus was borne in Rome, and was ſonne vnto Abondus. He was placed in the ſeat of S. Peter, by the death of Victor Pope and martyr. Septimus Seuerus had bene latelie Emperour, who raiſed a very ſore perſecution, againſt the Church, in ſo much, that Chriſtiãs were put to death daily in great numbers, through all the dominions of the Empire; but after him ſucceeded Antonius. This holy S. Zepherinus who was already choſen Pope, was euer imployed in all vertuous exerciſes, and applied with all diligence to gouerne and comfort the afflicted Church, and to augment the ſeruice of God.

The Churches were not ſo rich in thoſe holy times, as now they be, & therfore, they were conſtrained, to vſe Challices, and Pattens of wood in the holie ſacrifice of the Maſſe. And for that no wood can be ſo ſolide, and cloſe, but it will drincke ſome litle of the Sacrament of the B. Blood. S. Zepherinus commaunded: that they ſhould not conſecrate any more in wood, but in Glaſſe. Yet afterwardes, the time, and the poſeſſions of the Church encreaſing, it was determined, that they ſhould not celebrate, but in Challices of gold or ſiluer only, or at leaſt of Tinne. And that none ſhould thereafter any more conſecrate in Challices of Glaſſe, for the danger there was of breaking them. That they ſhould not be of braſſe nor Copper, becauſe theſe two mettalles, prouoke vomite and giue an euill taſte vnto the wine.

Alſo, he ordeined; that all Chriſtians ſhould communicate on Eaſter daie; and that the Biſhop accuſed by his Primate, and Metropolitane, could not be con-

condemned by any other then the Pope, or by some that had authoritie from him to do it. He also ordeined; that when the Bishoppe celebrateth, he should haue his priests with him, as Euaristus had commaunded before time. He ordeined: that the priests and Leuites (which be the deacons) should be ordered in publike, as is aforesaid, in the presence of other priests, and all other kind of people, that their innocencie might be knowne and published. And he charged that persons of sincere life, and learned men, should be chosen to that office. In these, & the like holie exercises Pope Zepherinus spent his time that he liued in the Papacie, which was: 9. yeares. 7. monthes, and 2. daies (Baronius saith: 8. yeeres 18. daies.) And at the end he was martyred, on the 26. of August. in the yeere of our Lord, 216. (Baronius saith: 221.) In the time of Antonius Caracalla Emperour.

He gaue holy orders seuentimes in the month of December, and ordered 13. Bythops, 14. Priests, and 7. Deacons. He was buried in the Via Appia, neere to the Churchyard of Callistus. The Church celebrateth his feast on the same daie on which he was martyred, which was, as is said before, on the 26. of August.

The life of S. Augustine Doctor of the Church. *August.* 28.

HOly Writte recounteth of Iudas Machabeus (that great and valiant captaine) that he went from one cittie to an other like a fierce Lyon, doing great hurt and damage, to those that were enemies, of God and himselfe. He pursued, destroyed, & expelled them, out of the borders, of Israel; so that his name was famous and renowned throught all the World. One Appollonius a mightie captaine, set him selfe against him, who for that he had many people, and trusting in his forces, he thought to giue him battaile, and to ouercome him. Iudas refused not to fight, but came against him in open field, & the successe of the bataille was: that Appollonius was slaine in the place, and his army was defeated. Iudas was Lord and master of the field, and tooke a great booty, but in especiall (saith the text) he tooke a sword of a most excellēt temper, with which Appollonius fought. With that same sword, Iudas shewing his valour, fought after wards all the daies of his life.

This historyis verie agreeable to S. Augustine, doctor of the Church. Iudas Machabeus is a figure of Iesus Christ, who as a fierce Lyon, vndertooke the defence of his people, pursued his enemies, and obtained a glorious name in all the World. Against him Appollonius being the figure of the diuel, made an opposition, who trusting in his strenght, thought he had power to ouerthrowe him, and therfore presented him battaile with an armie of Donatistes, Manychees, and Pelagians, which put the Church of God in feare, and trouble, and brought it into great danger. Iesus Christ issued out against him, accompanied with his army of Catholiques, leading with him certaine valiant captaines, as S. Ambrose was, and

began the battaille. The ſucceſſe was: that Ieſus Chriſt got the victorie, the Church ouercomming her ennemies, Appollinius was ſlaine, ſo was the diuell, in that errour eſpecially, Ieſus Chriſt tooke a ſworde of a fine and excellent temper (which was Auguſtine before his conuerſion,) vnto him ſelfe, and fighteth with the ſame to this preſent, and will fight with the ſame vntill the end of the World. For that which this ſaint hath left written, is a meſt sharpe ſword againſt the heretikes, and deſtroyeth, and throweth them to the ground. The life of this glorious doctor, collected out of his owne writings, and other good authors, but eſpeciallie out of Poſsidonius Bishoppe of Calametia, who was his diſciple, was in this māner.

THe glorious S. Auguſtine was borne in the yeare of our Lord 367. in the 7. yeare of the Papacie of Pope Liberius, & in the 10. yeare of the raigne of Conſtantius the Emperour, ſonne to Conſtantius Magnus, on the 13. daie of Nouember, as he ſaith him ſelfe in his booke *de vita beata*. His father was a noble man of the order called Equeſtris, which was betweene the comons, and the nobilitie. His name was Patritius, and he was a gentile, or pagan, as S. Auguſtine ſaith. His mother called Monica, whoſe life and religion, was ſo holie and vertuous, that by her merits and teares, the Church hath at this day gained ſo great, & ſo excellent a doctor, as S. Auguſtine is: Bulfilas a graue, & credible author ſaith: that on the ſame day, on which S. Auguſtin was borne in Africa, Pelagius was borne in England. Pelagius was an heretike, to whom S. Auguſtine was a profeſſed enemy. By this appeareth plainly the great clemēcie of our Lord, that if he ſtrike with one hand, he healeth with the other.

When Auguſtine was a litle child, his parēts being careful of his education, ſet him to ſcoole, to the ſtudie of humanitie, in which he ſurpaſſed all them of his age. He dwelt in the cittie of Tagaſta in Africa, in which place he was borne, and from thence he went to an other citty called Madaurus, for in that cittie the liberall artes were read; and there he ſtayed till he was fifteene yeeres old. In this ſpace, the bleſſed S. Monica his mother, by her many praiers, almoſdeedes, faſtinges, and teares, obtained the ſaluation of the ſoule of her husband Patritius, who was conuerted to the faith, and dyed a good Catholique Chriſtian, as S. Auguſtine him ſelfe ſaith in the booke of his confeſſions.

Then Auguſtine returned vnto his natiue country, and being nintеene yeares old, it was granted him to read grammer publiklie. From thence he was ſent to Carthage, the metropolis of Afrike, where for the ſharpnes of his witte, he had a publike ſtipend, for the reading of Rhetorique. At that time, the peſtiferous hereſie of the Manichees, was ſpred ouer all Africa, and becauſe S. Auguſtine cōuerſed with people infected therewith, he fel into it alſo. They might be called heretikes, becauſe being baptiſed, they held hereſy; but Auguſtine though he was fallen into that error, yet he could not be called an heretike, becauſe he was not Baptiſed.

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His bleſſed mother Monica, had not yet dryed the teares from her cheekes, for the death of her husband, becauſe ſhe had loſt him aſſoone as ſhe had won him to Chriſt, but they were renewed, when ſhe heard, that her ſonne Auguſtine was falne into the errour of the Manichies. She requeſted certaine holy & vertuous men, to talke with her ſonne, and to draw him out of that error, into which he was falne. When ſhe could not obtaine that of them, becauſe they durſt not enter into diſputation with him, he being of ſo ſharpe a wit, and ſo cuning in logike, ſhe deſired them at leaſt to pray vnto God for him. She talked one day with a holy Biſhoppe concerning this matter, and he ſaid vnto her: Madame, be aſſured, that the ſonne of ſo many teares cannot periſh.

The holy woman being one night in bed, ſaw in her ſleepe an Angell, in the ſhape of a yong man, who asked her why ſhe lamented ſo much, and was ſo ſorrowfull? ſhe anſwered him: For the loſſe of my ſonne. The Angel ſaid vnto her: Be of good comfort, for where thou ſhalt go, he ſhall go alſo. On the next day, ſhe recounted this dreame to her ſonne, and he cauilling, and playing with the wordes, ſaid vnto her: Mother, you haue not vnderſtood him aright, for he did not ſay, that I ſhould go whither you go, but where I am, you ſhall come alſo. And I hope one day, you ſhalbe of the ſame opinion that I am of, and ſo you ſhall come to the place where I am. Theſe words ſtroke new grife into the hart of the afflicted mother, and ſo much the more, for that ſhe ſaw him addicted to youthfull vanities. This is an ordinarie thing with them that are in ſinne, that they ſtay not long in one, but paſſe from one ſinne vnto an other. For S. Auguſtine being blinded with his error, he proceeded to carnall delights, and had a ſonne whom he named *Adeo-datus*.

His mother was exceeding ſorrowfull to ſee him thus drowned in carnallitie, yet ſhe reproued him more with teares, then with ſharpe words, knowing his high ſtomacke, and mind; therefore, to deale otherwiſe with him, was but to lay wood on the fire, and to encreaſe his misbehauiour. Auguſtine growing wearie of his owne countrie, deſired to ſhew his learning and partes in other places alſo, & there vpon determined to goe to Rome. When his mother heard of his intention, ſhe beſought him verie earneſtlie not to go, for that ſhe feared many misfortunes might befall him. But he ſtubborne, and obſtinate in his entent, although at firſt he promiſed not to go, yet one day, when ſhe being at her prayers in the Church of S. Cyprian (wherin ſhe beſought God to grant ſaluation to her ſonne) he embarked himſelfe, and departed. The ſorrow and lamentation that his mother made when ſhe heard hereof, cannot eaſilie be expreſſed. She wept, and cryed out moſt bitterlie, calling from the ſhore vnto the ſhip wherein her ſonne was, and there ſhee ſtaid mourning, till he was gone out of ſight.

S. Auguſtine arriued at Rome, & there he read Rhetorique, with great com-

mendation, and concourse of auditours. The citty of Millane sending one to enquire for some to read Rhetorique in that cittie, although Augustine had bene but one yeere in Rome, yet Simachus who was president of the administration of Italie, chose Augustine to go vnto Millane for that purpose. There S. Augustine got great credit, and was much esteemed by the Emperour Valentinianus, as Possidonius saith in his life. The heauie and discomforted mother, could not forget her sonne, but for the great desire she had to bring his soule into safetie, she passed from Africa to Rome, and from Rome to Millaine. At that time S. Ambrose was Archbishoppe of Millaine, who in discharge of his dutie and office, preached sundry sermons.

S. Monica and Augustine her sonne came often to heare him, but with different intents; for she came to enioy the sweetnes of his doctrine, and her sonne came only to heare some nouelty. For he being of a sharpe & quicke vnderstanding, and hauing notice of the great learning of S. Ambrose, heard him the more willingly, that he might thereby take occasion to dispute with him, as he did often in priuate conferences. He disputed not only with him, but also with other skilfull and learned men in our faith, and brought them to many hard streights, by the helpe of his logike. So that (as Ambrosius Coriolanus saith) S. Ambrose commaunded to say in the litanies: *A Logica Augustini*; *Libera nos Domine*. The conuersation he had with S. Ambrose, and the teares of his mother Monica, wrought so in the end with S. Augustine, that he forsooke the errour of the Manichees, and read and studied hard the holy scripture.

There was a monastery without the walles of Millaine, in which was a holy man called Simplicianus, with other religious men, S. Augustine going often to conuerse, and talke with them, Simplicianus (hauing bin told by S. Ambrose of his high stomake, wit, and eloquence) with the desire of the saluation of his soule, shewed vnto him the errour wherein he was, and made him to be enamoured of the Euangelicall life, which Iesus Christ taught vnto his seruants. He shewed him also the exãple of Victorinus a Rhetorician, who was brought to the knowledge of the faith by his perswasion, and contemned all the world, for the loue of Iesus Christ: yea, he dealt so with him, that at the end he made him to encline, and desire to receaue the Christian faith, and to follow the Church of Rome, in all that which she preached and taught.

At a certaine time one Potianus a noble man of Africa, who was Catholike, and his great friend, came vnto him; who hauing learned the life of S. Anthonie the Abbot, which he lead in Egipt, with his great vertues and miracles, told all these thinges vnto S. Augustine, he vnderstanding well what, & how great thinges a man vnlettered had done, felt as it were anxietie, and trouble in his mind, and said to his friend Alipius: How do we see, and endure this? Shall the ignorant and the vnlearned thus steale away heauen? and shall wee with our

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learning, be drowned in the pit of hell? Now drew neere the time, in which God (that with his profound wisedome ordained the end of all things) would giue end, to the teares of his handmaid S. Monica, and open the eyes of his new Captaine Augustine.

To effect this, he one day touched his hart, and caused him to shed such a boundance of teares, that finding no more fit place then the open aire to shed them in, he went into a garden, and sitting vnder a figge tree, he called vpon God with aloud voice and said: How long shall I say, To morrow, to morrow? Oh my Lord let me now followthee, awake me, and come neere vnto me. Enkindle me, and shew me the sweetnes of thy loue. Long it was ere I loued, ô ancient beautie, but new vnto mee. Thou wast within mee, and I sought thee without. I sought thee in the beauty that thou dideſt create, & I fell into much wickednes. Thou art with me, but I am not with thee. Thou hast called me, and deliuered me from my deafnes, and thou hast illuminated my blindnes. I haue tasted thy sweetnes, and the honger and desire to approch neere vnto thee, is augmented in mee.

Then he talked with S. Ambrose, and demaunded Baptisme, and desired that a day might be assigned for it, whereupon the holy Prelate made him a Catechumen. After fiue monthes, when *Sabbathum Sanctum*, or Easter eue was come, he was Baptised, iointly with Nebridius, and Euodius, who was martyred afterward, with Alipius who after was Bishop of Tagata, Potianus, *Adeo datus* his sonne, Simplicius, Faustinus, Condolus, Iustus, and Paulinus. When S. Ambrose cast water vpon his head, & said the wordes, which be the forme of the Sacrament (S. Decius, who was the fourth Archbishop of Millane after S. Ambrose saith) he said with a loud voice: *Te Deum laudamus.* And S. Augustine answered: *Te Dominum confitemur*, and so they composed that Canticle vnto the end, one saying one verse, and the other another; and at this day, the Catholique Church vseth it at Mattins, and at all times, when she will render thankes to God, for any benefit receaued.

In those times they vsed to giue vnto the new Baptised Christians white garments; but vnto Augustine was geuen a black vesture ouer his white habite, and he was girded with a girdle of leather, different from the Monkes that liue in the desert, who vse it not. This manner of habite, was afterward, the habite of his religious order, when he founded the order which are called at this day, the Hermits of S. Augustine. He was Baptised, at the age of 30. yeares. The ioye & content of his blessed mother cannot be expressed, seing her long desire, thus happily performed. S. Ambrose and al the Catholiques which were in Millane, and in diuers other places also, reioiced exceedingly, when they heard of Augustines cõuersion. Among others Simplicianus made demõstration of especial ioye, and kept him in his companie for certaine daies, beseeching him, to geue

him some māner of rules in writing such as he should thinke best. For although all the religious men of his Monasterie, agreed together in the seruice of God, yet they did it not by rule, but as euery one best liked. This man prayed, another fasted, another vsed discipline. S. Augustine contented to do what pleasure he could vnto that holie man, ordained and set downe a rule, which should be consonant to the Apostolike life, though in Africa he altred many thinges to a better forme. After these thinges, being entreated by his mother, he entended to returne into Affrica. Taking the benediction of S. Ambrose, & Simplicianus, and leaue of the Cittisens of Millan which were his friendes, he departed toward Ostia Tyber, in the companie of his mother, and of them that had bene Baptised with him. S. Augustine came vnto the deserts of Toscana, which he calleth Mons Pisanus, and hearing that there dwelt certaine religious men, that liued like Hermits, he visited, and dwelt with them one whole yeare, and vnto them he gaue a rule also, which was called the first of the three which he made. After this (although some say it was before) his mother S. Monica being 56. yeares old, and hauing abounded in good and vertuous workes, dyed, at the hauen of Ostia, her two sonnes Augustine, and Nauigius present. S. Augustine being at that time 33. yeares old. After the death of S. Monica, S. Augustine went to Rome, and from thence to Centune Cœlle, now called Ciuita Vecchia, which is neere vnto the sea, where some liued the liues of Hermits in holie sort, among the ruines of some old buildings. These receaued S. Augustine with great loue, and reuerence, hauing had notice what he had done at Mons Pisanus, & there he gaue the second rule, adding vnto the first, the manner to say the diuine office. It is said: that in this place he composed his booke *de Trinitate*, and there he had the reuelation of a child that made a litle pitte, & S. Augustine demaunding what he would do, he answered: that he would put into that litle pitte, all the water in the sea. The simple and childish answere, made the holy Doctor smile, telling the child; that it was a thing impossible. The child replyed: Thou thinckest this a matter difficult, but I tell thee, the enterprise with thou hast vndertaken, thincking with thy weake vnderstāding, to penetrate so high misteries of the B. Trinitie, is much more difficult. The child hauing said this, vanished away. Whereby S. Augustine vnderstood, that he was sent by God, to aduertise him of his bold attmpt, and so he staied his hand, to write any more of that matter, and was dilligent to amend and correct, that which he had written, & in the same place he composed a litle booke of Soliloquies. Then passed he into Africa, and went vnto Carthage, where he lodged in the house of a cheife Cittisen, called Innocentius, who was deputie Liuetenant. He had a sore on his legge, and the Phisitions had cut off one part thereof, and were consulting to cut off the whole, that they might saue his life. Saint Augustine prayed for him, and his legge was healed to the great wonder

of

of them all.

From Carthage he went to Tagasta where he was borne, and sold that part of his patrimonie that fell to his lotte, part thereof he gaue vnto the poore, & part he reserued to build a Monastery (as he did afterward) in the desert; where, with his sonne, brethren and friends, he determined to liue an Apostolike, and Monasticall life. In that place he began the order of the Hermits: and was in the yeare of our Lord 391. And although it was not confirmed of the Apostolike see, nor of any other like authoritie, yet such antiquitie it hath, that from that time began the Hermits of S. Augustin, in which rule they liued with great rigour, and sharp penance. And because many people came to that monasterie to visite S. Augustine, he went vnto the top of a mountaine, and built there a little cell, where he remained alone for a time. The other religious men, being vnwilling to be absent from his sweet, and holie compaine, determined to follow him: yet for that they would not disturb or trouble him, they built themselues caues, dispersedlie, on the mountaine, and they were in all, about 120. Hermittes.

S. Valerius Bishop of Hippo heard great fame of S. Augustine, and was therof very glad, hoping that he might be to him a great helpe in the gouerment of his Church. The good Bishop endeauored to get S. Augustine vnto him, but he excused himselfe, and kept himselfe away, least he might be chosen Bishop by force, if by any occasion the sea should be vacant. S. Valerius visited him often, and was much pleased to see the life that S. Augustine, and his religious men led. He seeing their charitie hearing the mellifluous wordes of S. Augustine, noting his great penance, his poore dyet, aud meane lodging, he thought that it was a heauenly life, to dwell amongst those blessed people. Holie Valerius approoued and alowed their manner of life, which was as much as is vsed now, to wit: that the Bishops did approoue or disallow, that which they thought was profitable or vnprofitable, to be vsed in their Dioceese, and that same approbation or alowance, had the order of S. Basile, and S. Benedict at their first beginning.

Among the other religious men, that were in the Monastery that S. Augustine had founded in the desert, there was one Simplicius, whose father was murdered: where vpon he being mooued with humane imperfections, departed from the Monasterie, with intent, to take reuenge vpon the murtherers. When S. Augustine knew thereof, like a good Pastor, he went to seeke the straining sheep. He heard Simplicius was in the cittie of Hippo, & thither he went forthwith. S. Valerius hearing of the coming of S. Augustine thither, congregated the people (as Possidonius saith) and shewed them, that his Church had great need of a priest (whom we now call a curate.) And because S. Augustine was wise, and a good Catholique, he exhorted them, to choose him to that

office.

office. The people by comon conſent, entreated him; and although Auguſtine ſought excuſes, and would haue gone from them, yet he could not, for they encloſed him round, & conducted him to S. Valerius, who in manner by compulſion, ordered him, and made him prieſt. S. Auguſtine drew back, and excuſed himſelfe, ſaying: he was not worthy of that dignity; but the Biſhop would admit no excuſes. The ſame Poſſidonius ſaith, that being demaunded for what cauſe he receaued that dignity ſo vnwillingly, he anſwered: becauſe the charge of prieſt or Curate, is neere vnto the place of a Biſhop.

S. Auguſtine hauing taken the order of Prieſthood, and S. Valerius vnderſtanding, that he was much affected to Monaſticall life, and was neuer from the Monaſtery, gaue vnto him a garden out of the citty where he might build a Monaſtery. This was the ſecond Conuent of his order, he builded a Monaſterie in that place, and wrote the rule, being the ſame, which the religious of his order now obſerue. Then began he to preach openly, to the great good, and profit of ſoules, aſwell of that Biſhoprike, as of others alſo, for the zeale he had to winne ſoules to God, made him to alter his purpoſe, and to conuerſe more with people abroad in the world. S. Valerius was not yet ſatisfied, but aſſembled certaine Biſhops, and getting the conſent of the Metropolitane of Carthage, conſecrated Auguſtine Biſhop of the ſame citty of Hippo, by the name of Coadiutor.

S. Auguſtine was 37. yeares old, and ſeeing himſelfe conſecrated Biſhop, he labored in the reformation of the Churches affaires. He obtained eſpeciallie, that the Prieſts of the Cathedrall Church ſhould liue in common, after the inſtitution of the Apoſtles, which S. Marke brought into Alexandria. He aſſembled the Clergie into the Biſhops houſe, and there gaue them a rule, how they ſhould liue without propertie, and that they ſhould promiſe the three ordinarie vowes of Religious men. Theſe and their followers were they, which afterwards were called Chanons regulars: he alſo at that time, founded a Monaſterie of virgins, and chaſt wemen, and made Perpetua his ſiſter head ouer them, who was a widow, and becauſe ſhe loued chaſtitie, did voluntarilie withdraw her ſelfe into that Monaſterie.

There came into the ſame Monaſtery, two other ſiſters of Saint Auguſtine, daughters to Patritius his father, but not to S. Monica his mother. The one was called Baſilica, and the other Felicita, who were both afterwardes renowned for miracles. Some authors ſay, that S. Auguſtine had but two ſiſters only, but my former wordes, be moſt certaine. Not long after died the Biſhop S. Valerius, and then all the charge lay wholly vpon S. Auguſtine. There died alſo in Carthage, his ſonne *Adeo datus*, being of great hope and towardlines. The ſame S. Auguſtine ſaith in his booke of Confeſſions: that the youth being but 15. yeares old, ſurpaſſed in wit, many men of perfect age. The care S. Auguſtine

stine had ouer his flocke, his great trouble, the diuers bookes he wrote, the important busines wherin he was alwaies imployed, could not hinder him, from bestowing many howers in prayer, meditation, and contemplation.

His custome was, after his conuersion, to meditate much vpon the high and soueraigne misterie of the Incarnation; and as he meditated thereon, he was enkindeled with so great loue, that he cried out in teares: O Lord, he that doth not serue thee for the benefit of his Creation, is well worthy of hell; but he that doth not serue thee, & yeeld thee thanckes for the benefitte of thy Incarnation, it were fitte, that a new hell were made for him. But I, ô Lord, whom thou hast created, recouered, conuerted and pulled out of the darkenes wherein I was, what punishment shall I deserue, if I do not serue thee? O Lord, my hart is penetrated with two arrowes; the one of thy loue, the other of thy feare. I feare ô Lord, lest I shall be vnthankefull for these great benefittes; and I loue him, that louing me, hath done so much for me. None can know what God hath done for me, if I do not recite my miseries.

How shall his liberality in pardoning me, be knowne, if I doe not account vp my debtes? How shall the wisedome of the Phisitian be knowne, except the infirmitie which I haue had be also declared? Let my woundes, and sinnes be knowne, that the great bounty of God (who would, who knoweth, & is of power to heale and cure me) may be apparantlie seene. Those my euills magnifie God, who vouchsafed to take for his sonne him, that was the slaue and bondman of Lucifer. God forbid, that we should rob God of his honour. O Lord, thine is power, thine is knowledge, thine is honour, and al that is good is thine. Thou art the Lord of all, thou art light, and I am darknes. Thou art good, and I am euill. If I haue any good in me, I haue it of thee, I haue it of thy grace, and by thy fauour, and although I be very wicked, thou art infinitlie more good. I reioyce exceedinglie ô Lord, that thou art God, and although it be impossible that Augustine should be God, yet if it could be, I would rather wish still to be Augustine, then that thou shouldst not be God.

These and such like meditations vsed that holy Doctor, and alwaies he finished with giuing thanks to God, for the benefit of the Incarnation, and for that he had conuerted him, and taken him out of his errour wherin he had bene deceiued. And when he was most attentiue to lament his sinnes, so great was the sweetnes and comforte he felt in lamenting them, that he said vnto God: Oh Lord, if the lamētation for sinnes here on earth for loosing of thee be so sweet, how exceeding ioyfull shall the mirth in heauen be, for the finding of thee, and possessing thy sight, in the heauenly vision? The holy Saint, when he departed from this exercise, he returned to the affaires of his Church; the troubles were not few, which he did susteine in discharging his office.

In this time there were many Heretikes, Manichees, Donatists, & Pelagians,

whom he persecuted, aswell with disputations he had with them, as with bookes which he wrote against them, and especially he opposed himselfe against a certaine Heretike, which was most obstinate, and was called Faustus. For this cause the heretikes did so hate him, that they preached among themselues, & publiklie also among them that followed their errours, that it was no sinne to kill him, and that he that murdered him, if he dyed (were he neuer so great a sinner) should go straight to heauen. They laid in waite for him, and beset the waies he was to passe, with intent to murder him, but S. Augustine by Gods permission missed his way, and by that meanes, escaped the danger, geuing thankes vnto God afterward for that escape.

If any thing that he preached or writ, were commended by others, as learned and profound, he forthwith said: I do not perceiue that God is more offended with me in any thing, then in this, that I, being but worthy to be a slaue in a Galley, he hath made me the head of a Church to gouerne it; and wheras I should stand and heare others, he hath made me their maister, and teacher. His apparell generally, was not of great value, nor very base, but of a middle qualitie, and very modest. His dyet in meat and drincke, was very temperate; and he was much displeased, if they which were at the table did detract, or speake euill of any, especially of those that were absent; for which cause he wrote on the wall these two latine verses.

Quisquis amat dictis, absentium rodere vitam,
Hanc mensam vetitam, nouerit esse sibi.

In english thus.

Let all men know, this bord forbidden is,
To those that of the absent speake amisse.

It happened on a time, that certaine prelates being at the table with S. Augustine, they began to detract some that were absent, whereupon he said: O alter and change your speech, or els blot out these verses; if you will not doe one of these two, I will depart from the table. This holy Saint had a very great care, to prouide for the poore and needie, and for them that were in any extreame want or necessitie, he spared not the iewels and ornaments of the Church, but sold them, to releeue them, though afterwards, he restored them, or the value vnto the Church againe, saying: that he learned of S. Ambrose so to do.

Some at their death, bequethed certaine houses, & goods vnto the Church, but vnderstanding, that they left their children poore, he would not receaue them, saying: He that entendeth to depriue his children of his inheritance, and bestow it on the Church, let him seeke for an other Bishoppe to receiue it, for Augustine will [illegible], and God graunt they may find none that will.

He would not suffer any women to be in his house, no not sisters nor kinswomen, and said: Though my sister be my sister, and my cosen be my kinswoman, yet

yet the handmaides of my ſiſter or kinſwoman, be neither ſiſters nor kinſwomen, and ſo they may cauſe, a ſcandall to ariſe. He auoided alſo, after he was Baptiſed, to be alone with any woman, nor neuer would he talke priuatly with any woman, except important buſines compelled him. He was very vnwilling to entreate fauour at the handes of any, for an other man, and when he did it, he vſed the matter ſo in intreating, that he would not ſeeme to vrge, or be importunate on them that were to grant the fauour.

He would neuer be vmpire, or iudge among friendes, but only among ſtrangers, alleadging this reaſon: Among friendes one would be loſt, being diſpleaſed for that the matter was iudged againſt him, but among them that were not knowne, one was gained, on whoſe ſide the ſentence ſhould be giuen. One time he ſent two deacons vnto S. Ierome, to be his ſcollers and diſciples, that when they returned, they might ſhew vnto him, what they had learned of their maſter. Theſe two deacons requeſted S. Ierome to write againſt Pelagius the heretike, againſt whom S. Auguſtine had written alſo; and he anſwered: Who can write any more of that matter, of which that Angelical doctor Auguſtine hath treated, and diſcourſed? This holy Saint was ſo loyal and ſo deuout vnto Almightie God, that in all his writings, you ſhall not find a place, but he ſtill attributeth all the glory vnto God.

He greatly diſliked them that vſed much ſwearing, and ſet a penalty on his prieſts and houſhold ſeruants for euery othe, penancing them by the times that drinke was giuen at his table, which was thrice; and for euery othe, one was kept backe. He holpe his kinsfolke, that they ſhould not be in extreame want, or need, yet not in ſuch ſort that he made them riche.

In the yeare of our Lord. 433. the Vandalles being driuen out of Spaine, paſſed into Africa, where making very ſore warre againſt the Chriſtians, they were encamped before Hippo, where S. Auguſtine was Biſhoppe, beſeeging it very ſtraitly the ſpace of three monthes. The bleſſed father beſought God to giue him patience in that great callamity (wherin the beſieged people endured manie ſharpe afflictions) or els to deliuer him out of theſe miſerable tribulations by death. God granted him his laſt requeſt, and ſo he fell into an infirmity. The holy Saint knowing that death was at hand, commaunded the penitential pſalmes ſhould be written, and ſet on the wal, that he lying in his bed, might read them. It was ſo done, and he read them often, with very great deuotion, all the while ſhedding teares. Becauſe he would be more quiet in his meditations, & thinke only vpon heauenly matters, he comaunded ten daies before his death, that none ſhould enter into his chamber, except the phiſitions, and one that attended him, and brought him his dyet.

When the houre of his death approched, hauing receiued all the Sacramẽts, he rendred his ſoule vnto God, at the age of 76. yeares. He made no will, for

he left nothing but his bookes, which he gaue vnto the Friers of his order. He was buried in the Church of S. Stephen, which he had cauſed to be built. He left his Church and dioceſſe, full of Prieſts and Monaſteries, full of Monkes, and Nonnes. He had bene preſent at ſeuen Councels kept in Africa, and had ſubſcribed vnto them. He wrote 332. bookes, as appeareth by the booke of his Retractations, beſide many Chronicles, Treatiſes, and Epiſtles.

The barbarians after his death tooke the citty, and made no account of the holy things or places: wherefore, the body of S. Auguſtine was caried into the Ile of Sardinia. Afterward Luitprandus king of the Longobards, in the yeere, 718. bought this bleſſed body of the Saracens (who then were Lords of that Ile) and bringing it to Pauia, buried it there very honorably. This holy Saint did many miracles, aſwell in his life, as after his death.

Some holy men began to write the praiſes of the good S. Auguſtine, but did not finiſh their worke, and euen ſo muſt I alſo end here. Only, I will ſay thus much: that he that was ſo great an enemie vnto hereſikes in his life, will now when he enioieth the glory of God, be a farre greater friend vnto the Catholiques. They therefore which by the fauour of God, be ſuch, let them pray vnto this bleſſed Saint, that by his interceſſion, they, and all ſinners, may obtaine of God, pardon for al their ſinnes, as this glorious Saint obtained for his offences: that by the merits of this Saint, gaining the aſſiſtãce of Gods grace in this life, they may when this life ſhall end, enioy his glory, in life euerlaſting. Amen.

The Church celebrateth the feaſt of S. Auguſtine on the day of his happie death, which was on the 28. of Auguſt, in the yeere of our Lord. 431. (Baronius ſaith. 430.) after he had bene Biſhoppe 36. yeeres; at that time Theodoſius the yonger being Emperour.

The life of S. Hermes Martyr. Auguſt. 28.

THe Scribes and Phariſees on a time, ſent certaine officers, and miniſters to apprehend and take Ieſus Chriſt (as S. Iohn ſaith) and it befell, that they found him preaching. They haying a while to heare him, returned backe without him, and being demaunded, why they had not taken him, they anſwered: There was neuer man ſpoke as this man doth. Which was as if they had ſaid, neither his deedes, nor his words do giue any occaſion that he ſhould be apprehended, when this infernall and hellish crew, heard this anſwere of the officers, they ſcoffed, and derided them ſaying: What hath he alſo deceiued you? you ſhew your ſelues to be baſe, and abiect people, and without vnderſtanding. Tell vs but this, haue you ſeene any of the chief men of the citty to follow him? or the doctors or Phariſes to receiue his doctrine? you ſee he is only followed, by the comon people, and by the baſe, and raſcall companie, which haue no knowledge of the law. By this may be ſeene,

that

that few of the greatest principall men followed Christ, or receiued his doctrine.

But let vs consider a litle, whether this befell, by reason of any imperfection in the doctrine of Christ, or not: Surelie no, for it was perfect, diuine, and right worthy. If this was not the cause, perhaps it was, because it seemed to those great Lords, and estates, that the words which Iesus Christ said were not true, or els for that they did not vnderstand the same? No ne ther. Was this the cause. Ordinarilie great and noble personages, although they haue not much studied, yet haue they a good capacitie, and vnderstanding, as well by their good dyet, which thinges make a good temperature; and of which, the vnderstanding cometh to be polished, pure, and elegant. From whence then proceedeth it? I will tell you It cometh to passe, that riches, and temporall goodes, though in themselues they be not euill, yet doe they hinder a man very much to do good thinges.

The cheefe and great men of the Hebrewes, the Scribes and Pharisees vnderstood very wel, that the doctrine of Iesus Christ was diuine, and came from heauen, they knew he was worthy to be followed of all the world, but perceiuing, that if they followed him, they must also imitate him in life, and leaue their goodes, euen as the Apostles had left theirs, that they must also forsake their pleasures and delights, and all that which our disordinate nature coueteth in liuing a wanton and effeminate life, these motiues I say, so insnared the hartes of this people, that few of them did follow Iesus Christ, or did seeke to imitate him, or the example of the Centurion, and Nicodemus, who loued much, serued much, and forsooke much, and therefore our Lord gaue vnto them much, and great glory in heauen.

In the number of those, was also the glorious martyr S. Hermes, who followed Iesus Christ at the preaching of Pope Alexander. And although he was of noble, and honorable lineage, and very rich also, yet forsooke he all for the loue of God, and at last his very life, in dying a martyr for his sake. This his life, taken out of the life of Pope Alexander, and written by the notaries (or registers) of Rome, was in this manner.

POpe Alexander sat in the chaire of Saint Peter, when in yeares he was but yong, though ancient in vertue, and good life. He exercised his office diligentlie, teaching and preaching, to the conuersion of many, and comfort, and satisfaction of all that heard him. Many were conuerted, not only common people, but many also of the nobilitie, and of the Senators, were baptised. Hermes who was gouernour of the cittie, was one of them, with his wife, children, and whole familie, being in all 1250. persons. This thing gaue occasion of great talke and speech through all the citty of Rome, the vse and custome being then, that those that were newly Baptised, were clothed in white for certaine daies; and the sight of so many persons at one time in that liuerie (for the historie saith, that Hermes clothed them all in white) was much displeasing to them that were earnest in the honour of their false Gods, for they thought, if things proceeded in that maner, there would be very few left shortlie to worship their Gods.

They wrote hereof vnto Traiane, who at that time was in Seleucia, & certified him what Hermes had done, and told him: that it was as necessarie to prouide remedie for this at home, as it was, to make that warre, against those foes. The Emperour sent an Earle called Aurelianus, with absolute authority, to take order, & to remedy this matter, but Traiane dyed presently after. This is the cause, that some authors write; that the martyrdome of Pope Alexander, and of S. Hermes, was in his time, and others say, that it was in the time of Adrian his successor. It is sufficient, that in the raigne of Traiane, they were apprehended, and in the time of Adrian, they were put to death.

Aurelianus arriued at Rome, and was receiued by the Senate with as great pompe and triumph, as if Traiane himselfe had bene come. The priests of the Idols came vnto him, and complained of Alexander the Pope, and of Hermes the gouernour, saying; they deserued to be consumed with fire, for that they persuaded by their persuasions and examples, the people, not to adore the Gods. Aurelianus caused them to be apprehended, Alexander he comitted to the common iayle, and Hermes he commaunded to be kept prisoner, in the house of Quirinus the Tribune. That which ensued herof was this (as is recounted in the life of S. Alexander) Quirinus made a long, & large conference with Hermes, labouring with his perswasions, to make him to forsake the Christian faith; and these like wordes he vsed: I haue reputed thee for a wise, and discreete man, but now, I maruaile not a litle, that thou wilt beleeue, that there should be another life after this; seing the body of man when he dieth, becometh dust and earth, yea the very bones last not long, but rotte, and consume vnto nothing. Now sith there is not an other life after this, what discreete man will passe ouer this life without honour and credit? or who would spend this life in imprisonment, or fall into pouertie? Hermes answered: heretofore, I haue bene of the same oppinion that thou art of, but Pope Alexander hath drawne, and deliuered me from that errour, and I am now of an other minde, then I haue bene in former times. Quirinus said: perhaps that Alexander whom I haue in the common iayle, among the theeues and murtherers, is the man thou speakest of? He is the man indeed, said Hermes. And if he would, it were not impossible (being holpen by Iesus Christ) to depart out of the prison, & to come hither, where I now am, or to goe to some other place, where it pleased him. Quirinus made a iest, and scoffe at these wordes, as at a thing impossible, yea he profered, that when he saw that performed, he would receaue the doctrine that Alexander preached, and beleeued.

This being said, Quirinus departed, and set double lockes, and double guard ouer the prison. Hermes certified Alexander of all his speeches with Quirinus, vpon which, the blessed Pope, by meanes of his prayers, and by the guiding of an Angell, departed out of the prison, and came vnto the place where Hermes

was;

was: when Quirinus came home, and found Alexander there, all amased, and astonied, he said: that he was ready to performe, all that he had promised, and to be a Christian, if Alexander would cure and heale his daughter who had the kings euil. Hermes said vnto him: it is not needful to deferre thy being a Christian for that cause, for Alexander hath done the like, in raising my sonne from death to life. Quirinus said: he would fulfill all, when he saw his daughter cured. Alexander bid him bring her to the prison where he had bene, and there he would cure, and heale her. When Quirinus departed to fetch his daughter, he would haue left Hermes dore open, but they not permitting him, made him locke it fast.

The blessed Pope returned backe into the prison, in the same manner that he came thither, and Quirinus bringing his daughter called Balbina, Alexander cured her. Quirinus seing the miracle, was Baptised, and so were many other of the prisoners. Quirinus would haue set thē all at liberty, but they would not, saying: it was their desire to die, for the loue of Iesus Christ, since they had bene laid in prison for their offences, and deserued death for them. Balbina was also Baptised, and was after a martyr.

Aurelianus hauing notice of all these things, sent some of his souldiers vnto the iayle, and commaunded: that al they that had bene Baptised, should be put into a barke, and launched into the sea; and when they were a good distance from the lād, they should be cast into the sea, with great stones tyed about their neckes. Balbina was one among many other, which were put to death in this sort. How Pope Alexander, and the two priests, Euentius and Theodulus dyed, is already said in their liues, on the day on which the Church celebrateth their feast, that is: on the third of May. Quirinus was tormented in diuers manners, and at last was beheaded, and so was Hermes.

His body was buried by Theodora his sister, in the way Salaria, not farre frō Rome. The Church maketh a commemoration of S. Hermes, on the day of his martyrdome, which was on the 28. of August in the yeare of our Lord 118. (Baronius saith: 132. Traiane being now dead, and Adrian chosen in his place.

The decollation of S. Iohn Baptist. August. 29.

Mention is made in the sacred scripture, of some feasts and banquets, which were cause of great hurt and damage. Such was the feast of King Assuerus (as we read in the booke of Hester) which lasted seuen daies, and the tables were al daies furnished and loaden with delicate meates and pretious wines, ready for euery one that would eate and drincke. For what was the end of this feast? no other but that Queene Vasthi should be depriued of her Royall state, that the crowne of Gold, might be taken from her head, that

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she might be despoyled of her purple robes, and lastly thrust out of the kings pallace, with the sorrow, and discomfort of all her damsels.

Such also was the feast and banquet (although it be called a Supper) that Balthasar king of Babylon made vnto his women, and other principal persons of his court, his table being serued with the vessels, with the which before time, God had bene serued in the Temple of Salomon; but what did befale amidst their pleasures? there apeared a hand on the walle, writing wordes which could not be vnderstood, whereat the king, and all the other guestes, were astonied, and much amased: and lastlie, the king lost not only his Royall estate, but his life also, for so much signified the wordes written on the walle, being interpreted by Daniel.

Such a one, and perhaps worse, was the feast, that Absolon made vnto his brethren, in his owne house, where after he had feasted them well, at the end of dinner, the elder brother Amon was stabbed and so murthered, and the other remained, halfe dead with feare. Like to this was the banquet Ptolomie made to Simeon Machabeus, and to his two sonnes Iudas, & Iohn. They began their dinner with mirth, but at the end, Simeon was killed, and his sonnes kept prisoners.

All these feastes, and such like mentioned in the scripture, we may call disastrous, and vnhappie, for the vnfortunate ende they had; but none was more disastrous, then the banquet king Herod made, in which was murdered, and beheaded the most holie man, Patriarch, Prophet, Apostle, Priest, Angell, Martyr, and the voice of God, the great S. Iohn Baptist, who because the table was distained with his bloud, Herod seemed to be discontent the guests displeased, the people in an vproare, his disciples bewailing, and Iesus-Christ, offended. S. Marke recounteth the historie hereof in this manner.

THe fame of Iesus Christ comming to the eares of king Herod, what great and wonderfull miracles he wrought, he said: Surely this is Iohn Baptist whom I beheaded, that is risen againe. There were diuers, and different opinions in the court of the king, concerning Iesus Christ, and who he should be. Some said he was Helias, returned into the world. Others affirmed, that he was the Prophet Ieremias: and others said, he was a great Prophet. Herod said also his opinion, to wit: doubtles this man is Iohn Baptist, whom I caused to be beheaded. This is the vsuall course of the wicked, they are neuer secure, the worme of their conscience continually gnaweth them.

We read in the booke of Iob, that when the diuell began to afflict him, he sent a great multitude of theeues, that stole away his beastes and cattle that were in the fieldes. Which to effect they killed the keepers of them, onely one fled away, and came running vnto Iob, to tell him of that which had happened. The same cometh to passe, when the diuell ouercommeth a mans soule, he is made Lord thereof, by meanes of mortall sinne, yet though he kille the vertue in a man, whereby the faith remaineth afflicted, the vnderstanding offuscated or darkened, and the will enfeebled, yet remaineth one that goeth

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crying, and telling the newes to Iob, the euill conſcience, a worme that alwaies gnaweth remaineth tormenting it, and aduiſing it continually, that it haue regard vnto the vnhappie eſtate wherein it is, that it conſider that God is wroth with her, that hell gapeth for her, and that ſhe is to be ſeperated from this bodie by death, which may come vpon her vnawares. This is the cauſe, that a man who hath a wicked conſcience, is neuer at reſt.

Hereof it came that Herod, father of this Herod which put S. Iohn Baptiſt to death, hearing the Magi ſay: that the king of the Iewes was borne (becauſe he kept, and held the realme by tirannie) he was ſo afeard, that he committed that horrible crueltie, in murdering ſo many innocēt children. The ſame happened to Herod his ſonne (of whom we treat at this preſent) who becauſe he was inchained in the diſhoneſt loue of Herodias the adultereſſe, he had alwaies a ſting in his conſcience: And moreouer becauſe he had killed Iohn Baptiſt, who did reproue his ſinne, he was neuer ſecure, but thinking that he was riſē againe, ſaid: that Ieſus Chriſt was Iohn Baptiſt. At this word which Herod ſpake, the Euangeliſt tooke occaſion to write in particuler his death, and ſaith: that Herod did put him in priſon for Herodias, to wit: becauſe he reprooued the king that committed adulterie with her, being his coſen, & wife to his brother Phillip. Vpon this we haue two expoſitions.

S. Iohn Chriſoſtome, in one of his homilies vpon S. Matthew ſaith: that Phillip was dead, & becauſe he had left a daughter, Herod was forbidden to Marry his wife, as we read in Leuiticus, but if Phillip had not had children, Herod might haue taken her, as God commaundeth in Deuteronomie; that the brother of him which was dead, ſhould take his wife, to raiſe vp ſeed vnto his brother. So this doctor ſaith, that though Phillip was dead, yet becauſe he left a daughter, Herod could not keepe his wife by any right, but in keeping her he ſcandalized the whole people, and therfore S. Iohn reprooued him as of a publike ſcandall.

S. Ierome ſaith: that Phillip was a liue, and becauſe Herod was the mightier man, he tooke away his wife by force, and kept her for himſelfe. This ſeemeth the more likelie opinion, becauſe, the greater the offence, the more fit to be reprooued by S. Iohn Baptiſt. The holy Church inclineth to his opinion, for in a Reſponſory of the office of this ſolemnity, the Breuiary ſaith he was alive. The Euangeliſt ſaith, that Herod gaue willing eare vnto S. Iohn Baptiſt, and at his requeſt did many things. Albertus Magnus ſaith: that the things Herod did for S. Iohn Baptiſt, were matters of ſmall importance, but would not doe for him, thoſe things that were of waight. This is the cuſtome of wicked men, to make account of thoſe things that be of ſmall importance, and of matters of waight to make no reconing.

The Scribes and Phariſes had appointed that Chriſt ſhould be taken, which

was a moſt greuous ſinne; and yet had no ſcruple thereof. But to enter into the houſe of Pilate on the day of Paſche, becauſe he was a Gentile, of this they made a great matter. They eſteemed it to be a matter of great importáce, that the bodie of Ieſus Chriſt and of the theeues, ſhould remaine on the Croſſe on the ſabaoth day, yet they accounted it no ſinne to haue crucified him who was Lord of the Sabaoth, although the ſame Lord, had rebuked them before for the ſame vice, ſayinge (as we read in S. Mathew.) This people vſe to ſtraine at a gnat, and ſwallow a camell. So did Herod alſo, he made ſome account of ſmall matters, for S. Iohn Baptiſt ſake, but of matters of waight, as to auoide the ſcandall that he cauſed among the people by his ſinne, of that he made no accoun:.

It is a thing very likely, that S. Iohn Baptiſt ſeeing Herod to heare him willingly, and that he did ſome things for his ſake, conſidered with himſelfe whether he were obliged to reproue, him for that he had the publique office of a preacher. We may imagine, that at the beginning of his ſermon, he began to reproue the vice of diſhoneſt life, ſhewing, how many euiles ariſe thereof, and how this ſinne eſpecially, doth ſtore, and fill vp hell. He might come to more particulers & ſay: that adultery is the moſt greeuous ſinne, & more in the perſons of great eſtate in reſpect of the ſcandall, and euill example that they giue: yet ſtaid he not heere, yea it may be thought, that by the meanes of his diſciples, he endeauoured to know, what the king ſaid; and it may be he was told, the king would not heare thereof, and made no ſhew to vnderſtand it.

Then S. Iohn preached againe, & ſpoke more plainly, ſaying, although he was a king, yet was it not therefore lawfull for him, to keepe an other mans wife. Theſe wordes troubled the king, and it may be, he acquainted Herodias with them. Wherfore ſhe being vexed, might peraduenture ſay: What, is that ſauage fellow ſo bold, to ſpeak in this ſort? But you my Lord are cauſe thereof, yea, you deſerue to be thus ſpoken by, ſince you make ſo great eſtimation of him and his wordes; leauing your important affaires, to go to heare his ſermons: this maketh him ſo malepart, and without regard of your eſtate.

We may not thinke this enraged lady, did in this her choller ſtay thus, but that ſhe rather tooke paper and inke, and wrote ſome letter full of threates, as Ieſabell did againſt Helias. Perhaps it might be to this like effect. I wiſh and warne thee Iohn, that thou keep thy ſelfe quiet. The king my Lord is verie much incenſed againſt thee, & truly he hath great reaſon. But be aſſured, that though he ſhould diſſemble it, and haue patience, I will not paſſe it ouer ſo ſleightly. And if he do no puniſh thee in priſon, I ſhall find ſome ſlaues or vaſſeles, that ſhall make diſpatch of thee ſodeinlie.

But we may wel thinke, that S. Iohn made no account of theſe her threates, but the next day he began to preach againe, and ſaid. King Herod if thou haſt

not

not hitherto vnderſtood what I haue ſaid, vnderſtand now what I ſay concerning thee. I ſay it is not lawfull for thee, to take to wife her, that is wife of thy brother. Forſake her, or thou wilt ſtill ſcandaliſe the people, and cauſe others to do the ſame, by this thy exãple, which were a greuous fault. At theſe wordes the king, and the people alſo, were vexed and diſquieted. Some ſaid, he ſaith very well, welfarre his hart, that he ſpeaketh the truth, without reſpect of perſons. Others ſaid: this man goeth to farre, this is to much boldnes. And if the king will ſhew himſelfe a king, he muſt puniſh him ſeuerely, to teach him to beware how he talketh in this manner.

The king who heard the murmuring of the multitude, ſent ſodeinlie armed men of his guard, to apprehend Iohn, who hauing ended his ſermon, & beinge come out of the pulpit, found this intertainment of the ſouldiers, that like fierce, and beſtiall people, encloſing & laying hold on him, ſaid: How now thou preſumptious, and ſawcie fellowe, talkeſt thou of the king ſo audaciouſlie, without regard, or feare of his power? and with reprochfull wordes they led him to priſon. Perhaps Herod had a deſire to put him vnto death forthwith, at the importunitie, & entreaties of the ſtromper Herodias, but he durſt not, leaſt the people ſhould make an vproare, for he knew all men held Iohn for a prophet, and accounted him for a holy man; & therfore he awaited ſome fitter occaſion to performe his entent, as S. Ierome is of opinion, when he expounderh theſe wordes of the Goſpell that followe. *And a fit day being come.* A daie for his purpoſe, to put S. Iohn to death, to fulfill his owne mind, and the deſire of the adultereſſe alſo. This fit day, was that on which Herod vſed to celebrate his birth-daie.

S. Ierome ſaith: holie writte maketh mention of two perſons, that vſed to celebrate their birth-daies. The one was Pharao king of Egipt, and the other was this Herod. The one was an Idolater, and the other was an adulterer, the one was naught, and the other was worſe: wicked men celebrate the day of their birth, when they ſhould rather lament, and thinke on the daie of their death, which may iuſtlie be bewailed, for that they go ſtraight vnto hel. They may well celebrate their birth-daie, for the good that they are to haue, they enioie it in this life. But good men do all things in a contrarie manner. They rather lament their birth-day, becauſe then they ar borne in originall ſinne, & begin to enter, into the tribulations of this world; & they make a feaſt on the daie of their death, becauſe, then they finiſh their trauailes, and begin their reſt, and repoſe.

Herod celebrated his birth-day, as he was accuſtomed; & among other ſolemnizations thereof, was a ſumptuous ſupper, vnto which the great Lords of Galilee were inuited. After ſupper began dauncing, in which came forth the daughter of Herodias, who was a yong girle, and ſhameleſſe, for (as S. Iohn

Chriſoſtome ſaith) it had bene fitter, ſhe had bene in ſome priuate roome, then to come thus forth before the people, by her preſence publiſhing the offence of her mother. This immodeſt girle, daunced ſo amorouſly, and nearly, that ſhe pleaſed, and delighted all the companie, but cheifly king Herod. Her mother was not ſo carefull to inſtruct her in her prayers, and other workes of piety, as to daunce, nor to be baſhfull and modeſt, as to be bold & diſſolute. What could an adultereſſe, that had loſt the feare of God, and was paſt ſhame of men, inſtruct her daughter? Truly nothing, but ſuch like exerciſes as to daunce; that the diuell might alwaies be at the ſide of her daughter, that had wholly poſſeſſed her.

S. Iohn Chriſoſtome ſaith: that from the places where diſhoneſt daunces be, the diuell is neuer abſent, but is alwaies attending for the gaine that he maketh by them. The ſame happened in the daunce we now ſpeake of. Becauſe Herod (whether it were by a ſecret compact betweene him, and Herodias the adultereſſe, or whether it were on the ſodaine) called to him the yong girle, and ſaid to her; aske what boone, or requeſt thou wilt of me, and thou ſhalt obtaine it, although it be, the halfe of my kingdome.

The Euangeliſt ſaith: that Herod cõfirmed his promiſe with an oathe, which maketh it ſeeme to be done fraudulẽtly by him, that being ſo bound, he might after performe, what ſhe requeſted. When the girle heard ſuch a large offer made, ſhe went to her mother, and ſaid to her: what ſhal I demaund of the king, who hath made me this liberall offer? ſhall I demaund a good portion for my mariage, ſince my father taketh no care thereof? we may well imagine the girle thought on this. But the mother anſwered: I will not haue you aske any ſuch thing, becauſe the king will take care for that, when time ſhalbe. I would rather haue you aske the head of Iohn Baptiſt who is in priſon, for if he liue, he will cauſe the king to put me away, and I know not then, what ſhal become of vs.

S. Thomas ſaith, that wemen naturally are pittifull, but if by occaſion they be otherwiſe, they be more cruell then Beares, or Tygres. We haue ſeene by experience, that ſome mothers haue bene ſo cruell, that (oppreſſed by famine) they haue ſlaine their owne children, and eaten them, being more ouercome with deſire to ſatisfie their appetite, then with motherly loue to their children; and this proceedeth of the cruelty of their mindes. We neuer read that any father did ſuch an act. The Holy Ghoſt ſpeaking by the mouth of Salomon in Eccleſiaſticus ſaith: there is no wrath nor anger, like vnto the anger of a woman. It were good that wemen would aduiſe themſelues herof, that they might reſiſt that paſſion, and not be brought to do as Herodias did; who endeauored by all her driftes, to depriue him of life that was moſt worthy to liue, to witt, S. Iohn Baptiſt. She thought by this meanes, to couer, and hide her ſinne, that it might neuer more be ſpoken of, but by this meanes, it is ſpoken of publikly,

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vntill this preſent time, and ſhalbe vnto the end of the world. The ſame happened to this woman, which happened to Dauid in his ſinne, which was of Adulterie alſo. He thought to couer, and hide it, with the death of innocent Vrias, but that deed of his made it ſo publike, that there was nothing ſo well knowne, or ſo famous at that time, as that offence of Dauid.

The girle being returned from her mother vnto the king, ſaid vnto him: The fauour that I deſire to receaue of thee, ſhall be this: that thou giue me in a platter, the head of Iohn Baptiſt. I meane the preacher that is in priſon, who ſpeaketh with ſuch litle reſpect. The king hearing the demaund of the girle (whether he diſſembled, or was indeed diſpleaſed) he ſhowed him ſelfe much troubled in minde at hir requeſt. Notwithſtanding thinking himſelfe to be bound to ſatisfie her requeſt, aſwell by reaſon of his promiſe, and as alſo of the othe he had made (though in that caſe he was not onely not bound there by, but it was a ſinne to obſerue it) as alſo, becauſe he would not ſhew to his gueſts, but that he was maſter of his word, and that his words were of waight, and to be regarded, and that he was not inconſtant (though it was great and inconſiderate inconſtancy to do that which he did) hereupon he commanded forthwith, that Iohn Baptiſt ſhould be beheaded, and the head deliuered to the young girle.

The ſinne which this cruell tyrant committed, was very heinous, in reſpect of the perſon who was put to death, and of the cauſe wherefore he did it, as alſo, for that he was much beholding to S. Iohn Baptiſt, who without any particuler gaine or profit, put himſelfe in manifeſt danger by reproouing his ſinne which was publike, whereby Herod might haue taken occaſion, to abandon the wicked adultereſſe, and haue ſought remedie, and health for his ſoule. Moreouer, he ſhould not haue comitted this wicked act, on ſuch a day, on which he was eſpecially obliged, to render thankes vnto God, by recognition of his dutie, for his life beſtowed on him, and that it had bene preſerued by God vntill that preſent day.

The hangman going to the priſon, it is likely the priſoners hoped and expected, that on that feſtiual day of the kinges, ſome of them ſhould haue pardon, and be ſet at libertie. They ſeeing one of the kings ſeruants to come, at that vnuſuall houre, and in the night, they all ſtepped forward to know, who ſhould be the man, that ſhould be ſet free, and diſcharged; for on that day, they expected no other newes. He anſwered: that he came not to giue libertie to any, but to behead one of them. A man may imagine, how this word aſtonied them, and ſtroke them almoſt dead with feare; yet demaunded they who it ſhould be, and he anſwered; Iohn the Baptiſt. This anſwere made them to wonder, for the holy and vertuous life of S. Iohn, was ſpred and knowne vnto all. The hangman came into the place where the holy man was (peradventure at his praiers) and ſaid vnto him: Iohn Baptiſt, I am ſent by the king,

who hath commanded me to cut off thy head, because he hath bestowed it, as a guift vpon a Ladie. We may well thinke, this newes to be nothing at all displeasing to the holie man, but rather that he reioiced thereat, and lifted vp his hands to heauen, and said.

Lord, I render thee thanks for this great & happy fauour, shewed to me this day, in granting that I shall die in thy seruice, and in defence of thy veritie. I repute it an especiall fauour, to haue my life taken away, of which and of this bodily flesh, I haue made so smale account. These 32. yeeres I haue bene vnto it a continuall aduersarie. I haue giuen to it all the hard and sharp vsage that I could, and haue vsed it as mine enemie. Now I repute it for a speciall fauour, another should deliuer me from this affliction. One thing only I could haue desired, that I might haue seene my beloued cosen, and thy only begotten sonne Iesus-Christ. That I might giue vnto him my last imbracements, and receaue some message from him, to carry vnto the holy Patriarchs and Prophets which be in Limbo, and expect his coming thither to deliuer them. Yet shall I certifie them of his coming, as I haue giuen notice to men in this world. Thus may we coniecture the holy precursor said. Then he bowed his neck vnder the sharp sword, with which the hangman cut off his blessed head, and bore it to them that were authors of that wicked fact.

She caried it to the king, that all other that were present might see it. Then she gaue it to her mother, who we may thinke, was very ioyful therat, thinking her selfe to be now secure, and that none would be so bold hereafter to reproue her. But her mirth and ioylity lasted but a while, for (as Iosephus the Iew and Egesippus write) the cursed Herod made an euill end. For by the incessant suite that Herod Aggrippa (his brother) made, he lost his kingdome, and was banished to Lions in France, or into Spaine, as Venerable Bede, and Seuerius Sulpitius say. Where the wretch, seeing himself without kingdome, & brought to such poore estate, dyed miserably.

Nicephorus Callistus & Simeon Metaphrastes say: that the daughter of Herodias had also an euill ende. For she passing a riuer which was frosen, the ice broke, and so her body fell downe into the water: onely the ice closed vpon her necke keeping her head aboue, in which manner she hanged till the ice cut off her head and so she dyed. Thus we may see, how she which by trippinge and dauncing was cause, that the head of S. Iohn Baptist was cut off, here is iustly punished with the losse of her owne: Concerning the mother, I doubt not but she dyed as euill as any, she indeed deseruing it most of all. The body of S. Iohn, was buried by his disciples with great lamentation, & to the great sorrow, not only of men, but of heauen also, for Iesus-Christ king of heauen, was sorrowfull for his death.

This was the cause that at the time of his passion, being sent by Pilate to that same

same Herod, he would not answere a word, although he was vrged many times; which our Sauiour did, holding him as an excommunicate person, for that he had killed S. Iohn Baptist who was a Prophet. Also he would not answere him, for that S. Iohn Baptist being the voice of Christ, and Herod hauing depriued him of that voice, our Lord thought him not worthie to heare his most blessed voice. Let vs enter here into this consideration, that if God did permit, that S. Iohn Baptist who was so holy a man, should die such a death, what end shall the wicked, and wretched sinners make? If he permit such a chastisement on the greene tree, what shall become of the drie, and withered stock?

S. Ierome writing vpon the prophecie of Abdias saith: that the disciples of S. Iohn Baptist, buried his body in Sebaste, which is in Samaria, betweene two holy Prophets, to wit: Heliseus, and Abdias, and in that place God shewed many miracles for his sake, for many sick men, were made whole, and many possessed by diuells, were made free.

Ruffinus also in his Ecclesiastical history, and the Authors of the Tripartite history say: that Iulian the Apostata, who was Emperour, and a great persecutor, not only of the Christians, but of Christ him selfe also and of his Saints, seeing the many miracles, that the body of S. Iohn Baptist did, tooke it out of the sepulchre, where it was laid, and caused it to be consumed by fire. But before the whole body was consumed, certaine deuout Christians had time, to take some of his bones, and to carry them to Phillip Bishop of Ierusalem, & he sent them by one of his deacons called Iulianus, to the Patriarch of Alexandria.

After this (at such time as the Emperour Theodosius comanded al the Temples of the Idolles to be throwne vnto the ground, and for that end had sent an Edict vnto Alexandria) Theophilus his successor, not permitting a famous Temple of Serapis to be destroyed, which was then to be ruinated, after he had caused the Idolls to be broken in pieces, consecrated the same for a Church in honour of S. Iohn Baptist, and in that place he put his holy reliques. It came to passe in processe of time, that they were translated from thence, into diuers partes of Christendome.

As for the head of S. Iohn Baptist, the same Ruffinus, the authors of the Tripartite history, venerable Bede, and Simeon Metaphrastes, say: that Herodias the Adultereresse caused it to be buried in her pallace, fearing it would returne, and being reunited to the body, rise and reprooue her againe for her adultery, and murther. This blessed head remained hidden a long time in that place, vntill the said S. Iohn Baptist, did reueale it to certaine religious men, which went from the East to Ierusalem, to visit the places, where Iesus Christ wrought our redemption. They found it wrapped in the same garment made of camells haire, which the holy man wore.

This inuention was on the 29. of August, in the time of the Emperour Martian,

tian, about the yeare of our Lord. 460. (Baronius saith 391. Valentinian and Theodosius being Emperours.) For this cause, the feast of the decollation, is kept on that day. For he was beheaded in the month of March, neere vnto the feast of the Paschall Lambe, one yeere before the passion of Christ, as may be gathered out of the Gospell. It is said: that the reliques of S. Iohn Baptist, be in Genoa, at this present, and the head in Rome, in a Church of the Monasterie of nonnes called S. Siluester.

The life of S. Sabina Martyr. Auguſt. 29.

OVr saiour Iesus Christ sonne of the liuing God, foretold vnto his Apostles, that they should suffer persecution, and many troubles for his sake. He told them that their aduersaries would bring them before Iudges, who should put them to death with sharpe, and cruell torments. And that which should be a greater grief vnto them, they should be accused by their neere friends, acquaintance, and kinsfolke.

But then to giue them some comfort and consolation, he adioyned (as S. Mathew saith.) The Disciple is not aboue his maister, *which was, as if he had said: the disciple is not to looke for better intertainment then his maister. I am your maister, you shall see me taken, and led before diuers Iudges, and at last put vnto most cruell death It is no great matter, if you be vsed in the same manner, and though your torments be neuer so great, they shall not be equall to mine. This is a great comfort for all Christians, that be in any affliction or tribulation; for no great matter it is, if we which be disciples of Iesus Christ tollerate, and beare some part of his many dolours, since he hath suffred many more, and the disciple is not aboue the maister.*

This doctrine agreeth very fitly to the illustrious sage Romane matrone, and martyr, S. Sabina, who had for her instructresse in the faith S. Seraphia, a most holy, and vertuous damsell. S. Seraphia had the crowne of martyrdome, and Sabina was likewise martyred, to the end, the disciple might imitate her instructresse. The life of this glorious holy Saint, is collected out of that, which venerable Bede, and Ado Archbishop of Treners wrote of her, in this manner.

SAint Sabina was a Romane matrone, daughter vnto Herod Matellarius, and wife vnto Valerian. Her father, and her husband were of noble bloud, and very rich in temporall goodes. The husband of S. Sabina dying, in her widowhood, she grew in acqaintance and friendship, with a holy damsell called Seraphia, who perswaded her, to leaue and forsake, the adoration of the Idolles, and to receiue the Christian faith. She vsed such perswasions to her, that at last she brought her to her desire. S. Sabina took such loue & affection vnto S. Seraphia, for that she had bene cause of her so great good, that when she

ſhe was taken in the time of the Emperour Adrian, and led to be martyred by the apointment of the Gouernour Berillus, S. Sabina did accompanie her vnto the place of execution.

As ſhe went, ſhe conferred and talked with her, lamenting hartely, not ſo much to ſee her go to her death, as that ſhe remained ſtill aliue, & ſhould now be depriued, of her ſweete and comfortable conuerſation. By this occaſion, notice was giuen of her vnto the Gouernour, and ſhe being brought before him, he ſaid vnto her: Why doſt thou abaſe thy ſelfe in this ſort? It ſeemeth thou haſt ſmall regard of thine owne credit, and leſſe of his, whoſe daughter thou art. Thou doeſt fauour the part of the Chriſtians, little reſpecting the nobillity of thy bloud, or that thou haſt bene wife vnto Valerianus. Thou haſt forgot thy ſelfe, and our Gods, beware leſt they alſo forget and renounce thee. Get thee home, and forſake this witch, who by her ſorceries and inchantments, hath drawen many from the worſhip of our Gods.

S. Sabina anſwered: Would to God Berillus, that thou hadſt heard that damſell whom thou calleſt a ſorcerer ſpeake, as I haue, and conuerſed with her, as I haue done, & then I am moſt aſſured, thou wouldeſt haue forſaken theſe falſe and deceitfull Gods, and we ſhould haue ſeene thee, to acknowledge the true God, who geueth life euerlaſting vnto the good, and eternall torments vnto the wicked. The Gouernour hearing the wordes of S. Sabina, was in a great rage, yet in reuerence to him whoſe wife ſhe had bene, he let her depart. When S. Seraphia was dead, ſhe tooke her body, as a moſt rich Iewell, and pretious treaſure, and laid it in the tombe, which ſhe had prepared for her ſelfe, in one of her farme houſes.

Not many daies after this, ſhe was taken againe and brought before the Gouernour Elpidius, who when he ſaw her, ſaid: Art thou Sabina, late wife to that worthy, and memorable man Valerianus, and daughter vnto Herod? The holy Saint anſwered: I am. And I yeeld infinite thankes vnto Ieſus Chriſt, not only for that I am as thou haſt ſaid, but eſpecially, for that I being a hainous ſinner, he hath deliuered me from many ſinnes, and from the handes of the diuell, by the meanes of Seraphia his holy handmaid.

The Gouernour held a long diſcourſe with her, all tending to drawe her to ſacrifice to the Idolles, but ſeing her to be firme and conſtant in her faith, he gaue this iudgment vpon her. Vnto Sabina, who contemneth our Gods, and will not obey the lawes of our Emperours, let her head be cut off, and let all her goodes, be confiſcated. The death of this glorious Saint was on the 29. of Auguſt, in the yeare of our Lord. 130. (Baronius ſaith: 122.) Adrian being Emperour. Her holy body was buried by the Chriſtians, in the ſame graue where ſhe had laid S. Seraphia at Rocca, or the Arch of Fauſtinus, neere vnto the field called Vindician. Her ſoule reſteth in heauen, it is ſaid that her body is in the

citty of Parma, in the Church of S. Bartholomew.

The life of S. Felix, and S. Adauctus Martyrs. Auguſt. 30.

ARiſtotle in the ninth booke and ninth chapter of his Ethickes, asketh this queſtion, to wit: Whether to be a happy and fortunate man, one haue yet need of friends? and he answereth: that a man to be truly happy and fortunate, ought to haue all good thinges, which ought to be eſteemed; and for that friends be thinges moſt eſpeciallie to be eſteemed of, it followeth, that a man to be happie and fortunate, hath neede of them.

This agreeth well vnto S. Felix, ſince it pleaſed God, to make him fortunate and happy: for, that he might be happy in deed, as he was in name, he enabled him with the Crowne of Martyrdome. And to the end, he ſhould not want any thing, he prouided him of a friend, called Adauctus; who voluntarily offred himſelfe to die in his companie, and ſo he was martyred with him for the ſame cauſe. The life of theſe two Saints, written by venerable Beda, and Ado Archbiſhop of Treuers, was in this manner.

THe cruel perſecution of Diocleſian againſt the Chriſtian Church ſtill enduring, Felix a Romane citiſen, and a Prieſt of moſt holy life, was apprehended, for the profeſſion of the Chriſtian faith. He was led vnto the Temple of Serapis, to doe Sacrifice vnto that Idoll, but when he came neere vnto the ſame, he ſpitte in the face thereof, and forthwith the ſtatue (though it was of mettall) fell into powder. The ſame befell in the Temples of Mercurie, and Diana, into which places, the holy Saint was alſo led. The pagans ſeing this, deliuered him vnto a Iudge called Dracus, and accuſed him, that he was a ſorcerer, an inchanter, and a ſacrilegious perſon, and that he had deſtroyed their Gods, by his charmes, and ſorceries. The Iudge cauſed him to be tormented vpon the Rack, but ſeing it would not preuaile, to make him fal from his faith and religion, he gaue ſentence he ſhould be behcaded.

The officers led him to execution toward Oſtia, and by the way a Chriſtian met him, who liued ſecretly, and vnknowne. This man, when he ſaw them, leade S. Felix vnto his death, and vnderſtood the cauſe, ſaid with a loud voice: The faith and religion, that this man holdeth, I hold and beleeue alſo. He confeſſeth Ieſus Chriſt for God, & I alſo confeſſe Ieſus Chriſt for the true God, this man goeth willingly to die for him, and I alſo for his ſake, am prepared for to die. Hauing ſaid this, and aproching neare vnto S. Felix, he embraced him, and gaue vnto him the kiſſe of peace.

The officers hearing his words, and ſeing what he had done, tooke him and beheaded them both togeather. But becauſe the Chriſtians knew not his name, it ſeemeth that they which were preſent, and wrote the martyrdome of S. Felix,

lix, called him Adauctus, which is asmuch to say, as *Added*. He being truly added a companion in martirdome vnto S. Felix, to be afterward his companion, in receauing the rewardes of the ioyes of heauen. God make vs also to enioy their company, in that heauenly citty.

The Church doth celebrate the feast of these two martyrs, on the day of their deathes, which was on the 30. of August, in the yeare of our Lord. 284. (Baronius saith: 392.) In the time of the aforenamed Diocleſianus.

The end of the month of August.

SEPTEMBER.

The life of S. Giles Abbot. Sept. 1.

WE reade in the beginning of Geneſis, that when our Lord God would forme man, he said these wordes: Let vs make man vnto our image and similitude, who shall rule ouer the fishes of the sea, the foules of the ayre, and beastes of the earth. *The holy Doctors say: that if the first man had persewered in the state of innocencie, and had conserued originall iustice, in the which God created him, all the creatures had acknowledged him for their Lord, and had bene obedient vnto him; but for that he was disobedient vnto God, all creatures were disobedient, and became foes vnto him.*

The same thing happened vnto man, which befalleth vnto a hunter, who going out to hunt, all the dogges leape about him, and fawne and lick him, but if he should put on a visard, it is likely inough they would not acknowledge him, but would looke angerly, grinne, and snarle at him. Euen so befell it vnto our first father Adam, after that he put the visard of disobedience on his face. Before all creatures esteemed and serued him, and acknowledged him for their superiour, but afterward, they all rebelled, making warre against him as against their common enemy. Neuertheles, God being mercifull (to the end, that same signe of that happy state might be seene) permitted, that there should be some so holy and faithfull, that vnto them many creatures should serue, and be obedient. As we haue an example of S. Giles, who was cherished by a hinde a while, and mainteined by her milke, the time he remained in a caue, of a seltary and craggy mountaine. The life of this holy Abbot and Confessor, was written by Gilbertus, Bishop of Carnotum, and other Authors in this manner.

SAint Giles was borne in Athens of the Royall bloud. His father was called Theodorus, and his mother Pelagia; From his childhood he was instructed

in the ſtudies of humanity, and diuinity alſo, & in the ſame age he gaue himſelf vnto the ſeruice of God, exerciſing himſelfe in good workes. He was of ſingular charity, and gaue much almoſe. He went one day vnto the church, and ſaw a poore ſicke man in the ſtreet, who asked an almes of him, and he taking the garment he wore, gaue it to the poore man, who tooke it, & put it on, & forthwith, he became perfectly whole. Not long after this, his father died, and he diſtributed all his patrimony (which was very great) amongſt the needy.

God ſhewed many miracles by the meanes of this holy Saint: One was, when he healed a man that was bitten by a venemous ſerpent, ſo that he was at the point of death. Another was, he being one ſonday at a Church, there came in a man poſſeſſed with the diuel, and made ſuch a noiſe, that the deuine office could not be heard. The holy man praied for him, and not only obteined that the deuill in him, did hold his peace, but alſo did depart out of him, and left him free. The fame of S. Giles, was ſpred, through all Greece, wherupon he fearing to be honoured & reputed for a holy man, tooke ſea, intending to go into ſome country, where he ſhould not be knowen. The bark was not far from the ſhore, but a huge tempeſt aroſe, ſo that euery one made account to periſh in the ſea. S. Giles praied, and the ſtorme ceaſed, by which all the mariners and paſſengers well perceiued, that the ſtorme ceaſed by his praiers, & they yeelded vnto him many thankes for the ſame.

After a few daies the bark arriued at a hauen in France, where S. Giles tooke land, & went to the city of Arlez, where a holy man called Ceſarius was Biſhop. The holy Saint ſtaied in his company two yeares, to the great content of them both, for that all their conference and conuerſation was of heauenly matters. In that place S. Giles by his praiers healed a man, which had bene ſick of a feuer three yeares; And becauſe that deed, and the comendations of Ceſarius, cauſed him to be had in great reuerence, and that euery one called him the holy man, he reſolued to depart, and to fly from the reputation and honor of the world (though the conuerſation and company of Ceſarius pleaſed him much.) So he paſſed ouer the riuer of Rhoſne, which is well knowen in that realme, and he found on the bank thereof, a holy Hermit called Veredemius, liuing a ſolitary life, with whom he ſtaied & continued certaine daies: And wheras the countrey naturally was barren, it became fertile and fruitfull, by the praiers of S. Giles.

It happened, that on a time a ſick man was carried vnto the cell of Veredemius to be healed by him, but it falling out that he was not at home at that time, S. Giles praied for him, and healed him. There was neuer man that auoided to be contemned and deſpiſed, as S. Giles laboured to ſhunne, and to repell the eſtimation and honor of the world; and therefore he departed from that place, and went vnto an other which was more ſolitary, & fuller of wood, toward the mouth of the Riuer. In that place he found a caue among certein thornes,

thornes, and other wild plantes, nere vnto which sprang a cleare and pure fountaine. In it he also saw a hinde, which made signes, to be content that he should lodge with her: so the holy man resolued, to make his abode in that place. His food was the rootes of herbes, & running water, and sometimes the hinde permitted him to milk her, and in that sort, he spent part of his life, passing the time in praier and meditation.

It befell afterward, that the king who then reigned in Fráce (being a Christian) went one day a hunting, and his houndes found the hind of S. Giles, and pursued her hard to kill her. She with a swift course, ranne back vnto the caue, where the holy man remained, and lay at his feet, as it were, to demaund succor and helpe at his handes in that danger. When the hind came into the caue, S. Giles was at his praiers on his knees; and though he saw his hostesse that gaue him lodging, in manifest daunger, he did not therfore arise from his exercise, but he besought God to defend and deliuer her. The praier of the holy Confessor was hearde, for by the power of God, the dogges could not enter into the caue, but stood a good way off and barked.

At this noise the king & the other hunters came in, but they being not able to enter the caue, one that caried a cross bow, put a quarrell therin, which he shot off toward the caue, determining to make triall what was within: and the quarrell, or arrow (be it what it was) lighted vpon the holy Saint, and wounded him, who patiently tollerated the wound which was made. The hunters passed through the thornes and braunches, determining to see what was in the caue, and at the last they came to the place where S. Giles was. It seemed vnto euery one of them a strange spectacle, to see him at the mouth of the caue, on his knees, with a graue and venerable aspect, and nothing troubled; looking with his face and eyes, & likewise his handes lifted toward heauen; The wound had made him all bloudie, and the hind lay close by his side.

These thinges put the King and all his people in great dread; wherefore he went vnto him, and reputing him a holy man, made obeysaunce & craued pardon of him, because his bowe-bearer had wounded him, and gaue order, that prouision should be made for his cure, though the holy Saint made therunto deniall, wishing that the wound and the sore might continew all his life, that it might be an occasion wherby he might haue more merite. The king offered vnto him great sommes of mony, to the end he should pray vnto God for him, but the holy Saint would not accept any guiftes, but perswaded him, to lay out that which he desired to bestow on him, in building of a monastery, in which religious men might dwel, that should pray vnto God for him & for his kingdome. The king was wel pleased therewith, and caused a monastery to be builded: of the which, the holy man was compelled by the importunity of the king, to take on him the gouernment with the title of Abbot.

S. Giles liued in this monaſtery certaine yeares, and all that time he ſpent in praiers and faſtinges; endeuouring that euery one ſhould fly from ſinne, & attend to the ſeruice of God. This may euidently appeare by the ſame king, who was obſtinate in a certaine ſinne he had committed, & therof had ſmall remorſe and greefe, and leſſe will to confeſſe it, yet the praier of S. Giles preuailed ſo much, that the king confeſſed it with great ſorrow of mind, and repentance for his treſpaſſe, and all other offences committed in his life. It is ſaid: that the holie Saint went vnto Rome, and at his rerurne brought many indulgences and pardons, graunted vnto him by the Popes, for his monaſteries, aſwell for them that dwelt therin, and wore his habite, as alſo for them that viſited it.

S. Giles hauing gouerned his monaſtery (noe leſſe religiouſly then holilie) certaine yeares, the time of his death approched, which was agreable vnto his good and vertuous life, leauing behind him a holy enuy vnto all them, that were preſent at that time, for it was apparãt & euident, that he went to poſſeſſe the kingdome of heauen, where a moſt honorable place was prepared for him. His glorious death, was on the firſt day of September, and theron the Church celebrateth his feaſt. In the hiſtory of the life of this Saint it is written, that S. Giles liued ſometime with Ceſarius Biſhop of Arlez, as I haue ſaid before, who (after Trithemius) liued in the yeare of our Lord. 660. and adding the time, this holy Saint liued after his death, he died in the yeare of our Lord. 700. or there aboutes.

The Spaniſh originall ſaith: 720. vpon a Sunday.

The twelue brethren Martyrs. Sept. 1.

ON the ſame day that the Church celebrateth the feaſt of S. Giles, it alſo maketh a commemoration of the twelue brethren martyrs. The martyrdome of theſe twelue holy men, was written in heroicall verſe by Alfan monke of Monte Caſſine, who liued in the yeare of our Lord. 1108. That which we can extract out of this Author, and out of other martyrologes concerning the life of theſe holy Saints, is: That they were martirized in Beneuento, in the time of Valerian Emperour of Rome in the yeare of our Lord. 258.

The names of the holy martires were theſe: Donatus, Fælix, Acontius, Honoratus, Fortunatus, Sabinianus, Septimius, Ianuarius, Felix Secundus, Vitalis, Satyrus, and Repoſitus. They were in bloud noble, and all of them had bene well inſtructed in humanity and diuinity. They all preached the Ghoſpell of Ieſus Chriſt, and many were conuerted vnto the faith of Chriſt by their doctrine.

They were all layed in moſt darke priſons; Then were they taken foorth, & brought

brought into the high ſtreet, where they locked their handes faſt into certaine pieces of wood, and afterward made fier vnderneth them. Then in the preſence of the ſame Valerian, they bound them vnto certaine cordes, & ropes, which ranne in polleis, and ſo hoiſed them alofte into the aire, then they let them fall on a ſodaine, and gaue them the moſt cruell ſtrappado.

This ſufficed not, but they alſo ſcourged them, and then tore and rent their fleſh with hookes of Iron, to the exceſſiue paine and torment of the holy martyrs; the officers herein diſplaying their cruell mindes. Then they put them to the fier againe, & ſet the kindled torches to their bare ſides, but the holy Saints endured and abode all very conſtantly: which the tyrant ſeing, and wearied in putting them vnto ſo many torments, did laſtly cauſe al of them to be beheaded; and by this martyrdome their mortall liues ended, and their ſoules went to the ioyes of heauen.

The Nativitie of our B. Lady. Sept. 8.

THe ſacred ſcripture in the booke of Exodus recounteth, that Moyſes, being borne, his father and mother knew not how to deliuer him from death, for that king Pharao had made a decree, that all the male children that were borne of the Hebrewes, ſhould be put to death. The reſolution of his parents was this. They made a basket of Rushes, and dawbed it ouer with claye, wherein they put Moyſes, and laying him thus in the Riuer Nylus, they let him go take his aduenture. By this inuention he eſcaped death: for the daughter of Pharao ſeing him, cauſed him to be taken out, and to be brought vp as if he had bene her owne ſonne. After this he came to be the captaine of the Hebrewes.

Moyſes was a figure of Ieſus Chriſt, who for that he was to be caſt into the Water of this World which is full of ſtormes, there was made a litle basket wherin he was put, which ſignifieth the bleſſed virgin Mary his mother, who is a basket annointed ouer on the outſide. The holy virgin is like vnto the rushes, for she had no barke of Actuall ſinne, nor no knott of Originall ſinne. She remained neere vnto the torrent of Waters, for that she enioyed thoſe goodes, that ſpring from that liuely fountaine of God in great aboundance, for that she is neere coniojned vnto his maieſtie. This litle basket hath the clay without, which was the grace wherwith God preſerued and defended her, that her ſoule could receaue no damage, neither after she was borne into the World, nor in the Wombe of her mother Anna. God was put in this basket, being made man, in her ſacred and holy Wombe, and for that reſpect that she was to be his mother, God beſtowed graces, and fauours vpon her abundantly. And that we may ſee for what reaſon the church celebrateth the feaſt of the nativity of this glorious virgin, before that we recount the hiſtory thereof, it shalbe well done of vs, to conſider the dignitie for the which shee was borne, the worthy and eminent eſtate shee ought to haue, and her great familiaritie with almighty God.

I ſay

I Say then, that though this virgin had diuers names and titles, all maiestical and stately, yet are none to be equalized to the name of the Mother of God. For this cause, alwaies when the Euangelists name her in the discourse of the ghospell, they call her the mother of God. The Euangelist S. Matthew fetching the pettigree of her most noble linage from Abraham, when he cometh to name her, and her spouse Ioseph, forthwith he addeth, *of Whom Iesus, that is called Christ, Was borne.* When he writeth of the comming of the three kings, or sages, to adore Iesus Christ, he saith: they found him with Mary his mother. S. Luke also writing how the B. Virgin went to visit S. Elizabeth her cosin, saith; the good old woman resaluted her with these wordes; *How haue I deserued this, that the mother of my Lord cometh to visite me?* The same S. Luke saith: that when Iesus was twelue yeeres old, and staied behind her at Ierusalem, and was found after three daies, his mother said vnto him: *Sonne, Why hast thou done this vnto me?* S. Iohn speaking of the wedding in Cana of Galilee, where Iesus Christ and the glorious virgin were present, he repeateth twise the name of the mother of Iesus. The same Euangelist writing also of the mistery of the passion, saith: that Iesus Christ being on the Crosse, there was his mother present; In such sort that in this, and the other places of the ghospell, the Euangelists alwaies giue vnto her, this most noble name of the mother of God. The same Christ our Lord, as often as he nameth him selfe, is called the sonne of man: which wordes meane (after the opinion of many holy doctors) the sonne of the virgin.

The holy Church hath alwaies had such care of that name, that in the Ephesine councell, which was one, and the third of the same general councels (which was celebrated in the time of Pope Celestinus and of the Emperor Theodosius) wherat Cyrill the great was present and. 200. Bishops were assembled, the principall thing that was determined therin, & for which thy were assembled was; that it should be holden for a Catholique verity, and an article of faith, that the glorious virgin Mary, was, and is, the very true mother of God, as truly, and veritably, as other mothers are to their true & natural children. The same was confirmed in the time of Pope Leo the first, and Martian the Emperour in the Councell of Chalcedon.

Some holy doctors (as S. Cyrill, S. Iohn Damascene, S. Augustine, and S. Thomas) declare the maner thereof. The substance of that which they say, is this: that the blessed virgin, hauing conceiued Iesus Christ our Lord, she was his mother, for that her most chast, pure, and more then illustrious bloud, serued for matter, of which the holy Ghost by his deuine vertue, formed the bodie of Iesus Christ, for which cause, she became a true and veritable mother, as any other mothers be.

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Hauing laid this foundation of truth. I say; that to be the mother of God, argueth the great noblenes & worthines of this holy damosell. This is proued by a principall, the phylosophers hold, to wit: that there is not only a proportion betweene the cause & the effect, but also, if the cause be not empeached or hindered, it produceth a like effect to it selfe, euen to the Indiuiduum, and the accidents: as a lyon, that hath spots, produceth not only another lyō, but also with the same spots. This being graunted: I say: that if the naturall guifts of wit, complexion, and proportion of members, and naturall condition of Christ were transcendent, & excellent in the highest degree, as it is apparant by the sacred scripture, and also said by the holy doctors: we are by great reason to find all the same in the B. virgin, as in his true and veritable mother, to wit: that shee was of an excellent wit, an amyable complexion, of an admirable beauty, and absolute proportion of limmes, and most goodlie naturall condition. So that saying that Iesus Christ, *Was the fayrest of all men*, the same may be affirmed of the B. virgin. Wherfore, we may well say thus: O lady vnto whom shal we liken thee? what goodlines shalbe like vnto thine? who is so beautifull as thou art? The sonne compared vnto thee, is foule and vgly, thee moone is dark and obscure, and the starres are as clouds, the Angels are far inferior, and the Seraphins come not nere vnto thee. Vnto whom shall we liken thee, but euen vnto Iesus Christ thy Sonne? will you haue (saith S. Gregory) a liuely pattern of the glorious virgin? fixe your eyes and behold Iesus Christ. Behold the Sonne, in him you shall see a picture of the mother: note you that there is litle difference betwen the mother & the Sonne. Such a Sonne, and of such and so great perfections, was fit for such a mother, and such a mother, endued with so many graces, was fit for such a Sonn: yee ought also to consider a heauenly workmanship betweene the B. Virgin & her Sonn, for she gaue him one thing, which was the humain nature, and he gaue vnto her another, to wit, the fulnes of grace. The mother gaue vnto him that which she had, to wit the humanity, and Christ being God, and fountein of grace, gaue the same vnto his mother.

Of this groweth two admirable things: The one is, that as the glorious virgin, for his nature is his mother, so is shee his daughter in respect of grace, so that the mother is daughter, and the sonne is father, & that which other mothers say in sport to their sonnes, calling them: my king, my prince, my father, and my treasor, the glorious virgin might say it in truth and verity. This also ariseth betweene the mother and the sonne. That as the sonne for his humaine nature, is made like vnto his mother, so the mother in respect of grace is like vnto the sonne. Shee was humble (in proportion, not in equality) as he; charitable as he, obedient as he, and (in her proportion) full of grace, as he, so the Angell called her, Al haile, full of grace.

The consideration of this mother & sonne goeth further: The virgin in his conception, bestowed the bloud of her vaines of which to forme his body, and in the nine moneths, that she caryed him in her wombe (ouer and beside the giuing vnto him, her most chast bowells, for his rich pallace, and the coueringe and pannicles of her hart, to be the tapissery of his chamber), he also gaue him, the very same meate, she tooke her selfe: so that like a blessed doue, with her bill, she put the nutriment in the mouth of her sonne. After he was borne, the armes of his mother was his cradell, and holding him vnto her brest, she warmed him better, then Abisac warmed Dauid. Iesus being growen vp, his mother gaue him, her handes, her care & diligence, to the end all things she had might serue him. After he was dead, and taken from the crosse, she tooke him also in her armes, and embraced him with tender affection. All this gaue the mother vnto the sonne.

The sonne gaue vnto the mother, grace in her conception, in preseruing her from sinne; he gaue vnto her the vse of reason before the ordinary time; and at three yeres old, he conducted her as his owne vnto the Temple. Then he aduanced her higher, vntill he made her his mother and most fit for such a sonne, in such maner, that she is no reproch vnto Christ before his eternall Father, the Angels and all men, yea he glorieth and ioyeth to haue such a mother as Mary is. Iesus Christ and his mother were in this as other things, most faithful louers; for the presents and gifts the one had from the other liked them so well, that they neuer left them. Iesus had his humanity of his mother, and he so firmely embraced it, that as the deuines say, that which he once vnited to him selfe, he neuer lost. He lost his life in his passion, and in the three daies he lay in the sepulcher, the humane nature was not there, for his parts, to wit the bodie and the soule, were seperated asunder; but the parts were neuer seperated from the diuine Suppositum. It is also very cleare, that the Iewels with which this infant was borne and were bestowed on her in her conception, were neuer lost, for she neuer committed any mortall sinne.

Let vs then conclude this first discourse, to witt, of the nobilitie which accrewed and arose vnto the virgin, in being the mother of God, with the wordes of S. Augustine, to wit: That to be the mother of God, is so great a dignity, that by it she surpasseth not only all mankind, but also all the Angels: For asmuch, as it is more to be the mother, rather then the seruant, so much is the dignity greater to be the mother of the prince, then to be his seruant. This reason also conuinceth it, for that so much the more is a thing aduanced in perfection, the more or nerer it is vnited to God, who is the highest perfection. This is the daughter, that is borne this day, the infant, whose feast the Catholique church celebrateth, a litle infat, but a great Lady, an infant whose graces cannot be expressed, but by him, that created her. This is a day of great worth, a

day

day whose memory reioyceth both heauen and earth. This is the day, in which she is borne, of whom Iesus, that is called Christ would be borne. By the things before rehersed, you may know, how reasonable it is to celebrate the Natiuitie of this Virgin, for that her desarts & graces be so great, as is aboue mentioned.

The Church in auncient time did not solemnize this feast, which is proued by the wordes of S. Augustine, who saith in one sermon: that the Natiuity of Iesus-Christ, and S. Iohn Baptist, be only celebrated. By this you may vnderstand; that this feast was not kept through the vniuersall Church, at that time, though it be thought, that from the time of the Apostles, it was celebrated in some particular Churches. In the time of Pope Innocent the fourth it was ordeined, that this solemnitie should be celebrated vniuersally, by all the faithfull, in the Catholike Church, about the yeare of our Lord. 1250.

The occasion to celebrate this feast was; in one yeare and 8. moneths space, no Pope was chosen, after the death of Pope Celestine. 4. which was the cause of infinite scandals through all Christendome, but especially in Italy, for that the Emperor Frederick, who rebelled against the Church, euery day vsurped, and got some of the landes belonging vnto the Church. The Cardinals who were in the Conclaue, desired to make the election, but they could not agree. At last, they treated among themselues (it being propounded by some person deuout vnto our Lady) to make a vow, that if any of them were made Pope in a short space, for a remedy of those great damages and losses of the Church, he should ordeine the celebration of the Natiuitie of our Ladie, and should make it a feast with octaues, through all Christendome. The vow being made, forthwith ensued the election of Cardinall Sinibaldus, who was called Innocent 4. who ordeined the Natiuity of our Lady to be kept on the 8. day of September, through all Christendome.

This election reioyced the wholle world that had longed for a Pope, and for that the cause of this was ascribed vnto the new feast of the most B. virgin, he ordeined that in the office, they should sing this Antheme which beginneth: *Natiuitas tua, Dei genitrix virgo, gaudium annunciauit vniuerso mundo &c:* That is to say: Thy birthe, ô virgin Mary, mother of God, brought ioye vnto the whole world.

Some authors seeme to say: that a religious man liuing in contemplation, heard euery yere on the 8. day of Septembre, the Angels to make melody and triumph; and demaunding of one of them, what was the cause of such ioy in heauen, he was answered; that on that day, was celebrated the Natiuity of the mother of God, and that then vpon the credit of that religious man, this feast began to be celebrated. It may be true, that this religious man, had that before mentioned vision, but the occasion to promulgate the solemnity of this feast, is, that which I rehersed first.

And to the end, ſome thing may be ſpoken concerning the hiſtory, collecting it out of that, which S. Ierome, S. Iohn Damaſcen, Gregory of Niſſen, & Simeon Metaphraſtes write therof, I ſay; that the father of the Virgin Marie was called Ioachim, and her mother Anna: They were both of the tribe of Iuda, and of the houſe and family of Dauid, & this is to be holden as an Article of faith, for there be manie prophecies in holie writ, which ſay, that the Meſſias ſhould be borne of the tribe of Iuda, and of the houſe and familie of Dauid. And he being to be borne of the glorious virgin, it followeth, that the father and mother of her, were to be of the tribe, and of that family. S. Ierome nameth ſome patriarches, which muſt of neceſſity be the ſame, which S. Luke nameth in his Goſpell. He ſaith then, that Iannes begot Melchi, & Melchi begot Leui, and Leui begot Nathan, and Nathan begot Heli, who is alſo called Ioachim, who (as he ſaith) was naturall father vnto the Virgin Marie, and legall father vnto Ioſeph.

Ioachim took Anna vnto wife, & both of them dwelt in Nazareth a citty of Galilee. They were very rich, & beſtowed part of their goods vpon the poore, & other pious vſes. S. Ierom ſaith alſo; that they cõtinued together 20. yeares, and neuer had children, for which Iſſachar the prieſt, not only would not receaue the offering of Ioachim in the temple of Ieruſalẽ, vpõ a feaſt which was kept there, and was called Encenia, but bid him to depart out of the temple, for that aſſuredly he had ſome ſecret ſinne for the which God puniſhed him, & did not graunt him the fruit of benediction. So that Ioachim all afflicted and aſhamed, departed from the temple. Gregory Nizen & Simeon Metaphraſtes ſay, that S. Anna vpon the like ſolemnity came from Nazareth vnto Ieruſalem, and like the other Anna the mother of Samuel, lamented, wept, & ſighed, in the Temple, deſiring God to graunt her children: and euen as Anna the mother of Samuel did, ſhee vowed to offer in the temple, vnto the ſeruice of God, the ſonne or daughter, that God ſhould be pleaſed to giue her.

They ſay alſo, that afer ſhee had made the vowe, ſhe lay with her husband Ioachim and conceiued, and was deliuered of the Queene of Angells, the Virgin Mary our aduocate. And though vſually, when daughters are borne, the father and mother do not reioyce ſo much, as if it were a ſonne, for that the daughters are trobleſome to bring vp, and to mainteine, and more chargeable to ſeth forth in mariage, yet when the B. virgin was borne, the father & mother felt, and taſted infinitie ioy, as of a thing, they had long deſired. They alſo reioyced, for that they had ſome kinde of knowledg, that this their daughter, ſhould not be any charge to them for a dowry in mariage, but alſo by her meanes, God would ſhowe many fauors, and bleſſings vpon all the world.

S. Bernard made this ſpeech vnto the B. virgin in theſe wordes: Happy art thou, ô Virgin Mary, more then any other creature, ſince of thee, in thee, & by thee,

thee, God hath recreated the whole world, which he hath created. In that we haue ſaid before, we haue in part ſeene the great worth of the Queene newely borne, the order of her birth, and her coming into the world, now it remaineth (as the vſage is) to congratulate and reioice with her father and mother, ſaying vnto them: O Holy and happy Patriarch Ioachim and Anna, happy may the birth of your daughter be, wee pray God, yee may ſee her brought vp, & well married, with out do-b: it ſhalbe ſo, for God will giue vnto her for ſpouſe Ioſeph, one of the holieſt men, that ſhall be in the world. He ſhalbe her guard and helpe; he ſhall not take of her the pledge deue vnto ſpouſes, but rather by theſe eſpouſalls, ſhee ſhall remaine moſt pure & chaſt, as ſhe was before, and euer ſhallbe. Shee ſhall haue another ſpouſe in heauen, which ſhallbe God himſelfe, to wit, the holy Ghoſt, the third perſon of the holy Trinity. He ſhall be her ſpouſe, and by him ſhee ſhall conceiue without loſſe and dommage vnto her virginity, and hauing conceiued, ſhall bring forth into the world, our Sauiour and redeemer.

After we haue thus reioiced with Ioachim & Anna, for that thy haue ſuch a daughter borne vnto them, we may alſo reioice with their other kinsfolke, for that they haue gotten now ſuch a kinſwoman. Let vs reioice alſo with ſinners, for that now this day is borne their aduocate. Let vs reioice with the Angells, ſince that on this day is borne their Queene: let vs reioice with God, ſince on this day is borne his mother, daughter, and ſpouſe. And at the laſt, let vs reioice with the Virgin her ſelf, ſince God hath elected her to ſuch greatnes and dignity: And the occaſion of this, being, for that we be ſinners; for if ſinne had not bin, God had not bin made man, and if he had not bin made man, ſhee had not bin his mother. Therefore without doute, ſhee being aduaunced to this greatnes by our occaſion, will remember vs, & obteine for vs, of the ſame God who is her ſonne, pardon and mercy for our ſinnes and tranſgreſſions, and alſo his heauenly grace, that we may be partakers of his glory.

The life of S. Adrian Martyr. Sept. 8.

THe Worthy king Dauid ſpeaking with God in one Pſalme, ſaid: I haue inclined my hart to do iuſt and good workes, for retribution ſake: *that is, hauing regard vnto the reward which ariſeth in doing them. It is not euill to exerciſe, and to do good and holy workes in hauing regard vnto that which is gained therby in doing them. The reaſon hereof is, that the guerdon or reward which is expected, is God himſelf. In ſuch ſort that he who for that reſpect doth good workes, doth them for the loue of God. In the number of thoſe, may the glorious martyr S. Adrian be accounted, who by hearing of the greate guerdon, the martyrs expected, did voluntarilie offer himſelfe vnto martyr-*

dome. His life was Written by Ado Bishop of Tours: and it was in this manner.

THe Emperour Maximian commaunded, that the Christians that were in the city of Nicodemia a city of Bithinia, should be diligently sought out. Many were apprehended, and after that the Emperour had admonished, & willed them to adore the Idoll, and saw them constant and firme in the profession of the faith of Iesus Christ, he bid them all to be chained vnto wodden postes, and to be beaten with the rawe sinewes of beastes: and when he heard them in their tormentes to praise the name of Iesus-Christ, he caused their tounges to be cut out, and their mouthes to be beaten with great stones. The number of these martyrs was twentie three.

Adrian was present there, as an officer, to attend and see, that the commaundement of the Emperour should be executed. He was an Idolater, and a man of good account with Maximian; And when he saw how patiently the holy martyrs tollerated those terrible torments, wondering therat, he said vnto them: I coniure you by the God which you adore, and for whom you suffer these torments, to tell me truly, what guerdon or reward you expect, for I suppose it to be very great. The holy martyrs, though they had no tongues, by the permission of God, answered him thus: The reward weexpect is such & so great, that eyes neuer saw it, nor eares haue heard it, nor the hart of man cannot conceiue it, for it is an vnspeakeable good, which God hath prepared for his frienders. Adrian hearing this, desired not to heare any more, but being inspired by God, and shewing himselfe desirous to be partaker of so great a good, entred into the midst of the martirs, & said to the Register (before whom the matter was handled) write also my name with these souldiers of Christ, for I will be a Christian also, as they be.

The Emperour was certified hereof, and when the name of Adrian was read vnto him, among the other Christians which were prisoners, he caused him to be called, & said vnto him. O Adrian, what, art thou become foolish, that thou seekest to lose thy life wretchedly? Adrian answered: I haue bene, but now I am not a foole, for that I am a Christian, & no more an Idolater, as I haue bene before time. The Emperour being desirous to make him alter his purpose, discoursed, and conferred long with him, but seing his wordes did not preuaile, in rage and fury, he caused him to be chained, fettered and put in prison.

Adrian was about 28. yeares old, & had to wife a woman called Natalia, who was a Christian. When she heard what had befallen vnto her husband, she went with great ioy vnto the prison, and fell at his feet, and kissing his fetters wherwith he was gyued, said vnto him: Blessed art thou, ô Adrian my husband, and my Lord, now thou hast found the riches which thy father left not vnto thee: Passe securely vnto Iesus-Christ, in whom thou hast reposed thy treasure, which

thou

thou shalt find hereafter in the time of necessity, when no man shall be able to deliuer from punishmẽt the wretch which shalbe condemned. The father shal not be able to deliuer the sonne, nor the mother the daughter, nor transitory riches of the world, nor ambition in hauing many seruants, & great patrimonie: the freind shall not be of ability to helpe the freind, only the deedes which a man hath done, shall do a man good and pleasure. Thou (my Lord) hast Iesus-Christ in thy company, in whom thou hast deposed and laid vp thy treasures: walke in the way thou hast begon, be not weary therof, to the end thou maiest enioy the promises. Take heede, let not the remembrance of earthly and momentary things, moue thee to turne backward from thy way begon, neither let thy kinsfolke, nor the wailings of thy father and mother, nor the flattery of thy freinds, nor the menaces of thy enemies moue thee. Let not the torments of the tirant put thee in feare, but fixe thy eyes vpon the constancy and patience of these holy martyrs, which be with thee. Imitate them in life, and thou shalt be rewarded with them in death.

The blessed woman hauing said these words, went vnto the holy martirs, one by one, and kissed their gyues and fetters, saying; I beseech you, ô seruãts of Iesus-Christ, to animate & encourage my husband, gaine you his soule. Be vnto him a father, that by your meanes, he may be regenerated vnto euerlasting life. Adrian said vnto his wife: Goe home from hence, my deare and chast sister, for when the time shall come, that we shalbe examined and iudged, I will bring thee notice thereof, that thou maiest be present, and see the end of this worke.

Certein daies after, S. Adrian vnderstood that they resolued to heare and determine the cause of him, & of the other prisoners which were with him, whervpon he gaue a large some of mony vnto the keepers of the prison (some of his acquaintance interceding and being his suerties) that he might goe home vnto his house, promising to retorne backe with speed. Adrian was so well beloued of all men, that they seemed not to desire his returne vnto the prison; they let him depart, and to escape if he would, though they knew & saw themselues in apparant daunger of life. And it is to be thought his suerties were in the same daunger.

Forthwith some ranne before him to giue notice vnto his wife, that he came home. Shee hearing this newes, did not beleeue it at the first, but said. Who hath power to put off the gyues with the which I left him fettered? herewith al came thither a yong man their seruant, who told them, Adrian came home free and discharged. She imagining that he had yeelded, and now fled to escape Martirdome, was much troubled in mind, and began to weepe: and when she saw him to approch the gate of the house, she threw her sowing worke (which she had in her handes) on the ground, and running, locked the gate fast and said: I wil not haue any thing to do with this vile and base dastardly coward, that hath returned

ned back, and forsaken the good way he had begon, and much les will I see him with mine eies: I will not heare him speake a word vnto me, neither will I listen to that tounge, which hath dealt deceitfully in the sight of his Creator.

When he came some what neerer, shee held the gate shut very close all the while: and said vnto him, O man of all men most miscreant, and irreligious, what hath enforced thee to begin that course, which thou wilt not accomplish? who is he that hath gotten thee out of the society of the blessed men, with whō I left thee? who hath deceiued thee, and made thee to depart out of the companie of peace and perpetually ioy? Tell me, wherefore hast thou tourned thy back, and fled before the conflict begun? Wherefore doest thou cast downe thy armour on the ground like a dastard, before thou sawest thy enemy come to assaile thee? Wherfore doest thou enroll thy name among the wounded men, before there be a sword drawen, or arrow shot? What shall I do, wretch that I am, who was he that ioyned me to so faithles a person? I haue not deserued to be the wife of a Martyr; nay, now, I shalbe called the wife of a Renegate. A small time endured my ioye and gladnes, and long shall my shame and reproche endure.

S. Adrian staied without the gate, very glad to heare his wife say these thinges? wherefore he said vnto her: Natalia my sister, open me the dore, for I doe not fly to escape death, as thou thinkest, but come to cal thee, that thou maiest be present at our martirdome, as I haue heretofore promised thee. Natalia did not beleiue him, but rather called him deceiuer. He auerred earnestly vnto her, that his wordes were truth, and that if she would not open the gate quickly, he would returne vnto the prison, that he might keepe his word, and not be depriued of the crowne of martirdome. Natalia gaue him then credit, and opened the gate, and fell humbly at his feete, and he embraced her, and then both of them returned back vnto the iayle.

By the way S. Adrian said vnto his wife, Natalia. Tell me, my deerest, what order hast thou taken with thy goodes and patrimony, lest after my death all be confiscated and taken from thee? Natalia made answere: my Lord and husband, take no thought for thy temporall and transitory goodes, lest they doe captiuate thy hart and desire. Call to thy remembrance, and resolue in thy mind, the goods that be permanent and euerlasting, vnto which thou draweſt nere to be partaker, together with the other holy men, in whose company thou doest desire to die for the loue of Iesus Christ.

They both being come vnto the prison, all wondered that Adrian would returne, for they were assured, that he came back to his death. Then did Maximian command: that all the Christian prisoners should be brought forth before him. Some came with their flesh wounded and putrefied; for in those places where their Irons and gyues had bene, wormes were engendred, as was apparant to be seene. Natalia came close vnto her husband, and said vnto him;

Be

Be carefull, my Lord, that thy ſoule be firme and ſtable in God: beware thy hart doth not wauer, when they preſent the tortures before thy corporal ſight: The preſent troubles ſhall endure for a ſmale time, but the guerdon, and the beatitude ſhall endure for euer.

The Emperour looked firſt vpon Adrian, and ſaid vnto him: Wilt thou continue ſtill in thy folly? The bleſſed man anſwered: I am prepared to giue my life for this which thou calleſt folly. Maximian tooke ſuch indignation at this anſwere, that he cauſed him in his owne ſight, to be ſtripped out of his clothes, & to be cruelly ſcourged. The officers were tired, & changed they were, firſt one, and then another, but the tirant was not tired, but bid them ſcourge the holy martir in cruell ſort; and no leſſe the martir ſtroue to tollerat the torment, with a reſolute mind and great patience.

Oh that one had then ſeene Natalia, how often the collour chaunged in her face: ſometimes ſhee feared that her husband ſhould yeeld, and ſhrinke at the cruelty of the torments, and then ſhe was pale as a clothe, but when ſhe ſaw him endure all conſtantly and courageouſly, her liuely and cherefull collour returned into her face. Sometimes Adrian looked toward her, and though ſhe ſaid nothing, yet only by her countenance he vnderſtood, how ſhe bid him be valliant and reſolute, and to haue conſideration, that the more the torments increaſed, ſo much greater ſhould his reward be. The holy martir was beaten with ſuch cruelty, that they hauing torne and rent his fleſh, and laid his ribbes open to the view, might alſo ſee into his bowels.

The tirant now weary to ſee any more vſed on that faſhion, at that time, commaunded him into the ſame priſon, where he was before, in which place he remained certaine daies in the company of the other Chriſtians, who had endured the ſame torment, and ſuffered the ſame moleſtation, as he had done. After this Maximian cauſed them to be againe preſented vnto him, in the place of iudgement. The martirs were taken out of the darke priſon, where they were brought vnto that ſtate, that it affrighted men, and moued men to compaſſion, to behold them, yet they remained conſtant (as before) in the faith of Ieſus-Chriſt. The tirant commaunded the bones of all their legges to be broken to ſhiuers, and one of the handes of S. Adrian to be cut off. The holy martirs in this torment paſſed from this vnto a better life, euen as they made their prayers vnto our Lord.

Then Maximian gaue commandement, that their bodies ſhould be burned, and whileſt the officers, hauing already gotten all their bodies together, prepared to performe it, and had laid wood on the top of them, & put fire vnto them, behold on a ſodeine, the skie was couered with darke and blacke cloudes, and dreadfull thunders were heard, & thunderboltes killed ſome of the Pagãs, who were buſied in burning the bodies of the holy martyrs, and the other fled away

to saue their liues: wherat the Christians tooke hart, and gathered together the reliques of the holy Martyrs, taking them out of the fire which was already quenched: and putting them into a barke, sailed with them vnto Bizantium, and there they buried them very honorably.

After a few daies, the couragious Matrone Natalia, desirous to remaine in the same place, where the holy reliques were, passed from Nicodemia, vnto Bizantium, where she made a blessed end in our Lord, and was buried at the side of Saint Adrian her husband: whose body was in processe of time caried vnto Rome, and buried in a Church builded to his name. The death of S. Adrian was on the 8. day of September: and the death of Natalia his wife, was on the first day of December, in the yeare of our Lord. 306. vpon a munday, as the Spanish saith, Diocleſian raigning iointly with Maximian, on earth, and Iesus Christ, with the father, and holy Ghost, in perfect Trinity reigning in heauen, to whom be all praise and glory for euer. *Amen.*

The life of S. Gorgonius Martyr. Sept. 9.

IEsus Christ speaking of his comming into the world, saith, as S. Mathew writeth in his ghospell: Doe not you thinke, that I am come to make peace in the earth, for I am come to set warre therein: *Although that the Angels sang when I was borne:* Glory be vnto God in the heauens, and in earth, peace vnto men of good will: *Although I am come to treate and conclude peace, betwene mine eternall father and men, and though my salutations when I rose from death, were nothing but peace, because I desire that euery man should haue it; neuertheles, let not any man be deceaued, for I am come to make controuersie and variance betwene the wicked and the good: I am come to make a diuision betwene the father and the sonne, the mother and the daughter, the stepmother and the daughter in law: and I am come to make the houshold seruants, and familier freinds, enemies vnto the master of the house.*

This is euident and apparant to be so, for when the father and the sonne, the mother and the daughter, the stepmother and the daughter in law, the master of the house, and his houshold people, and familiar freinds, be wicked and vicious if God touch the hart of any of them, and they be conuerted vnto him, and the other continue in their wickednes, forthwith discord and dissension ariseth among them, and they make war one against an other: but thus do the wicked against the good, by persecuting them, euen to the taking away of their liues, because they forsake and abandon their conuersation. Of this we haue an example in S. Gorgonius the martyr, who was chamberlain vnto the Emperor Diocleſian, who as long as Gorgonius was a Gentill and worshipped the Idolls, liued quietly with him and he shewed much kindnes vnto him; but when he vnderstood that Gorgonius was a Christian, forthwith he fell out with him, and vsed him with great tyranny, and lastly with great cruelty put him to

death

death. How it came to passe, Eusebius Bishop of Cesarea reherseth after this manner.

SAint Gorgonius was borne in the citty of Nicomedia, and was chamberlein vnto the Emperor Diocletian. This man hauing receiued the faith of Christ Iesus, by the meanes of Dorotheus his fellow and companion in the same office, these two conferred what they might do, to get others of the Emperours chamber, to be made Christians. It fell out on that day, one Peter that had receaued also the Christian faith, who was a man noble in bloud, and of high esteeme in the Emperours Court, hauing an honorable office in the same, saw in the city of Nicomedia, in the high street, an edict or proclamation set vp which was made against the Christians, threatning death & torments to them that should be discouered.

This man vpon a great zeale of our faith, tooke downe the edict, and in the sight of al the people, rent it in pieces. When this happened, Diocletian & Maximian (whom the former had chosen to be his colleague & companion in the Empire, and had giuen vnto him the title of Cesar) were both together in Nicomedia, and it was tould vnto them, what Peter had done, wherat both enraged and madd with fury, they commanded he should be brought before their presence. When he was brought (and the other two also being there present) he reproched and reuiled Peter out of measure, and gaue strict commaundement, he should not be fauored in his torments; which although they were excessiue, yet did he neuer show in his countenance any signe but of ioy, and neuer spoke word, but it declared a vallerous and inuincible mind.

Gorgonius was present at this spectacle, for he and Dorotheus had bene instructors of Peter in the faith of Christ. These two seeing the constancy of the B. martyr, there grew in them also a desire to die for the loue of Iesus-Christ, (this his example working much in them) and by accord betwene them, they spoke vnto the Emperour in this maner. What meanest thou, ô Emperor, that thou tormentest Peter only for that thing, in which if it be in him any fault, we also are culpable? If thou puttest him to endure these torments, because he professeth the faith of Iesus-Christ, the same faith we confesse also: The same intention which he hath, we haue also, therfore reason willeth, that thou put vs vnto the same torments, which thou hast made him to suffer.

When Diocletian heard them say this, he grew into great choller: The loue he bore towards them before, was not so great, and the desire to do them good, as was now the indignation he conceiued against them, and the determination he had to handle them euill; who therfor in his fury and rage, said vnto them: Since you seeke the way like fooles (as this man doth) to be tormented, you shall haue your minds satisfied. Then he commaunded they should be scourged without pitty, which was performed forthwith, so that their flesh was rent

and torne in diuers places. Then the tirant commanded the officers to cast salt, and power vineger into their wounds, and lay them on the gridiron, and a fire to be made vnder it, but not a great one, to put them to the more torment.

Peter was now dead by this martirdome, and because Gorgonius and Dorotheus seemed yet to liue, and the tirant was wearied to see their torment vpon the gridiron, he made them to be taken from it, & with a rope tied about their necks to be hanged, by which meanes the two holy martyrs rendered vp their soules vnto their Creator. Their bodies being taken away, were after buried by some Christians.

But Diocleſian vnderstãding, that the Christians came secretly to make their praiers at the place, where the holy martirs were buried, caused their bodies to be taken out of their graues, and to be throwne into the sea. At such time, as Diocleſian commaunded it, he said: Let them be cast into a place, where they may be no more seene, least they be accounted for gods by the Christians, who are so ignorant, that they do thinke it better to adore them that haue bene our seruants, then those whom we adore for our Gods.

God almighty did not permit those blessed Relikes to lie hidden, but rather his pleasure was, to cause the sea to do them honour, & to bring them vnto the shore. When the Christians saw them, they tooke them vp with reuerence, and buried them in a place vnknowen vnto the pagans. Afterward in processe of time, the body of S. Gorgonius was caried vnto Rome, and was buried in the way called Lauicana, between the two bay trees. The Spanish booke saith Via Latiua. After this, Pope Gregory. 4. caused it to be translated into the church of S. Peter. The Church celebrateth their feast on the day of their Martirdome, which was on the 9. day of September, in the yeare of our Lord 280. in the time of the aforenamed Emperour Diocleſian.

The life of S. Nicholas of Tollentin. Sept. 10.

THE *Apoſtle S. Iames in his canonicall epiſtle, admonisheth vs,* to pray vnto God, one for an other, because the continuall praier of a iust man, is of great force. *But if it be so, as it is indeed, and that the praiers of the iust men, that be here vpon the earth, doe helpe much, notwithstanding that they be subiect, yea rather falling (as Iesus Christ saith) seuen times a day, though they be slight faultes: how much more, may we beleeue, the praiers of them, who doe already enioy the vision of God, and the diuine essence, and be confirmed in grace, and be certeine, and assured neuer to loose it nor euer to sinne, doe helpe, and doe vs good? The holy Saints gaue vp their liues for Gods sake, some in effect, as the martyres, and others by the way of good will, as the Confessors: and to be brief, they all offered them vp readily in the seruice of God, endeuoring all they might, not to*

offend

offend him by any meanes. Such like as these without doubt, be heard of God, when they aske any fauour of him.

But omitting the examples and testimonies of the holy scriptures, which make this thing an Article of faith, we haue most euident examples in many holy Saints, vnto whom God graunted many fauors and graces (which they requested of him) not only in their life time, in this world, but also after their passing into heauen, to possesse the euerlasting glory. One of these was S. Nicholas Bishop and Confessor, by whose praiers, God graunted vnto a man & his wife, a sonne, who was also called Nicholas and was a holy man, by whose merits God graunted many fauors and graces vnto them, that deuoutly recommend themselues vnto him. His life was written by S. Antoninus Archbishop of Florence, and by a religious man of his order, in this manner.

SAint Nicholas was borne in the Marca d'Ancona in a village called S. Angelo, in the territory of Fermo. His father was called Compagnone and his mother Amata. These two were borne of noble bloud, they were both rich and good Christians, but they liued in some discontent, for that hauing bene married together a good space, they had yet no children: They had a particuler deuotion vnto S. Nicholas the Bishop and Confessor, and him they besought cõtinually, that he would obteine of God that fauor for them, that they might haue that fruit of benediction. With this entent they went to visite his church in the city of Bari in Puglia. In that place, the holy Saint appeared vnto them, and did assure them, that they should haue a sonne, whom thy should name Nicholas after him, and also that he should be a blessed seruant of God.

Euery thing fell out iust, as the Saint said: for they being returned home, Amata conceiued, and at her due time brought forth a sonne, whom they called Nicholas: and as he tooke his name of S. Nicholas Bishop and Confessor, by whose intercession he was obteined, euen so he was like vnto him in many things. From a child, he was inclined to serue God, he frequented the Church, he heard masse and praied with great deuotion, moreouer he fasted, gaue almes and followed his study, so that as he increased in age, euen so he did in vertue, learning and science, and to be short, he determined to be a man of the Church.

He was already made a Chanon of the church of S. Sauiour, in the place where he dwelt, and it happened, that a worthy and renowmed father of the order of S. Augustine, came thither to preach: One day among others, Nicholas was at the sermon, in the which the preacher expounded these wordes of S. Iohn: *Do not you loue the World, nor the things that be therin.* The preacher vttered such good matter vpon that text, that Nicholas resolued to abandon the world, and to take the habit of S. Augustin in that same conuent, where the said preacher dwelt, with whom he had bene acquainted before that time. When

he entended to execute in deed the resolution he had made before time, he asked leaue of his father and mother, who though they were grieued to lose the sight of their sonne, yet did they giue him licence.

Nicholas went vnto the conuent of Tolentinum, to craue the habit of S. Augustine, which was giuen him readily, for they had before then notice of his good life. Hauing receiued the habit, he proceeded from vertue to vertue, labouring to atteine vnto perfection. So that being a relligious man, he was a mirrour for other relligious men, and being a priest, he was a looking glasse for other priests, and when he was a preacher, a spectacle for other preachers, to behold their duety and function. In this godly Saint, among other vertues, his abstinence shined most clearly: for in 30. yeares space, that he continewed in the conuent of Tolentinum, he neuer eat flesh, eggs, fish, milke, nor any thing made with milke.

He fell one time into a greeuous infirmity, which brought him vnto deaths dore, wherupon the phisitions told him; that if he would recouer his health, he must eat flesh: wherunto he answered, that in so doing, he should, by desiring to auoid one danger, fall into another, and that in flying the infirmity of the body, he should incurre the malady of his soule, by giuing liberty vnto his sensuallity and appetite. The prior of the conuent seing the phisitions to affirme, that it was necessary for the blessed man Nicholas to eate flesh, commaunded him in the vertue of holy obedience, to eate some. He, without any reply, bid the meat which he should eate, to be brought vnto him.

There was brought vnto him (as it is said) a boiled chicken, or some other foule (whatsoeuer it was) and the blessed man hauing it before him, besought our Lord to do him that fauour, that he might not eat of that foule, and yet not to runne into the sinne of disobedience: wherupon the foule returned vnto life, and flew away out of the platter, leauing all them that were present astonished, and the holy Saint iocund and glad.

On the next night, the B. Virgin Mary accompanied with S. Augustine visited him, and the glorious virgin bid him to send for a loafe of bread into the market place, and to put it in water, and to eate therof, in the name of Iesus-Christ, and he should be cured of that infirmity. Hereof cometh the vsage, that the bread, which is called the bread of S. Nicholas of Tollentine, is blessed on that day in the conuents of S. Augustine, that his feast is solemnised, and this bread helpeth, and cureth many infirmities, as is to this day seene by experience, especially the feuer tercian, which was his infirmitie, as is thought.

S. Nicholas being healed, and cured of the aforesaid infirmity, returned vnto his accustomed penance, and austerity of life; he vsed to fast three daies in the weeke, which he had obserued from the age of seuen yeares. He whipped himselfe in the night many times, & his discipline or whippe, was certein chaines

nes of Iron: his bed was made with a litle hay, & his habite was of courſe cloth, full of pieces; He vſed to pray very much, for he continued in his prayers from the houre of Complin, vntill it was farre in the night, and from the houre of mattins, vntill maſſe was celebrated, and from the houre of noone, vntill the euenſong.

The bleſſed man ſpending his time in theſe, and other like good exercíſes, was much vexed and molleſted by the diuell, who endeuoured to drawe him from theſe his holy employmentes, by ſcoffs and deceits, and ſometimes (by the permiſſion of God) by tormenting and beating him, in ſuch ſort, that the friers hearing the noiſe came forthwith to defend him, & they found him laid at length vpon the ground, like a dead man, and ſo they caried him back vnto his couch of hay, yet he for all this omitted not his holy prayers. He viſited ſick men with great charity, and endeuored to helpe and cheriſh them, as much as he was able. He had great compaſſion vpon ſome ſinners which had made their confeſſion vnto him, and for them he praied, faſted, and ſaid maſſe with great deuotion.

The like he did for the ſoules in purgatory, vnto the which he had great deuotion, which was encreaſed much more in him by a reuelation he had, of the great paines they ſuffered in that place. When there came any frier as a ſtranger vnto his conuent, he ſhewed him all the kindnes he could poſſibly; Neither did he forget the ſtate of priſoners, but rather in his ſermons, and priuate communications, which he had with rich men, and men in authority, he perſuaded them to the workes of mercy, as a thing very acceptable vnto our Lord. This bleſſed Saint comforted the afflicted, gaue cõſolation vnto men in tribulation, ſet attonement betwene men, that were at variance: He was a refuge for them, that were in affliction, a helper vnto the needy, & the raunſomer of them that were ſlaues and in bondage.

God ſhewed many miracles by the meanes of this glorious Saint, aſwell in his life time, as alſo after his death, which befell him in the aforeſaid conuent of Tolentine, and when he was now at the laſt gaſpe, he called the friers, and deſired them all to forgiue him, if he had offended them in any thing: and after he had receiued the moſt holy Sacraments, he cauſed a crucifix to be ſet before him, and in ſpeaking vnto Chriſt, his B. mother, and his holy father S. Auguſtine, he yelded vp his ſoule vnto God, on the 10. day of September, in the yeare of our Lord. 1307. Afterward Pope Eugenius the. 4. hauing made due enquirie, and hauing receaued full information of his life, and miracles, put his name in the catalogue of the holy Confeſſors, in the yeare of our ſaluation. 1446.

The

The life of S. Prothus and Iacinthus Martyrs. Sept. 11.

THE Apoſtle S. Paul ſaith: that by the meanes of viſible thinges, we come vnto the knowledge of the inuiſible things of God. *His meaning is, that by the knowledge of the creatures, we come vnto the knowledge of the creator. Euen ſo it happened vnto the glorious martirs S. Prothus and Iacinthus by the meanes of a holy damoſell called Eugenia. They ſtudied philoſophy, and other humaine ſciences, and by that ſtudy, they came to the knowledge, that the Gods which the Gentills adore, were falſe, and that there was but one God onely. After this, by conuerſing with ſome Chriſtians, they vnderſtood that Ieſus Chriſt is the true God, and they were conuerted vnto his faith. In collecting their life out of that, which S. Iſidore, and Simeon Metaphraſtes write in the life of S. Eugenia, I ſay: That.*

SAint Prothus & Iacinthus were Eunuches, and attended vpon a noble Ladie called Eugenia, daughter vnto Philip a Roman ſenator, who being elected Regent of Alexandria by the ſenate, went thither with Claudia his wife, Eugenia his daughter, and all his family. There went thither alſo with Eugenia, Prothus and Iacinthus the two Eunuches. And becauſe in that city there was a ſtudy of diuers ſciences, Eugenia and the two Eunuches beſtowed their time in ſtudy, and they all three profited much therein. Philoſophy was their chiefeſt ſtudy, and by ſpeculation in the ſame, thy came to know that it was a fooliſh and vaine thing to adore many Gods, for reaſon did make demonſtration, that ſuch wicked, and leued men as were Iupiter, Apollo, Mars, and all the other, which the heathens adored for Gods, were not only vnworthy of the name of God, but alſo of men, ſince their deedes and actions were beſtiall and abhominable.

After this, beginning to frequent the company of Chriſtians, they had vnderſtanding of the miſteries of our faith, and ſo deſired to be baptized: To performe this the better, Eugenia determined to put her ſelfe in mans apparell, and in that ſort to depart from her fathers houſe, taking with her Prothus and Iacinthus the Eunuches, to ſeek out a holy Abbot called Helenus, to be by him Baptiſed, and receiued into his ſociety. This Abbot gouerned in a monaſtery of relligious men, and had a reuelation that Eugenius ſo called, was a woman, yet becauſe he knew it to be the will of God, that things ſhould proceed in that maner, he kept it from her. He baptiſed them and gaue vnto them all three his religious habit, and they liued therein a godly & vertuous life: Afterward Helenus the Abbot deceaſing, the monks, who thought Eugenius had bene a man, choſe hir for their Abbot. Who was vnwilling to take the charge on her, but the

the entreaty of the monks, who were much pleased with hir holy life, preuailed.

There was in Alexandria a matrone called Melantia, who had bin cured and healed of a great infirmitie, by the prayers of Eugenius, who adiudged her to be a man. Eugenius went oft vnto her house at her importunate inuitations. The matrone was indeed ennamoured of her, and they two being alone, without any regard of her estate or credit, laid open her loue, imagining her to be a man. Eugenius sharply reproued her, and so departed and left hir alone. Melantia seing herselfe contemned and refused, like the mistris of Ioseph shreeked out, and said: that the Abbot Eugenius would haue forced her: And not content with that, did also accuse her falsely vnto the Gouernor, who was the father of Eugenia. The Regent hauing heard the accusation of Melantia, commáded the Abbot Eugenius to be brought before him. When the blessed Saint vnderstood the cause wherfore she was called, she tooke the Eunuches Prothus and Iacinthus in the habite of religious men with her: Being come before Philip her father, he vsed rough wordes, and asked them if Christ their God, counselled them to force honorable Ladies?

The virgin with a modest and cherefull face said: *There is a time to be silent, and a time to speake.* If Melantia saith that I would vse force, it is not true, and thou ô Philip peraduenture doest but iest with me, in asking if the God that I adore, doth will me to do such things. Now thou shalt see the verity of this womans accusation. Hauing said this, she rent her habite before her breast, and opened it, that euery one might see by her breasts that she was a woman. Then she proceeded, and told him that she was Eugenia his daughter; & moreouer she spake so well vnto hir father, that he was conuerted vnto the faith of Christ, and so was Claudia his wife, and all the rest of his family.

Philip gaue vp his office and place, and not long after was chosen Bishop: & afterward in the persecution raised by the Emperours Valerian and Gallyen, he was martired. Claudia, Eugenia, Prothus and Iacinthus, returned vnto Rome, where by the labour of the holy damosell Eugenia, and of the two holy Eunuches Prothus, & Iacinthus, many were cõuerted vnto the faith of Christ. Gallien being certified hereof, caused Eugenia to be apprehended, & after the indurance of many torments, to be beheaded. Then he caused the two Eunuches Prothus and Iacinthus, to be taken, and hauing vsed sundry enducements to moue them to sacrifice vnto the Idolls, which they refused to doe (shewing themselues very courageous and constant in the faith of Christ) the tirant caused them to be cruelly scourged, and after many other torments giuen vnto them, he caused them in like manner to be beheaded. Their martirdome and death was on the 11. day of September, and on that day the Church celebrateth their feast. It was in the yeare of our Lord. 263. in the reigne of the aforesaid Gallyen.

ALmighty God glorieth by the mouth of the Prophet Ezechiel to haue done a famous worke and indeed worthy of him selfe, as he sheweth by the manner of reuersing the same, saying: I the Lord haue humiliated and abased the lofty and stately wood, and haue enhaunced the lowly and humble wood. S. Ierome saith, that this humble wood, is Iesus Christ, and he saith very well, for he being so humbled that at the last he died on the Crosse, God for that cause did exalt him (as S. Paul saith) to such height, that the Angells in heauen, the men on earth, and vnder the earth in purgatory, do bow their knees at his name, and do him reuerence. And Iesus Christ was not exalted only to that height, for that he was humiliated, but the wood also which was the instrument of his humiliation, was exalted, and honored by God, since (as S. Augustine saith) the Crosse which was alwaies before reprochfull (because theeues, and other malefactors were put to death on the same) now Emperours and Kings, beare it on their heads, for that Iesus Christ died vpon the same.

The Emperour Heraclius honored and respected it especially, wresting it out of the hands of Cosdroes king of Persia (who had taken it from Ierusalem and carried it into his kingdome) and putting it in the former place. Now let vs see, how it passed, framing a history thereof, out of a sermon, that Andreas Bishop of Candia, made of the Exaltation of the holie Crosse rehersed by Lippmanus and the lections of the Romaine Breuiary and diuers martirologes and historiographers, yet first we will propound an important doctrine, which is this.

OVr Lord God desiring to be serued, and not to be offended by men, seing their condition, and seuerall estates, and that some be noble, and so be dealt withall mildly, and that others be rude, and are to be handled roughly, he gaue premonitions vnto them, to the end they should not lament nor complaine of him, as if they had not bene warned. He talking with the Hebrewes (as we reade in Leuiticus) said to them: If you obserue my commaundements, among other good and profit you shall reape therby, one shalbe this: that if you haue enemies that molest and make warre against you, fiue of you shall put a hundred of them to flight, and a hundred of you, shall put to flight ten thousand of them. But if on the other side you shalbe disobedient to me, a few of your enemies, shall make many of you to fly, and that in dread and feare, though none pursue you.

This which God said then vnto the people, was apparant & seene (as were d in the booke of Iosua) where it is said: that the Hebrues hauing beseiged Ier o certeine daies, at last they tooke it, without drawing their sword, becaus e walles

walles fell downe, and they which were within, made no resistance, all was put to the fire and sword, not sparing any thing, for so God had comanded, because his indignation was kindled against that nation, as also to terrify his other enemies. It came to passe in the pilling thereof, that there came to the handes of a souldier called Achan, a scarlet robe, some mony, and a wand or rod of gold, which things he kept against the commaundement of God: and to be more secure, he hid them all in the ground.

This being done, part of the army dislodged, and went to fight against Hay, the citisens wherof issued out and encountred with them; and preuailed killing many Israelites, and few returned with this doleful newes. Iosua generall of the host, seing the same, fell on the ground, and weeping said vnto God: How happeneth it, ô Lord: be these thy promises? Doth it seeme to thee a iust thing, to haue thy people so euill entreated by thine enemies? Assoone as we be entred into this countrey to conquerit, why dost thou giue such forces to our aduersaries? This shall be an occasion that others shall take courage, and it shalbe a hard thing to subdue them. God answered Iosua: that this happened through the fault of the people themselues, hauing broken his precept in reseruing some things in the destruction of the city. Therefore seeke out the culpable and offender, and let him be chastised, and my iust indignation shall cease. Assoone as Iosua had by enquiry found him, he caused him to be punished, and the people did after that preuaile against their enemies.

By this you may see, that when Catholiques are ouercome and vanquished, it happeneth, because God is offended with thē for their sinnes; we ought therfore to haue this regard euer when warre is made against infidells, if we intend and desire to haue victory, that we be in good estate and fauor with God, by confessing our sinnes, doing penance, and receiuing the Blessed Sacrament of the Aultar, & then without all doubt, a few Christians wilbe able to resist many Infidels.

As it befell to Pope Leo. 4. in the yeare of our Lord. 854. who being certified, that there was disembarqued or landed at Ostia a great nomber of Infidels, and that no captein durst affront them, the glorious Pope assembled the people, & said; he himselfe would be generall of the Army. And that he might set on, and encounter with his enemies more securely, he enioyned al the souldiers to confesse their sinnes, and to receiue the B. Sacrament: he also comaunded eache one, in the one hand to cary their weapons for the warre, and in the other hand the Rosary, to say their praiers in the way. Arriuing after this manner, in the sight of the enemy, notwithstanding the huge number of the Infidels, and the small host of the Christians, he discomfited them, and droue them out of Italy, to the great honour of the valiant Bishop, and good and benefit of all Christendome.

All this may be fitly applied vnto that, which befell in the time of the Emperour Heraclius, for that the sinnes of the Christians were many and heinous (Phocas ruling the Grecian empire, who was a vitious man and so died, for Heraclius depriued him of the empire, and of his life also) God permitted a tirant called Cosdroes king of Persia, as a greeuous scourge, to rise against them. He being not content to haue taken by force of armes the holy city of Ierusalem, and to haue sacked it, caried away the holy Crosse (on the which Iesus Christ died, which had bene there, from the time of Helena the mother of Constantine, who found it) into Persia, and put it in the temple of one of his idols: and againe he inuaded the lands of the Christians with a new army, where he vsed horrible cruelties.

He passed with fury into Egipt, and wonne the city of Alexandria, in which place he stayed certein daies, for that he vnderstood Heraclianus father to the Emperour Heraclius, came against him with a huge host: but by the secrete iudgement of God, Heraclianus died of sicknes, and his army was vtterly defeated. The proud Cosdroes proceeded, and in few daies made himselfe Lord of all the dominions the Emperour had in Africa: he sacked Thunis, & hauing vsed horrible massacres of Christians, he returned into his kingdome of Persia.

The Emperour Heraclius all this while remained in Constantinople, spending the time in iollity and pleasures, hauing taken to wife a beautifull Lady called Martina, who was his cosen, but when he saw thinges goe away, to his great reproch and discredit, & fearing greater losse might ensue in the empire, first, he tried to obteine a peace by lowly & humble embassages, and vpon conditions no lesse reprochfull then disauantagious for his estate; but the arrogant infidell, proud of his victories, would giue no eare to his petitions, but sent a messenger to say, that he would make no accord with him, except he would denie the faith of Iesus Christ, and become an Idolater as himselfe was.

This proud answer, and blasphemy, did so exasperate the Christian Emperour, that he became an other man, and was altered from a negligent and careles person, to a couragious, and enkindled with a godly zeale: And being desirous to take on him the defence of Gods honour, he behaued himselfe as a valiant prince, and a Catholique and good Christian. First, he assembled his forces very diligently, that he might come to try it with that proud pagan by dint of sword, and also amassed great store of men, engines, and other prouisions for the warre; and comaunded, that in al the empire processions and praiers should be made, to beseech God to take to himselfe the defence of his Church, and to punish the proud blasphemy of the presumptuous tirant against his heauenly maiesty.

Heraclius departed from Constantinople, toward this pretious and holy interprise, carying alwaies in his right hand the Image of Iesus Christ our Lord,

and

and of his glorious mother, as his Captein (and the report was, that the same Image was brought from heauen) and passing from thence by sea with a goodlie company, he entred into Asia, to affront the proud enemy, who when he vnderstood that the Emperour with a mighty army came to seeke him, was aduised to haue regard of his person; so he retired to a strong and secure place, and left his army guided by valorous generals, to defend the countreis he had conquered, and his owne also. There happened in this warre (which lasted litle lesse then sixe yeares) many great and notable feats of armes.

The summe of all was, that they fought in three set battailes: The first was in the passage of the mount Taurus and the riuer Saron, and in this Heraclius discomfited & put to flight Saluarus one of the chiefest capteines of Cosdroes. The second pitcht field was, in the next yere, with Satinus who was another valiant captaine, and the encounter was very terrible, for the Persians fought stoutly to recouer the honour they had lost in the former battaile, so that Heraclius was in great daunger. The Christians were resolued to leaue the field, and to fly, when it pleased God to heare the praier of his champion Heraclius: for vnlooked for, there fell from heauen a great shower of raine with a storme, which driuen with a strong wind, carried the raine into the face of the pagans, and depriued them of their sight, in such sort, that they not being able to fight, began to fly; which the Imperials seeing, tooke hart, beholding God apparantlie to fight on their side; and thus they obteined the second victory, which was far greater then the first.

Lastly, in the yere following, Heraclius returned into the field, to encounter with Razatanes the most valiant captain Cosdroes had: and therin the Emperour behaued himself so valiantly, that he vtterly defeated and daunted the pride of the arrogant & cruell king Cosdroes, who was enforced by these ouerthrowes, to retire himselfe vnto the most strong and secure places of his kingdome of Persia. This his fearefull retreate caused his vtter ruine: for thinking he had left sufficient forces on the frontiers of his realme, to keepe his enemies from entrance, he made Medarses his yonger sonne his heire and successor in his kingdome, and put him in possession therof, and assigned him to stay on the frontiers for the more sure garde and defence therof, and to keepe the Imperialls from entring therin.

Cosdroes had another sonne elder then Medarses, called Siricheus, or Sirus (as some call him) who expected to succeed his father in the kingdome (as his right and proweſſe also deserued) who tooke such indignation at his fathers doing, that he diuised to depriue him of his crowne: and that he might with more facility bring his purposes to passe, he determined to make a secret accord with Heraclius, which was concluded, vpon these articles: That he should deliuer vnto the Emperour Heraclius, his father and brethren, either aliue or

dead: and also the Crosse of our Lord Iesus Christ: and set free out of prison, Zacharias the Patriarch of Ierusalem: That he should restore all that which Cosdroes had taken from thence: And that he should haue the realme of Persia for him selfe, and that he should keepe perpetuall peace with the Christians. All these couenants were performed. For by the aide of them of his faction, & the aide Heraclius sent, he was made king, and put his father and brethren to death, he restored the holy Crosse, set the patriarch free, and performed all the couenants comprised in the peace.

The Emperour Heraclius, desirous to render thanks vnto God for the benefits receaued, and also to restore the holy Crosse vpon the place, where it ought to stand, went on procession. In the which Heraclius was clothed in most gorgeous apparell, and with shoes embrodered with perles and pretious stones: & in this manner he carried the holy Crosse, as an imitation of Iesus Christ. It happened that when he should enter the gate of the citty to go vnto moũt Caluary (I say enter, for that before the destruction of Ierusalem, Mount Caluary was out of the city, and when it was reedified newly, Mount Caluary was comprised within the city gate, where by he was to enter) he stayed with the Crosse on his shoulder, and could not sturre by any meanes. He and all the rest of the people which were present, were amased at the miracle, not knowing what the cause might be.

The Patriarch Zacharias came neere vnto the Emperour, and said: I am in doute that thou thy selfe giuest cause, why thou canst not sturre, and I will tell thee what it is: Thou now dost carry the Crosse vpon thy shoulders, as in imitation of Iesus Christ who bore the same by this way: But if thou marke it wel, thou doest imitate him but litle, for thou doest not carry it, as he did, nor as it should be carried. Thou art apparelled in most costly garments, and he was clothed most meanely: Thou hast on thy head an emperial crowne, and he wore one of pricking thorns: he went with his feet bare, and full of dust, and thy feet are adorned with purple, embrodered with iewells and precious stones.

The wordes and the Patriarke seemed to the Emperour to be reasonable and true, whereupon he caused a meane and course garment to be brought vnto him. He tooke the crowne off from his head, and put off his hose and shooes, and thus being bare foot, and meanely apparelled, he followed the procession, vntill he set the holy Crosse in the former place, from whence Cosdroes had taken it 14. yeares before. For this respect the Catholike Church ordeined that euery yeare, the feast of the exaltation of the holy Crosse, should be celebrated on the same day it was placed againe by Heraclius, in the very same place it was set when Iesus Christ should die theron. This misterie befel on the day, that the Church celebrateth it, that is: on the 14. day of September; in the yeare of our Lord. 624. in the raigne of the abouenamed Heraclius. S. Augustine S. Ambrose

broſe and S. Epiphanius ſay: that in the place where the Croſſe of Chriſt was left, Adam was buried, and the dead mans ſcull which ordinarily is painted at the foote of the Croſſe, denoteth and ſignifieth the ſame.

The life of S. Nicomedes Prieſt and Martyr. Sept. 15.

RIght happy are they (ſaith Ieſus Chriſt) which ſuffer for the loue of iuſtice. *This is not to be vnderſtood of them, that are punished by courſe of law for their treſpaſſes. All they who are whipped, ſent to the gallies, and condemned to die, are not happy; but many of them many more iuſtly be called vnfortunate, in that they know not how to reape profit by this chaſtiſement which their offences deſerueth, but beare it impatiently, yea and die deſperatly: but right happy are thoſe, that hauing done any iuſt, holy, or meritorious act, affliction cometh vpon them for it, as it befell vnto S. Nicomedes the prieſt, who loſt his life, for that he had buried a holy damoſell martyred by the Pagans, as may be ſeene in this ſtory written by Marcellus the diſciple of S. Peter the Apoſtle, in this manner.*

SAint Petronilla the daughter of S. Peter being in Rome, was ſeene by the gouernour of the city, who was enamored of her. And though that he was a man in chiefe authority, yet went he vnto the houſe of the holy Saint, with a great troope of gentlemen, and gaue her to vnderſtand, that he loued her, and deſired to marry her, and make her his wife. Petronilla ſeing Flaccus (for that was his name) to be a man of great power, douted he would vſe violence, and therefore ſhaped him this anſwere. Me thinke it is not a thing conuenient, to come and ſpeake vnto a damoſell (liuing alone, as I doe) with ſuch a crew, eſpecially in ſuch a matter as of loue, as though thou wouldſt obteine me more by conſtraint, then by loue. I ſhould be thought a foole and vnwiſe, if I would forſake ſuch an honorable perſon as thy ſelfe, that ſueth to mary me, and take any other to my husband: Wherfore my Lord, I beſeech thee to ſend vnto me ſome matrones or damoſells, to ſtay and remaine three daies with me, after which time I will come vnto thy houſe, and the wedding ſhall be made as thou deſireſt.

This her requeſt contented the gouernour fully, and ſo he departed, with intent to performe her deſire. Petronilla had a maid ſeruãt called Felicula, who was a Chriſtian and very famous, and vnto her Petronilla vttered her mind in great familiarity, and beſought her to aſiſt her in her praiers vnto God, that within three daies God would be pleaſed to take her out of this life. Felicula at the requeſt of her miſtris, was content to doe it. So they two faſted and prayed all thoſe three daies, and did other workes acceptable vnto God.

On the third day, there came vnto them a prieſt and ſeruant of God, dwelling

ling in Rome, called Nicomedes, who said masse, and gaue them the B. Sacrament. S. Petronilla hauing communicated, began a long and feruent speech vnto Iesus Christ, saying: that she had offered her virginity vnto him, with a perpetual vow, and therfore desired him not to permit it to be violated against her will. S. Felicula also as a true friend, aided her, importunating our Lord, to deliuer his handmaid out of that danger, though she desired not her death. It was Gods pleasure to giue Petronilla remedy by that meanes; for hauing ended her prayers, she went vnto bed, and yelded vp her soule vnto God. The matrones and damosells Flaccus had sent, to accompany the spouse vnto his house on the wedding day, came in good time to solemnise the funerals of the holy Saint.

When Flaccus was certified, and saw Petronilla to be dead, he cast his eies vpon Felicula (who was very sorrowfull, for the death of her friend) being verie beautiful, which drew the affection of Flaccus in such sort, that he was enamored of her also, and after many wordes vsed to that purpose, he finished his speach thus: Felicula, chose one of these two things, let it please thee either to be my wife, or els sacrifice vnto the Gods. The good damosell made him this bold answere: I will not be thy wife, for I haue Iesus Christ to my spouse, and I will not sacrifice vnto thy Gods, for that I am a Christian. When Flaccus heard the resolute answere of Felicula, he deliuered her into the hands of the liuetenant to giue iudgement vpon her. He kept her fast in a darke roome for seuen daies, and beside other vexations, he kept her from any kind of sustenance.

Some women that belonged vnto the prison, said vnto her: Alas poore girle, why art thou so fond, as to die willingly this euill death? Take this great Lord vnto thy husband, who is beautifull, riche, and in the flower of his youth, and highly fauored of the Emperour, who hath made him gouernour of this city: other women would haue bene right glad therof, and thou makest no account of him, which may turne to thy damage and losse of life. The blessed damosell replied: I am the spouse of Iesus Christ, and I will not mary any other but him.

After seuen daies were expired, Felicula was led vnto the vestal virgins, where she remained certein daies, but she would neuer eate of the meat that they did eate, becaus it was offered and sacrificed vnto the goddesse Vesta; for if she had eaten therof, she had giuen a signe to consent vnto their Idolatry, and other Christians would haue bene much scandalised therat. When the deputy vnderstood the constancy of Felicula, he caused her to be taken out of that place, & to be tortured with the torture called Eculeus, & when she was tortured therwith, she said with a loud voice: Now doe I see my beloued Iesus Christ, vpon whom I haue fixed my loue. The executioners said vnto her; Say, that thou art not a Christian, and thou shalt be deliuered from this torture: She answered: I doe not deny, neither will I deny my beloued Iesus Christ, who for my

sake

ſake was crowned with thornes, and had gal giuen him for drinke, and alſo died on the Croſſe. The executioners tooke her off from that torment, and threw her in a gutter or ſinke, in the which the bleſſed damoſell yelded vp her ſoule vnto Almighty God.

Nicomedes the prieſt, that had ſaid maſſe, and giuen the B. Sacrament vnto S. Petronilla on the day of her death, and had layen cloſe and hidden in a caue, for feare of the perſecution, was aduertiſed therof; and one night he departed out of the caue, and tooke the body of S. Felicula from thence, and buried it a mile out of Rome, in the way toward Ardea. Flaccus being told, what Nicomedes had done, cauſed him to be apprehended for the ſame, and being inſtigated by the fiend, willed him to ſacrifice vnto the Gods. The good prieſt ſaid, he would not ſacrifice to any, but to Almighty God, that raigned in the heauens, for that they whom they reputed Gods, were no other, but ſtocks and ſtones, which remained in their temples, like priſoners.

The gouernour commaunded he ſhould be whipped, which was done with ſuch vehemẽcy, that the good prieſt paſſed out of this, vnto a better life in this torment, and his body was caſt into the riuer Tiber, by the commandement of the curſed iudge: but one Iuſtus his ſeruant, ſought carefully after it; and caried it being found vnto a garden of his, nere vnto the walles of the citty, in the way called Numentana, and there he buried it. Vnto which place many Chriſtians reſorted, and there by the merits of that holy Saint, obteined many graces of God.

The death of S. Nicomedes was on the 15. day of September, and on the ſame day the Church celebrateth his feaſt. It was then (as Caniſius ſaith) the yeare of our Lord. 90. in the raigne of the Emperour Domitian, and the ſame he ſaith of S. Petronilla, as is already ſaid in her life. But many thinke it was much ſooner, for if S. Petronilla died in the yeare of our Lord. 90. ſhe muſt be of neceſſitie at that time 6. yeares old, becauſe ſhe was borne before that our Lord gaue the chiefeſt prelacy or Papacy vnto S. Peter her father, for from thenceforth he obſerued chaſtity. And againe, if ſhe were only ſo old, it is not a thing likely that Flaccus ſhould be enamoured of her.

We read alſo in the life of Pope Paul the firſt, that he tranſlated from one place vnto another, the body of S. Petronilla, and that he found an epitaph, which S. Peter the Apoſtle had made at her death. Which being ſo it followeth, that before the yeare of our Lord. 70. in which S. Peter was crucified, S. Petronilla was dead, wherfore in mine opinion her death and the martirdome of S. Nicomedes, was not in the yeare of our Lord. 90. as Caniſius ſaith, but in, or about the yeare of our Lord. 60. in the reigne of Nero.

The life of S. Cornelius Pope and Martyr. Sept. 16.

Salomon ſaith in Eccleſ: The man that ſweareth much ſhalbe full of iniquity, and the plague ſhall not depart from his houſe. *The wiſeman doth not ſay, he that ſweareth falſly, but he that ſweareth much. For that ſpeaking morally, he that ſweareth much, ſweareth falſe at one time or other. This ſinne diſpleaſeth God ſo much, that he deferreth not the chaſtiſement till the world to come, but punisheth it in this life, ſending plagues vpon the houſe where ſuch people be. So then, if the ſwearer be afflicted with neceſſities, infirmities, and other troubles of this life, we may thinke he hath deſerued it for his manie oathes. Thoſe that be free from ſuch miſeries, if they deſire to be alwaies free, let them abſtaine from oathes, and ſwearing. This holy Pope Cornelius conſidering this, to auoide ſo euill an vſe, and cuſtome among Chriſtians, ordained by a decree: That lawfull oathes, as thoſe that be made by order, and before ſuperiors, and by the law, ſhould be taken faſting, as a holy thing, whereof we ſhould aduiſe vs well. He would for the reuerence of the oath, that they which ſhould ſweare, ſhould be faſting, to the ends they ſhould doe it, with more aduiſe and regard. The life of this Pope written by Damaſus, and other authors, was in this manner.*

SIxt daies after S. Fabianus the Pope was martired, Cornelius a man no leſſe learned then holy, was placed in the chaire of S. Peter, who receaued that dignity againſt his will. S. Ciprian ſaith he was a Romaine, and ſonne vnto Caſtinus. When he was choſen Pope, the Church was in great troubles; for beſide the temporall ſword where with the Chriſtians were ſharply afflicted, they were encõbred alſo with the treacherous hereſie of Nouatus, which they could not wholly root out: yet this bleſſed Pope Cornelius, endeauoured with all diligence to confound them, by preaching and doctrine; by which he reduced many of thoſe hereticks to the vnion of the Catholique faith.

After this, the Pope (being aided by Lucina a noble Romane matron) determined to take the bodies of S. Peter and Paul, out of the Cathumbæ where they then were, and to put them in a more comely, and eminent place. The bodie of S. Paul was caried vnto the poſſeſſion of the aforenamed Lucina, in the Via Oſtienſis, not far from the place where he was beheaded, & there was built a ſumptuous, and magnificent Church to his honour. The reliques of S. Peter were caried into the Vatican, where in like manner was built a Church, nere to the place where he was crucified. For theſe good workes, & many other which he did, as alſo for that many Pagans were conuerted vnto the faith by his meanes, Decius the Emperour baniſhed him from Rome, and ſent him to Centum-Celle. S. Cornelius remaining there, wrote oftentimes vnto S. Ciprian

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Bishop of Carthage, a holy man, and very eloquent, who in like manner returned him answeres; & at this day, many of those Epistles be extant in his works.

Decius being certified of the neere and priuate friendship of these two holy men, tooke great indignation thereat, and comaunded: that Cornelius should be led, and brought before his iudgement seat, which being done, Decius said vnto the blessed Pope in great coller: Thinkest thou (Cornelius) that thou doest well, and that which thou oughtest to doe, in doing no reuerence to our Gods, nor obeying our Imperiall comaundements, nor fearing our threats? yea thou writest vnto our enemies of the estate of the weale publike, both in disgrace of it, and to the preiudice of the same. To this S. Cornelius answered: the letters that I haue receiued, meddle not at all with the comonwelth, neither treat of any thing appertaining to the same; but they be wholy written in the laud, and honor of Iesus Christ, and of matters only appartaining to the saluation of soules. Decius was much more moued to indignation then before at this bold answere, and commaunded, that the blessed Pope should be beaten in his sight. After that, he apointed, that he should be led vnto the Temple of Mars, and if he refused to sacrifice, that he should be beheaded.

The holy Pope went with determination to suffer, not one, but a thousand deathes, rather then he would deny his faith and his God. By the way he met with Stephen his Archdeacon, vnto whom he gaue in charge to distribute the Treasures of the Church vnto the poore, and he gaue vnto him also some records, appertaining to the gouernment of the Church. When the officers perceiued, that there was no way nor meanes, to draw S. Cornelius to sacrifice vnto the Idols, they led him into via Appia, neere vnto the Churchyard of Callistus, and in that place they cut off his head. After his death, certaine priestes (in the company of Lucila) tooke vp his body, and buried it in a possession, in the San-field.

The martirdome of this holy Pope was on the 1. day of September, about the yeare of our Lord 253. the abouenamed Decius being Emperour. He held the seat of S. Peter 2. yeares, 2. monthes, and 3. daies. He gaue holy orders twise in the month of December, and therein ordered 4. Priests. 4. Deacons, and 7. Bishops. There bee in the decrees certaine Canons of this holy Pope, as the aforesaid, that he who is by lawfull order and authority to take an othe, should do it fasting. Also, that Priests be not enforced to sweare. Also, that he, that is vnder the age of 14. yeeres, should not be compelled to take an othe.

Some hold this holy Saint for an especiall aduocate against the falling sickenes; but the occasion thereof is not knowen. It sufficeth that the praiers of the Saints, are of great force and valew with the maiesty of God, for all humaine infirmities, aswel spirituall, as corporall. We may well thinke him an aduocate for the palsey, for as they led him vnto martirdome, he healed a woman that

had the palſey, which woman was called Saluſtia, who with her husband Cereall, was alſo martired the ſame day. This holy S. Cornelius, is one of the fiue Popes, of whom mention is made in the Canon of the maſſe.

The life of S. Cyprian Biſhop and Martyr. Sept. 16.

THe Apoſtle S. Paul lothing the world, and all the things therein, deſired much to go vnto heauen to enioy Ieſus Chriſt, and to that purpoſe in the epiſtle vnto the Philippians he ſaith. I deſire to be freed and vnlooſed from the bondes of this fleſh, and to be with Chriſt. *The notice he had, that to come to enioy his deſire, muſt be by beheading, did not hinder this his longing.*

The glorious martir S. Cyprian ſeemed to haue the ſame deſire, who when the iudge pronounced the ſentence of death vpon him, anſwered ioyfullie: Deo gratias, *as if he would ſay: that he did not appeale from this ſentence, but gaue God thanks, that it pleaſed him to call him by that meanes. When he came vnto the place of execution, to ſhew that he was beholding to the officer (for the good turne in taking away his life) he requeſted ſome of his freinds who were preſent there, to giue him ſome mony, which he beſtowed vpon the headſman, as a recompence for his labour.*

Pontius his Deacon wrote the life of this holy Saint faithfully, and in an eloquent ſtile. Of Pontius this teſtimony is giuen by S. Ierome, in his booke of eccleſiaſticall writers: Pontius Deacon vnto Cyprian, wrote a worthy booke of his life, vntill the day of his martyrdome, for he was familier with him, and alſo his companion in banishment. For which teſtimony of S. Ierome (which gineth him auctority) I thinke beſt to follow Pontius, and to leaue other authors that wrote the life of this holy Saint.

THough the memory of Cyprian Biſhop and martir of Ieſus Chriſt, ſhall endure whileſt the world laſteth, for that he wrote ſo many eloquent and learned workes, yet requiſite it is, that beſide this, he ſhould be regiſtred for his famous and renoumed deedes, and for his moſt holy life, for the good of them that ſhal liue hereafter. And becauſe many haue a care, to deſcribe the martirdomes, that holy men haue ſuffred for Chriſts ſake, making therby their name immortall, it is very iuſt, that the martirdome of S. Cyprian be alſo written, that his eternall memory may be conſerued, ſince he excelled in his life, euen from the time of his conuerſion, and laſtly in his martirdome. We need not to make any relation of his life, before his conuerſion, becauſe it was of no regard, or eſtimation in the ſight of God.

Cyprian was altogether giuen vnto worldly matters, he ſtudied humain letters, in the which he came to be very learned. He was a good rethoritian, and read that ſcience publikely in Carthage, which was his natiue countrey, but afte-

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ter he was conuerted vnto God, and of an Idollater was made a beleeuer, and of a painim a Christian, he gaue himselfe vnto the study of diuinity, and thervnto he adioyned good workes, which be very acceptable vnto God. He especially resolued to obserue chastity: he sold his patrimony, and distributed the mony arising therof vnto the poore: and by this he obteined two things. First, he auoided therby worldly ambition, vnto which worldly riches do draw men, that be welthy: and secondly, he was made perfect in vertue, assoone as he had knowledge therof, and knew what it was. For our Lord Iesus Christ, gaue this counsell vnto a yong man, that in all his life had kept the commaundements of God, and told him, that if he would be perfect, he must sell all that he had, and giue the price vnto the poore.

S. Ciprian beginning to be good, desired also to be perfectly good, for (as I haue said) he sold all that he had, and gaue the mony vnto the poore. This was in him considerable, and also stupendious, because he that soweth, gathereth not the fruit forthwith, he that planteth a vineyard, doth not forthwith gather grapes, he that plãteth a melon or a peare, doth not by & by gather a peare or a melon. This wonder was remarkable in Cyprian, for he had not scarce thrown the seed out of his hand, but he began to reap the corne; the vineyard was hardlie planted, and yet he gathered grapes of it. So, assoone as the tree of the word of God & of faith was planted in his soule, so soone were seene in him the fruits of holy and vertuous workes.

And though that the Apostle aduiseth vs, that the Neophite should not be made a Bishop (to wit one that is newly cõuerted from any sect whatsoeuer, vnto true Christianity) saying: it is not fit to bestow on him so soone a dignity of such account, as it is to be a Bishop, lest there should be any nouelty introduced by him into the Church of God, which might smell or sauour of Paganisme, yet this rule was not obserued in the election of Cyprian; for that which is wrought in other men by time, that did his great & liuely faith operate in him presently, and therfore he was made priest incontinent.

This function he exercised in all sanctity, neither did the memory of the forsaking of his goods, and to see himselfe poore, any whit dismay or hinder him. The flattering and guilefull words of his wife (which he had when he was a heathen) did not hinder him, nor the preferments and reputation he had in the world, no nor his kinsfolks nor friends, were any impediment or obstacle vnto him. His vertue continued firme with him, being in this state, because it was well founded: In such sort, that no temptation preuailed against him any whit: yea rather like another Iob, he blessed and praised God, in the depth of of his tribulations.

Being priest, he dwelt apart from others in a house, which was alway open for, and to the needy. Litle he could doe, because he was poore, but for the litle

that he could, there neuer came widdow, orphan, wounded, or discomforted perſon, that departed from him without helpe, ſuccour or good aduiſe. He was a great frend of a prieſt called Cecilius, who was the man, that with his liuely reaſons, and holy admonitions had wonne him from infidelity, and had Baptiſed him, and this is the cauſe why he called himſelfe Cecilius Ciprianus, alwaies eſteeming this prieſt as his father. Vnto this Cecilius, S. Cyprian gaue and vſed meanes, wherwith to ſuſteine and maintaine his wife, which he had before his conuerſion, as alſo his children, which he had by her; that is to ſay, one halfe of his patrimony; for the reſt he had beſtowed vpon the poore.

Cecilius tooke this charge vpon him, to the end Cyprian might better attend vnto the ſeruice of God, and pious deedes: for the which he grew ſo renoumed and famous, that ſhortly after he had bene made prieſt, he was choſen Biſhop by all the people of Carthage, which dignity he refuſed, as much as might be; alleadging, that in Carthage were many prieſts, more auncient, well learned, and of good life alſo, which deſerued that dignity much more then he, who had bene an Idollater. But the more he refuſed it, the more earneſt the people were in their opinion, and ſaid that Ciprian, and none other ſhould be Biſhop and prelate of that citty.

S. Cyprian ſeing their reſolution, withdrew himſelfe vnto his houſe, & cauſed the gates to be faſt locked. All the people ranne thither in heapes, and enuironed the houſe in that maner, that he repented, that he had ſhut himſelfe therin; and then he wiſhed, he might get downe away from them, as S. Paul did, but it was impoſſible, for all the waies were fore-laid with multitudes of people. There were ſome, who ſeeing how vnwilling Cyprian was, to accept the dignity, grudged at them which (in a manner) forced him to accept it, reciting ſome of his imperfections: and ſaying alſo that it was not fit, that one who was ſo lately an Idollater, ſhould be elected a Biſhop ſo ſoone. But S. Cyprian being Biſhop, vſed thoſe perſons that depraued him, with great loue & kindnes, to the wonder of all men that knew it.

When he had accepted the charge and office of a Biſhop, he ſhewed, that in ſuch & like occaſions, the voice of the people is the voice of God. No humaine toung can expreſſe, with what ſanctity and prudence, he exerciſed himſelfe in that office. He was compaſſionate toward the lowlie and the humble, but toward the vaine glorious and hauty, he was rigorous, and auſtere. He alwaies looked with a cheerefull countenance, but yet with grauity; in ſuch manner, that one could not know, whether he was more to be loued or feared, although he deſerued both the one and the other.

His apparell was not very coſtly, nor yet altogether courſe and baſe, becauſe the too much or exceſſe, was a thing reprouable for his perſon, and the too litle, was not fit nor conuenient in reſpect of his function. He was very mercifull to-

ward the poore, & gaue them much almose, of the mony which many rich men gaue vnto him very largely. By these pious deedes Ciprian became in few daies so famous, that among the heathen also he was renoumed, and no lesse hated, as one, by whose meanes many left their paganisme, and were made Christians. For which cause they conferred among themselues how they might take his life away, and to haue a commaundement for it from the Emperours Valerian and Gallien, who at that time persecuted the Church most cruelly, & put many Christians to death euery day.

God did not permit that this their purpose should come to passe as yet, because a man of such holy life, and excellent learning as Saint Cyprian, was, for some short time necessary to be in the Church, to the end, he might with his holy sermons and admonitions, draw many soules out of the bandes of sinne, and bring them vnto pennance; and to the end, he might exhort many to forsake the world, and enter into relligion, and that many damosells liuing in monasteries, might keepe perpetuall chastity. This excellent doctor was also necessary, for to preach the truth vnto heretikes, vnion vnto scismatikes, and peace vnto all the children of God. He was also necessary for the incouragement of the martyrs, and to persuade them with a willing mind, to suffer torments and death, for the sake of Iesus Christ, with hope to acquire the crowne of glory in heauen. He was likewise necessary, to the end that they which only lost their goods in the persecution, should be by him comforted, in making them assured, that they should haue them doubled in heauen.

This persecution being runne through diuers prouinces & cities, came also vnto Carthage, and was put in execution, with such rage and fury, that it was worthy of note, to see the miserable Christians to goe, one, this way, another, that way, all of them in feare and dread, labouring one while to saue their goods, another while to preserue their liues. In a short time the prisons were repleniished with Christians, & not with thieues or malefactors. There was no offence punished, but that which seemed most heinous vnto the painimes, to be a Christian. After certeine daies expired, the Christians which were imprisoned, were taken forth and executed in the high streets with diuersity of torments. Their dead bodies lay in heapes, and no man was so hardy, as to touch, or bury them.

What did the holy Bishop S. Cyprian in this time of great calamity and misery? He called the Christians to him, sometimes one, and sometimes another; and led them into certeine secret places, where he preached vnto them; telling them, that the time was euen now come, in which it was to be clearlie seene, who was in deed the frend of God, by perseuering in the confession of the faith: by not fearing the tirants, that had power to doe harme only vnto their bodies, and not vnto their soules, but rather, the more the bodies were abused,

abuſed, the more glory ſhould redound vnto their ſoules, and that therefore they ſhould not hate the tirants which perſecuted them, but rather loue, and pray vnto God for them; knowing that Ieſus Chriſt had ſaid, that the difference between the Chriſtian & the pagan is, that the Chriſtian doth loue his frends and foes alſo, whereas the pagan loueth none, but his frends. He made vnto them demonſtration of this verity, by the example of Chriſt, who praied for them that crucified him: and that therefore, if they would be his true children, they ought to imitate him in workes. Many other things ſaid the good prelate vnto them, which if the tirants had heard, they might haue bene conuerted by thoſe wordes. Yet they brought foorth very great fruit in the harts of the Catholikes, becauſe they did much animate them, not to feare the rigour of the perſecution.

Ciprian alſo ordeined many thinges, to preuent and auoid many inconueniences, which happened euery day. As to appoint ſtout and luſtly fellowes, who in the night, at certaine howers of ſecurity, tooke away the bodies of the Martirs, which lay in the ſtreets, and buried them: to others he gaue in charge, that the Chriſtians, which came out of priſon with life (yet very euilly entreated with torments) ſhould be led by them vnto their houſes, and there they ſhould ſee them haue phiſike with all ſpeed. He ordeined others to helpe the Chriſtians, which were deſigned to be taken, and fled hither and thither, and to prouide them ſuſtenaunce and clothing. Theſe, and ſuch other the like prouiſions, did the Bleſſed Biſhop make in that time, full of calamity: and he had ſuch a notable gift in commaunding things to be done, that euery one obeied: and though they put themſelues in manifeſt daunger, yet did they performe al his commaundements.

The Proconſul, who had the charge in Carthage to perſecute the Chriſtians, was aduertized of the good deedes that Cyprian did, whereupon he would be informed, who he was: and when he heard that the people loued him, and that he was of great authority with euery one, he durſt not arreſt him to put him to death, but cauſed his commaundement to be declared vnto him, which was, that he ſhould depart from Carthage, and go vnto a city called Corubitana. In that place he ſtaied about a yeare, but the Proconſull deceaſing, he returned vnto a place neere vnto Carthage, and ſtaied in certeine gardeins, which had bene ſometimes parcell of his owne patrimony, and which he had ſold to be ſpent in almoſe. But he which had purchaſed them, had giuen, and reſtored them againe vnto him freely, without any recompence. And if the perſecution had ceaſed, S. Cyprian had ſould them againe, and had giuen the price (coming of them againe) vnto the poore.

Remaining certein daies in theſe gardens, accompanied with many prieſts and deacons, and other friends (among whom was Pontius who wrote his life) many

many of the city of Carthage, & of other places alſo came to viſite S. Cyprian, and to confer with him of heaueuly matters; and at all times they found him affable and curteous. Euery one was by him comforted, euery one hoped; and he perſuaded and exhorted them all to ſerue God.

Some of his frendes beſought him to depart from thence, and to remaine a litel further off from the Proconſul, who being newly come, might ſeeke to get him into his handes, and put him to death; therefore ſtaying there, he was in great daunger. But he (who had receaued a reuelation, that about one yeares end after his baniſhment, he ſhould obteine the crowne of martirdome) had not the power to depart out of that place, for he had a great deſire to die for the faith of Chriſt.

The Proconſul had notice, where Cyprian dwelt, & how much people came thither to viſite him: wherefore he ſent officers to attache him, and being apprehended, he remained one night in the houſe of one of them, that had taken him. To that place reſorted much people, euery one deſiring to ſee their prelate aliue, for they were aſſured, that right ſoone they ſhould ſee him dead. Thither came alſo many deuout women, but he cauſed them to depart to auoid occaſion of offence.

On the next morning, the holy Biſhop was brought before the Proconſull Galerius Maximus, apparelled in pontificall veſtures, which made a goodly, and maieſticall ſhew. When the Proconſull ſaw him, he ſaid; Art thou that Cyprian, that haſt the title of Pope, or great Biſhop? I am Cyprian (ſaid the good Biſhop.) Tell me (ſaid the Proconſull) if thou know, what our Emperours haue commanded; which is that thou muſt either ſacrifice vnto the Gods, or els thou muſt looſe thy life. Cyprian anſwered; I am a Chriſtian, and I cannot, nor may not ſacrifice vnto your Gods: wherefore doe what ſoeuer hath bin commanded vnto thee.

The Proconſull waxing wroth, ſaid: Thou haſt liued ſacrilegiouſly, and haſt drawen many vnto thy deuotions, & you all haue made a confederacy againſt the Gods, whom the Romain Emperours adore, and thou wouldeſt neuer obey their decrees. But becauſe thou art the author of this euill, my will is that thy doctrine be written with thy bloud, to the end, thy adherents may take example by thee, and be aduiſed by thy death. Hauing ſaid thus: he pronounced the ſentence, that Cyprian ſhould be beheaded. The bleſſed Biſhop then ſaid. I render infinite thankes vnto God, who is pleaſed to deliuer me from the priſon of this body. The officers of Iuſtice incontinent led him to be executed according to the ſentence. Much people followed him, euery one lamenting, and all of them ſaying with a loud voice: *Cut off all our heads together with his.*

When they came to the place of martirdome, the B. Biſhop put off his pontificall attire, and wrapped and foulded vp the ſame againe, and gaue it vnto

his deacons, and remained only in his laſt linnen garment. He then requeſted one of his frends, to giue him ſome mony, who gaue him twenty pieces of gold, all which he gaue vnto the headſman, in recompence of the ſeruice he expected to receaue of him. His frinds and the cleergy, that were in the place, lamented bitterly, and laid their garments on the ground, that his bleſſed bloud might fal on the ſame. He himſelfe put the napkin ouer his eies, and being on his knees, the headſ-man performed his office.

Aſſoone as S. Cyprian was beheaded, the prieſts that were in that place, verie reuerently tooke vp his body, and caried it vnto the graue. But they fearing leſt the pagans would take it out of that publike place, and vnbury it, & pull and diſmember it in pieces, the ſame prieſts by night tooke it out of that place, and caried it into the field of Macrobius Candidus. S. Cyprian was the firſt prelat that was martyred in Africa. Of him, his life and death, much mention is made by many holy men and graue Authors. As S. Auguſtine, S. Ierom, S. Gregory Nazianzen, and Prudentius, Maximus Biſhop of Turine, Paulus Diaconus, Lactantius Firmianus, and Euſebius Ceſarienſis.

You muſt note, that S. Gregory Nazianzen ſaith: that S. Cyprian was a magitian or inchaunter, who tried by his art, to gett the loue of a yong woman called Iuſtina, and that hauing ſent the euill ſpiritts to bring her vnto him, they could not bring her, no nor come neere her. And this he ſaith, was the occaſion of his conuerſion, and that the yong maid Iuſtina was martired with him. Marcus Marulus ſaith the ſame. They and the others that ſay thus, are deceaued; for they make but one Cyprian of two that were. Ciprian Biſhop of Carthage, a moſt holy doctor and martyr, was one; and Cyprian the ſorcerer or coniurer, was an other: The times, wherin theſe two Ciprians liued, were diuers; and the Church celebrateth their feaſts on ſeuerall daies. The feaſt of S. Cyprian Biſhop of Carthage, whoſe life we haue written at this time, is celebrated on the ſame day that the feaſt of S. Cornelius the Pope is, vnto whom he was a great frend, and many letters were written from the one vnto the other, and they were martyred on the ſame day, but in ſundry places, and not in the ſame yeare, as S. Ierome and Ado of Vienna ſay.

The day of the martirdome of S. Cyprian, was on the 14. day of September, in the yeare of our Lord 259. But the Church tranſlateth his feaſt vnto the 16. day of the ſame moneth, becauſe that on the 14. day is celebrated the feaſt of the exaltation of the holy Croſſe, and on the 15. day, is celebrated the octaue of the natiuity of our Lady. The feaſt of S. Cyprian the ſorcerer, who was martyred with Iuſtina the virgin, is celebrated on the 26. day of September. This S. Cyprian liued in the time of the Emperour Claudius 2. And S. Cyprian B. of Carthage was in the time of Valerian and Gallen. One was borne in Carthage, and the other in Antioche.

God

God some times permitteth the saints to erre in some matter, for if they should not erre in some one thing, they might be thought to be more then men. The which befell vnto S. Cyprian, whose life we haue written: for he was in an opinion, that those, which had bene Baptised by heretiks, although they had obserued the forme, which the Church obserueth in Baptisme, should and ought neuertheles to he rebaptised, and herein he erred: but as S. Augustin saith, the spot of this error was washed away with the bloud, which he shed in his martyrdome: Venerable Bede saith; that the reliques of S. Cyprian were brought from Africa into Fraunce, and that they be in Lyons.

The life of S. Euphemia Virgin, and of SS. Lucy and Geminian Martyrs. Sept. 16.

IEsus-Christ speaking vnto his Apostles of the persecutions, that they were to suffer for his sake, as also others which should come after them, said these wordes: The sonnes shall arise against their owne fathers, and shall procure their death, by accusing them vnto tirants. *This was accomplished according to the letter in a Romain matrone called Lucy, who was accused by her owne sonne before a tirant, that shee was a Christian. for the which shee was also put to death. The church celebrateteth her feast, together with that of SS. Geminian and Euphemia; for that they were martyred all three on one day, by the ordinance of one and the same tirant, though in sundry places. Their martyrdome was written by venerable Bede. Vsuardus wrote the same; and likewise Ado Archbishop of Treuers in this maner.*

IN the time of the Emperour Diocletian, there was in the citty of Chalcedon a Senator called Philophronius, he had one only daughter named Euphemia, who being a Christian, was as much ennobled for her vertue, as for her bloud. Shee was put into prison by a Proconsul called Priscus, who commanded her to sacrifice vnto his Gods. The holy virgin denied it with a valiant courage, for which cause, he put her into a more lothsome prison, and after a fewe daies, brought her to a publike hearing, and then seeing her to be constant and resolute, he commaūded her to be tortured. The torments were such, that they would haue bereaued the stoutest and lustiest man of his life, and much more such a tender damosell, as Euphemia was.

At the first, they did beat her with wands of Iron, then they put her on the torture called Eculeus, which disiointed all her tender limmes. Then an engin was made with a wheele full of kniues; which being turned round about, came to strike alwaies in that same place where the holy saint was to be tied. The

wheele was set in order, and Euphemia was tied therto, but becauſe the torment was ſo dreadfull, the holy ſaint made her prayers vnto God; and behold there deſcended from heauen an Angel, who broke it to ſhiuers. The maſter of that engine died in that place with many other perſons; whereupon the kinsfolke and frends of the ſlaine men, kindled a great fire to haue burned the holy virgin therein, as though ſhee had bene the cauſe of their deaths: but by the grace and fauour of God, ſhe was freed from thoſe fiery flames, without receauing any harme at all. Laſtly, the proconſull commaunded ſhee ſhould be giuen as a prey vnto the crueltie of ſauage beaſts. She being already wearied of enduring ſo great torments, beſought God that this might be the laſt, and ſo it was: for there were let out vpon her two fierce Lyons, which killed her: but they did not eate her fleſh at all, and in this maner was finiſhed the glorious conflict of S. Euphemia.

The life of SS. Lucy and Geminian Martyrs. Sept. 16.

SAint Lucy was a Romain matrone, who had bin married, and her husband deceaſing of infirmity, ſhee continued widow from the age of 36. yeares, vntill the age of 95. yeares. Shee was a Chriſtian, and ſpent her time in pious and vertuous actions, and had a ſonne called Eutropius, who was fully as wicked, as his mother was good. And becauſe his mother reproued him for his miſdeedes, ſhee grewe odious vnto him, and he vſed a moſt enormous villany, that ſo he might liue as he liſted and liked, and this it was.

At that time, the perſecution which Diocleſian and Maximian vſed againſt the Chriſtians, was terrible, and executed with all rigoure: the accurſed ſonne went to one of them, and accuſed his mother Lucy, to be a Chriſtian. The emperour forthwith commanded her to be apprehended, and ſo ſhee was. And when Lucy continewed firme and conſtant in her faith; he commaunded, ſhee ſhould be put into a great Cauldron, full of pitch and molted lead; but the holy ſaint was taken out, this torment not doing her any harme.

Then the tirant commaunded, that ſhee ſhould be put to open ſhame & reproch, cauſing her to be led gyued and fettered thorough the city; which was not only a reproch vnto the holy ſaint, but alſo a greuous paine, with the great weight ſhe carried; and it was augmented in that ſhe was ſo aged; & moreouer, the officers forced her to make haſt, to giue vnto her the more annoy. S. Lucy being in this maner euill entreated, came nere vnto the houſe of a noble citiſen called Geminian, who kept certein Idols in a priuate roome, all which did fall vnto the ground, when S. Lucy paſſed by. This was the cauſe, that Geminian with others that imitated him, were conuerted vnto the faith of Chriſt.

Gemi-

Geminian ranne vnto the place where S. Lucy was; and kneeling on his knees before her, ſaid that he deſired to be a Chriſtian, and requeſted her to pray vnto God for him, that ſince God had giuen him that good deſire, that he would alſo giue him ability to performe and to accompliſhe it. The officers hearing this, laid hold on him, and led him vnto Diocleſian, who commaunded, that both Lucy and he ſhould be beheaded, and ſo they were. The martyrdome of theſe three ſaints, Euphemia, Lucy, and Geminian was on the ſame day, that the Church maketh commemoration of them; to wit, on the 16. day of September about the yeare of our Lord 290. the aforenamed Diocleſian & Maximian being Emperours. Metaphraſtes, Zonoras, & Euagrius make mention of S. Euphemia.

The life of S. Ianuarius and others. *Sept.* 19.

AMong other the great miracles which are read in holy writ, wrought by our Lord God in his ſeruants; in mine opinion that in the 3 cap. of the Prophet Daniel is the moſt principall and the cheefeſt. The proud king Nabuchodonoſor, deſirous to be accounted a God on the earth, cauſed to be made that huge, and moſt prodigious ſtatua, repreſenting his perſon. He iointly ſent forth a publike proclamation; that all and euery one of his ſubiects, none exempted, ſhould adore it on their knees, at the ſound of ſondry inſtrumẽts The three yong Hebrue gentlemen called Ananias, Azarias and Miſael (other wiſe Sidrac, Miſac, and Abdenago) being requeſted ſo to doe, denied it, they remained faithfull vnto God, to whom principally and only appertaineth diuine worſhip; not reſpecting the great fauours they had receiued of the king; not regarding his large promiſes and offers of great wealth; not caring for his threats, nor eſteeming the loſſe of their owne liues.

The king, who moſt rightly might be called a tirant, in a rage and fury, cauſed a great ouen to be heat ſeuen times more, then it vſed to be; and theſe bleſſed yong men clothed as they were, to be caſt into the ſame. But they by the merite of their faith and religion toward God, were not touched nor hurt by the fier, in their garments or bodies; but walking ſecurelie in the midſte of the fornace, as if it had bene a hall, or faire ſtreet, did ſing praiſes, and lauded God merily and ioyfully. And that which more increaſed the wonder, there diſcended an Angell downe from heauen, who caſt the burning flame violently out of the ouen, which burned and conſumed the Chaldeans, and officers of the king, that were neere vnto the mouth of the fornace.

It pleaſed our Lord to doe the like thing in commendation, and for the merit of the true faith and holines of S. Ianuarius the Biſhop. He, for that he refuſed to worſhip the Idols, and to wrong the maieſty of God, and regarded not the threats of torments, nor was moued by the flattering promiſe of temporal goods, was (after many torments endured by the cõmaũdement of a preſident, vnder Diocleſian that cruell tirant, and other his diuelliſh miniſters)

caſt into a burning fornace, made as hote as it could be: and yet the bleſſed man remained without any hurt at all, and he together with the Angells ſong praiſes, and rendered thanks vnto our Lord: and the wicked officers were all conſumed, and burnt miraculouſly with the flame of the fire, which came out of the fornace. The life and death of this holy Biſhop and his fellowe martyrs (as it is gathered out of the catalogue of ſaints, the Romain breuiary, and martyrologe) is as followeth.

SAint Ianuarius and his companions, that is to ſay, Feſtus, Soſius and Proculus Deacons, Deſiderius the Lector, Acatius, and Eutiches were martyred nere vnto the city of Pozzuolo, vnder the perſecution of the Emperour Diocleſian, Tymotheus gouerning that prouince for him. This gouernor being ſent by the Emperour vnto Nola in Campania, with commiſſion to root out the Chriſtians; apprehended and impriſoned Soſius Deacon of the church of Meſſina, and Proculus deacon of the church of Pozzuolo, and Acatius, and Eutiches, cittizens of Nola and laymen.

But he commaunded Ianuarius the Biſhop of Beneuentum (accuſed afore that time to be a Chriſtian) to be layd hold on, and brought before him. And when he nether for much entreaty, nor for ſharp threats, would be drawen to the ſacrifice of the Idols, the gouernour apointed a fornace to be heated three daies together with continuall fire, and that then Ianuarius (who in the meane ſpace was kept in priſon vnder a ſure gard) ſhould be caſt therinto in the midſt of the burning flames, without any releaſe or fauour to be ſhewed. He entred the ſame, hauing with great humility made his praiers vnto God, where ſinging together with the Angels, he went vp and downe without any hurt at all vnto his body.

The ſouldiers made relation of this miracle vnto the gouernour, who bad them open the mouth of the ouen wider, that it might be ſeene more apparantlie if it was ſo, as they ſaid: which when they did, the flame broke, and ruſhed out violently, and conſumed a huge number of the pagans that ſtood about it. But Ianuarius came forth of the ouen ſo, that there was no ſhewe or apperaunce that any thing was burned; no, not ſo much as the haire of his head, or of his garment he had on. The gouernour attributed (impiouſly) this thing vnto ſorcery, and comitted him againe into faſt priſon: but one the next day, he called him to appeare before him, and in a raging fury, made the officers to ſcourge him, which they did vntill the ſinewes were ſeparated from his bodie, and then he returned him back to the priſon, in which time he diuiſed and inuented new puniſhments, and torments, for his further affliction.

Vpon this; Feſtus the Deacon, and Deſiderius the Lector of the city of Beneuentum, went vnto the gouernour, and complained vnto him of the great tortures the holy prelat had endured: but the tirant not diſgeſting their wordes

and

and reproſes, they were (by his commaundement) ſtaied, and laid in Irons in the ſame place where Ianuarius was. This being done, Timotheus the gouuernour determining to go vnto the city of Pozzuolo, commaunded all the aboue named martyrs, to be driuen before his chariot in fetters, to the terrour and example of other, and that they ſhould be put into the Amphitheater of that citie, where the beares ſhould be put out againſt them. But the ſauage beaſts forgetting their naturall fiercenes, laid aſide all their cruelty, and became milde, and tractable like lambes, lying downe at the feet of the martyrs. The gouuernour not knowing what to do more vnto them, at the ſight hereof, gaue ſentence that they ſhould be beheaded.

The which ſentence being read forthwith, and the holy Saints being led to the execution thereof, the gouernour miraculouſly became blind of both his eyes. Wherfore he inſtantly ſent back to Ianuarius, and beſought him to make his praiers vnto his God for him, that he might be deliuered from this miſerable darknes: which Ianuarius doing, his ſight was reſtored incontinently. The pagans ſeing this euident miracle, 5000. of them were conuerted vnto the faith of Chriſt, but the Gouernour was no leſſe vnthankfull for the benefitt receaued, then obſtinate in his euill purpoſe; yea, was more enraged, for the conuerſion of ſo many people, and ſent back Ianuarius and the others alſo, to be put to death according to the ſentence.

A certein old mā requeſted Ianuarius to leaue ſome thing of his vnto them, that ſhould be a witnes or remembrance of his martyrdome, and of his death, and auowched that he would keepe it as a Iewell; vnto whom the Biſhop promiſed to giue his napkin after his death. To conclude the holy martyrs were beheaded: to wit, Ianuarius Biſhop, Feſtus and Proculus Deacons, Deſiderius lector, Acatius and Eutiches; afterward Soſius, who among the reſt ſhewed himſelfe moſt couragious and prompt to dy, though kept in priſon ſome few daies before he died.

S. Ianuarius did appeare vnto that ſame old man after his martirdome, and according to the promiſe he made vnto him in his life, he gaue vnto him his napkin or ſcarfe (wetted in his bloud) wherwith he had couered his face, when he was beheaded. The ſame ſcarfe or napkin the good old man ſhewed vnto the officers, that came back from the execution. And at the ſame houre the holy martyrs were put to death, the gouernour was haled by the deuill, and by him long vexed, and in that miſery died. The mother of S. Ianuarius being then in Beneuentum (where her dwelling was) ſawe in her ſleepe her ſonne in the ſky mounting vp toward heauen: and ſhee noting the houre, and the day of the viſion (ſo I call it rather then dreame) found that at the ſame time he had reuiued the crowne of martyrdome.

There alſo befell in this his martirdome another cõſiderable accident, which was:

was: when the martir of God Ianuarius was beheaded, and that the napkin or ſcarfe was bound ouer his eyes, there fell vnto the earth together with his head, one of the fingers of his hands alſo. And whileſt the Chriſtians attended, and waited oportunity to burie his bodie by night, as alſo the bodies of the other martirs, Ianuarius appeared vnto them, and willed them to ſearch for his finger, and to bury it with his head, that was cut off: which they diligently and ſpeedely did, and buried all theſe bleſſed bodies nere vnto the citie with great honour religion and deuotion.

Then did euery one of the cities there about of a good pious deſire, elect and chooſe ſome one of theſe glorious martirs to their protectors and patrons. The Neapolitans caried away the body of S. Ianuarius, which had bin firſt at Pozzuolo, and after at Beneuento, & then came to the goodly monaſterie of Monte Virgine: and laſtly, in the time of Pope Alexander 6. it was tranſlated vnto Naples, and entombed very honorably in the Cathedrall Church; In which place may be continually ſeene very great miracles. And this alſo ſhalbe worthy of eternall memorie, that when there came from the hill Veſunius (now called Mount de Somma) balles of fire and aſhes in ſuch aboundance, that not only the inhabitãts dwelling nere thereunto, but alſo they which dwelt further of, were in great dread and feare, that al the country there about would be conſumed and deſtroyed by the fire; the ſame was wholly and vtterly extinct and quenched, by the merits and patronage of this bleſſed Saint. Wherefore the Grecians haue put him in their Kallender, and do likewiſe euery yeare make an honorable memory of him, in celebrating the feſtiuall day of his martyrdome.

Yet moſt ſtupendious is the miracle, and ſtraunge the wonder, that to this day is ſeene in the ſame city of Naples, which is this. His bloud, which is kept is in a violl of glaſſe, congealed & hardened very much, yet let it be put right before, and againſt the head of S. Ianuarius, and it doth melt, & diſſolue in ſuch ſort, that it ſeemeth to boile or ſeeth, as if it were liuely, and did iſſue and ſpring euen then out of the veines. The paſſion of all theſe bleſſed Saints, was on the 19. day of September vnder Diocleſian and Maximian Roman Emperours, in the yeare of our Lord. 305. Our holie father Pope Sixtus 5. in the firſt yeare of his papacy by a Bull commaunded, that the ſaid bleſſed Saints ſhould be put in the Calendar, and their office and maſſe ſhould be celebrated by all faithfull Chriſtians, on the day of their Martyrdome.

The life of S. Euſtachius and others. *Sept.* 20.

WE read in the booke of Numbers, that Balac king of Moab, doutingthe Iſraelites would come, and make warre vpon him in his realme, ſent meſſengers for Balaam

the Prophet, that he might curse them; imagining by that meanes to haue the victory against them. The Prophet went at his request (which displeased God) and rode on an asse. It fell out that the Asse, after a litle trauell, staied, and would not go forward. The prophet vexed and beat her, and stroke her without discretion or iust cause, and (as the scripture saith) God opened the mouth of the beast, who also speake vnto him. Then did an Angell also speake in the defence of the Asse vnto the Prophet, and moreouer told him what he should do.

This history may be fitly applied vnto S. Eustachius; who wandering in the paths of Idollatry and heathenish errors (a thing abhominable in the sight of God) was admonished of his errors, by a wonderfull meanes God vsed toward him, to wit: he made a hart or stag to speake vnto him, and to instruct him what he ought to doe. The life of this glorious saint, and of his fellowe martyrs, was written by Simeon Metaphrastes, and by Antonius Bishop of Florence in this manner.

IN the time of Traiane the Emperour, there was in Rome an honorable & noble Lord called Placidus, who was generall of the horse. And though he was a paynim, yet did he workes in themselues good. He was charitable, pitifull, iust, and faithfull vnto his Lord. One day, as Placidus went a hunting, he spyed a goodly harte, and pricked his horse with the spurres, in pursuite therof. The hart or stag made a stand on a high eminent place; and when Placidus approched nere, it seemed vnto him that the hart had the signe of one crucified betwene his hornes, and withall he heard a voice which said: *Why doest thou persecute me.* Incontinent he alighted from his horse, and kneeling on the ground, said: who art thou, Lord, that speakest vnto me? The voice replied, I am Iesus Christ the sonne of God, who descended from heauen vnto earth, and was crucified for the saluation of mankind, and rose againe to life on the third day.

Placidus replied againe: Lord, what is thy pleasure, I shall do? In what sort, wilt thou haue me to serue thee? It was answered vnto him. My will is that thou, thy wife, and all thy familly be Baptised, and so thou shalt find the true way to go vnto heauen: and when thou art Baptized, my will is, that thou be patient, and tollerat willingly the afflictions that shall befall vnto thee, and this doe for my sake. This being said: the hart ran swiftly away, and departed out of his sight. Placidus wondered exceedingly, and at that instant God touched his hart, and so enlightened him, that he beheld the blindnes and misery, in which he then was, by giuing diuine worship to stockes and stones. He went home without delay, and conferred, and shewed his intent vnto some Christians; and to conclude, he was Baptized, wherein he chaunged his name from Placidus, and tooke the name of Eustachius, his wife (called Theophista) and his two sonnes Agapitus and Theopistus, were Baptised also.

After a few dayes, Eustachius being well instructed in the Christian faith, the deuill began (God permitting it) to persecute him, as he did Iob. The first

thing was; he slew al his beasts and cattail, wherof he had great store; then did all his slaues and bondmen die: and briefely he lost all his goods, became so poore, and was so abandoned of the world, that he was forced to depart out of Rome, and lead a priuate life in a poore village. In that place the fiend did also persecute him, for he incited some wicked persons to take his wife from him, and he had not power to resist and withstand them, but God did alwaies so preserue her, that shee was neuer dishonored. He lost also his two sonnes, and he remained alone, in so great necessity, that he was faine to dwel with a rich citizen, who made him his bayly, and ouerseer ouer one of his farmes in the countrey.

Although the good Eustachius saw himselfe brought into this great misery; yet euidently appeared in him a generous minde, and Christian resolution, to tollerat euery thing with patience. God proued him like another Iob, but when he was in this hard case, he thought of him, and restored him vnto his former estate. For the Emperour Traian hauing designed to make awarre of much import, and considering that to bring it to the wished end, he must haue an expert generall, he called Placidus to his remembrance, whom he iudged a man fit for that charge: After diligent enquiry, he was found, and made generall of the forces, which charge he hauing receaued, as he was carefull in mustering men for this great seruice, he came to the knowledge of his two sonnes Agapistus, and Theopistus, who were among the other souldiors of the army. He also found againe his wife, who in poore and meane array was a seruant to an Inholder. The ioy Eustachius had, and the infinit thanks he yelded vnto God, to see himselfe deliuered and free from his former miseries, and to haue found againe his wife and two sonnes, cannot with words be expressed.

After he had accomplished his enterprise committed vnto him, he returned vnto Rome with great honor, and found Traian dead, and Adrian installed in the empire. Eustachius was receued into Rome with great pompe and triumph, aswell by the Emperour as by the whole senate. And because the custome of the Romain Capteines was; that when they entred Rome with victory, they went vnto the temple of Iupiter, and there they sacrificed, Eustachius excused himselfe, saying, he could not do it, because he was a Christian. The Emperour, the Senate, & all the people thought, that if the accustomed sacrifice was not done, they should neuer after haue any victory, for which cause, thy were very earnest that Eustachius should sacrifice. Eustachius confidently denied to do it, saying, he was a Christian; and that he would not sacrifice vnto any, but vnto Iesus-Christ.

The emperour being wroth at this answer, commaunded that Eustachius, his wife, and two sonnes, should be put to death: and to effect it, he bad, that they should be put in a place, where a fierce Lyon should teare them in pieces. The Lyon was let out against the holy martyrs, but he lay downe at their feet, and

and did them no hurt at all. The emperour seeing the same, commaunded to make a great bull of brasse hollowe within, and in this concauity he caused S. Eustachius, his wife, and sonnes, to be inclosed, and then to sett fire vnder it, and in this torment, the glorious saints rendered their soules vnto God. The Bull was opened, and their bodies were found without any blemish (but that they were dead) and had not burnt one hayre of their head, which astonished the Pagans, and much edified the Catholicks; who tooke those blessed bodies, and buried them honourably.

The martyrdome of these holy saints, was on the same day the Catholike Church celebrateth their feast, to wit: on the 20. day of September, in the yeare of our Lord. 118. The seuenth generall Sinode, S. Iohn Damascen, and Metaphrastes make mention of S. Eustachius. Nicephorus Callistus recounteth his life in particuler, and the mistery of the Hart, and the Crucifixe also. Beside the saying of this Author, the vniuersall picture of the whole Church is an important proofe, for that this holy saint is alwaies painted on his knees before a Harte, which hath the Crucifixe betweene his hornes, which was that which spake vnto him.

The life of S. Mathew Apostle. Sept. 21.

WE read that the Prophet Elias, considering howe few the men were that serued God in his time, and the multitude of them that offended him, being desirous to correct them, that they might amend, prayed, that it might not raine: God graunted his request, and in there yeares and a halfe, there fell no raine: The people dyed of famine, and yet they did not amend their wicked liues. Helias also remained firme in his purpose, that God should not permit it to raine. God said to him (as S. Iohn Chrisostome supposeth) Behold Helias, it troubleth me to see so many people dy with famine, if thou wilt, that all be good, get thee into heauen, for there be all good: and let me remaine heerevpon the earth, that I may make prouision for the necessities, which my people and creatures suffer and endure. I would not haue thee to thinke, that they haue viterly abandoned me, for I haue yet 7000. men, who haue not bowed their knees vnto Baal: Among others, there is Helisæus, who is following twelue yoke of oxen, goe and call him, bid him leaue all, and come with thee, and be thy disciple.

Elias obeyed straight, and went to the place, where Elisæus was, and said to him: Come and followe me. Helisæus also obayed incontinent, only he requested, to go and take his leaue of father and mother, kinsfolke and frends. The Prophet was content, and went with him: whereupon Helisæus made a solemne banquet, tooke leaue of them all, entending to followe the Prophet Elias. Perhaps his father and friends said thus to him: Helisæus, marke well whom thou meanest to followe: consider that he is a poore man, and hath no clothes to his

back, but only a garment of camells skinne; he fasteth much, he is much persecuted by Queen Iezabel, and many others who desire his death: These words were in vaine, for he was resolued to followe Elias: and it was euident, that this his resolution was good, for afterward being his disciple, when Elias was taken away from him, he did more and greater miracles, then euer Elias had done.

This figure fitteth, and agreeth to S. Matthew the Apostle and Euangelist: For Elias being a figure of Iesus-Christ, was much displeased to see so many offend God, and so few to serue him. Elias prayed God that he would not let it raine, that men might die: but Iesus-Christ did not so; for he was by nature mercifull, and full of compassion, and to see his creatures perish, was vnto him a most greeuous torment: yet went he to seeke out some that might serue God; who though they had not done it before time, yet might they doe it for the time to come. Elias found Eliseus while he plowed; so Iesus-Christ beheld S. Matthew with the eyes of his mercy, not plowing, but a worse trade; for he lent monie vnto vsurie: yet the plowing and sowing, hath some similitude with lending to vsurie. He that soweth, alwaies gathereth more then he soweth. So the vsurer alwaies receiueth more, then he lendeth out. Helias called Eliseus, and he followed him, but yet he would make a banquet to all his kinsfolke and frends. So also when Christ called Matthew and he followed him, he made first a banket in his house (where Iesus was present) with his fellowe publicans and toll-gatherers, frends vnto S. Matthew.

These men might say to S. Matthew the same, that the kinsfolke of Eliseus said to him, or in this manner: Matthew wilt thou forsake and leaue all thy goods and money, and go with a poore man, and one that is persecuted, as this man is? What thinkest thou to get in his company? it may be, if the Scribes and Phariseys determine once to put him to death, they will doe the same to thee also for his sake; for ordinarily the disciples speed as bad as their maister. These words hurred not S. Matthew from his good purpose, to giue ouer all and follow Christ. The going in Christes company was fortunate to him; for he made him his Apostle, and Cronicler, and gaue vnto him an admirable spirite, like the spirit of Eliseus, and after the Ascension of our Lord into heauen, he did many miracles. The life of this glorious Apostle is collected out of the Ghospell, and other good Authors, who do make mention of him.

SAint Matthew was a Galilean, borne in Cana where Iesus-Christ conuerted the water into wine. He was a Publican, a tolle-gatherer and a vsurer, which was the most infamous trade, that could be among the Hebrews; they reputing it the most heinous oppression that could be, for the Emperour of Rome to enforce them (being the elect people of God) to pay tribute and tolles. And although they paied, yet they alwaies protested, that violence and force was offered to them: their agreeuances were encreased, by the letting out their tributes and tolles to farme, which is the cause, that the publicans (who were they that rented them, and moreouer lent money vpon vsury) were counted by the Iewes worse then the Pagans and Heretiks, for which cause the sonne of God

(conformable to their opinion) when he instructed S. Peter how to correct his brother, said vnto him, that the sinner should be reproued first secretly; the second time before two witnesses; and that at the third time, he should denounce it to the Church: and if he did not then amend, he should be reputed as an Ethnick or Publican. As if he would inferre; Repute him then as an Ethnick, account him as a Publican, tolle-gatherer, or vsurer. Which among the Iewes was a name of surpassing reproach and infamy.

One of these was S. Matthew (yea Metaphrastes saith) he was the head of them all, for he was a man expert, practicall, and of a good insight. It fell out then, that Matthew being at the receit of custome, Iesus-Christ passing that way looked on him; called him and said. Follow me: Assoone as Matthew heard these words, presently he left his books, his writings, money, and other things, and followed him. Herein there are two considerable things: One is, that Iesus called Matthew; and the other is, that Matthew followed him. In Christ calling of Matthew, may be considered his exceeding great mercy: for he called him being a publike sinner, to be his disciple: Now who though neuer so great a sinner, will feare to approch and come neere vnto Christ, seing how he did vellcome Matthew? If Iesus call Matthew the Publican, what sinner will he driue away from him? but perhaps the sinner will say, I am content Iesus-Christ shall not driue me away from him: yet if I should not come vnto him, I wishe that he would behold me, as it pleased him to behold S. Matthew, and to call me as he called him. To this I answer, that it is true, God calleth not euery one with such efficacy, and doth not behold all sinners, as he beheld S. Matthew; for that was a speciall grace done to him, and to fewe others; yet is it most true and certaine, that God doth behold, and call euery one; and if they will amend, and dispose themselues to a better life, he conuerteth them to him, and maketh them holy saints. We see sometimes, that a lodging hath the windowes shut, and the sunne beateth at them, and cannot enter; if the sunne doe not enter into the lodging, it is not his fault, but of the man, that doth not open the windowes. Open thou the window, and the sunne entreth in.

The same doth the sunne of Iustice, our Lord God, he saith he standeth at the dore, and knocketh; let the dore be opened to him, let the sinner be disposed, and doe his duety as he ought, and God will not faile of his part. He saith not only, that he standeth at the dore, but saith also, that he knocketh and calleth. And in deed he saith the truth, for he doth neuer any other thing, but call; and that all men might heare him speake, he mounted vpon the tree of the Crosse. To that place euery sinner may looke, and see that Iesus is euen hoarse with calling so much. He shall see his two eyes are become two founteins, and for that he seeth fewe people come to his side, he doth not shew himselfe sterne or fierce against them that haue offended him, but rather kinde and louing.

He ſtandeth with his armes abroad, to embrace them that reſort to him. He boweth his head to giue them the kiſſe of peace, he ſheweth his pierced ſide, that they may enter into his hart. He calleth not the Chriſtian to take off the crowne of thornes, and to put it on his head. He would not be ſpoiled of his owne beatings, and lay them on him. He would not haue him drinke the gall and vinagre, which was giuen him. He would not haue him nailed to the Croſſe in his company. To conclude, he doth not call him, to take life away from him, but to giue life vnto him. He calleth him to come into his company, & to continew in ioy and gladnes.

Yet true it is, that he would haue the ſinner do penance, and not lay it wholie on Chriſts back. But let the pēnance be neuer ſo great, if that, which Chriſt hath ſuffered for the ſinnes of other men be conſidered, who will thinke the pēnance done for our owne proper ſinnes, to be ouer great? In this manner Chriſt Ieſus calleth euery one, and repelleth none from him; yet fewe there be who are ſo called, that go after him. To ſuch as theſe be, happeneth the ſame that before happened to Samuel being yet a child, for God called him, and he went to Heli being an old man, and neere to his death. Chriſt calleth many alſo, and they childiſhly runne vnto the world, and to vanity.

Such as theſe be, doe not imitate S. Matthew, who was called but once by our Sauiour, and incontinent he followed him. S. Matthew did not ſay, I will firſt diſpatch my buſines, & ſumme vp my accounts, nor ſought for excuſes as manie ſinners doe (prolonging their conuerſion vnto God) but he left euery thing at an inſtant. S. Ambroſe ſaith; he that firſt tooke away other mens goods, now left and forſooke his owne. When a wand is crooked, if one would ſtreighten it, he muſt bow it the other way: So Zacheus, who was another publican, ſaid, if he had deceiued any man, he would reſtore it foure fold. But the good S. Mathew, not only ſatisfied the deceit done, with part of his goods; but left all, and followed Ieſus-Chriſt. You ought alſo to vnderſtand, that the ſame S. Mathew reciting his conuerſion ſaith, that he made a feaſt forthwith vnto our Sauiour; which he did, not ſo much to honour him, as that he might conuert many of his kinsfolkes and frends, that came to the banquet. This is true charity, when one is not content to ſerue God himſelfe only; but procureth and enduceth others to ſerue him alſo.

The Scribes and Phariſies who were a people malignant, and enuious againſt Chriſt, and ſought to find faults in his doings and ſpeeches, being certified of this banquet, thought they had gotten a iuſt occaſion to reproue him, & forthwith they came vnto his diſciples, and ſaid; *Why doth your maiſter eate with Publicans and ſinners?* as if they would ſay: Come hither you ignorant and baſe ſellowes; Is it poſſible, that you dare keepe company with a man, that is a frend to Publicans and ſinners, and that eateth and drinketh with them? Haue

you

you neuer heard the words of Salomon, that *he that toucheth pitch, shalbe defiled with the same*? & that he that keepeth company with the vitious, shalbe vitious: Take heed, lest his behauiour doe taint you also; and that if he be once punished, you be also punished as accessaries. Therefore let him goe, and come no more into his company. These malicious foes sought to diminish the reputatiō of our Lord, and persuaded the Apostles to abandon him.

When Iesus vnderstood this (nothing being vnknowen vnto him) he congregated all the Apostles together (and perhaps they who vsed those words of defamation, were present there also) and said vnto them: I am defamed & euill spoken of, that I conuerse with Publicans and sinners, and because I eate and drinke with them; but I will tell you the truth, which none of you can deny, to wit; that *they who are whole, haue no neede of the phisition, but the sicke only*. This sentence of our Sauiour, may haue two sences. One sence is, that he spake by the figure of Ironia, and said: See that I come not into your company, for you be all holy men, and need not me, but I conuerse with Publicans and sinners, who haue need of me. The other sence is; that Iesus-Christ spake plainlie & cleerlie, that, as the whole man hath no need of the phisition, but the sick man hath; so Iesus did conuerse with publicans, which were sicke in their soules, to restore them vnto their faith; for we may piously beleeue, that he conuerted many of them, that were at the feast that Saint Matthew made in his house.

There is no more parricular mention in the ghospell of Saint Matthew; but we are to beleeue, that he was present in all those occasions, where the twelue Apostles are said to be present, as when our Sauiour sent thē to preach vnto the Samaritans, S. Matthew went thither also: when there was strife among the Apostles, who should be greatest, he was there also; and it may be he alleadged his reasons, and said: that he ought to haue the preheminence, for that he had left more possessions and goods, then any other of them. He was present at the resuscitation of Lazarus; he was with Christ when he made his entry into Ierusalem on Palme sonday. He was one of them, that eate the Paschall lambe: our Lord washed his feet, and communicated him, and made him priest, and consecrated him Bishop, as he did his other Apostles; when our Lord appeared after his Resurrection; when he ascended into heauen, and at the coming of the Holy Ghost.

He preached eight yeares among the Hebrews, after which time he wrote his Gospell in the Hebrew tongue, as he had preached it, being then to depart & to preach amōg the heathenish paynims. S. Ierom saith S. Mathew preached in Egipt, and conuerted many to the faith therin: & from thence he went into Ethiopia, where he preached also, and gained many soules to Christ. The Bishop Lippomanus, saith it is not knowen certainly, what hapened to Saint Mathew.

Mathew in those parts. Simeon Metaphrastes also in two treatises he made of this holy saint, passeth this matter ouer succinctly and sleightly. This Author saith; that the Apostles went alone, poore, afflicted, passing from one countrey, to another, publishing the name and faith of Iesus Christ before the kings and princes of the world, and that therefore fewe could set downe their acts in particuler. But for that which is knowne (although it be very litle) we ought to render thankes to God, who would not permit all their actions to be drowned in obliuion, and vtterly forgotten. Nicephorus maketh a different report of the martyrdome of this Apostle, from that which is ordinarilie said of it, & from that which S. Antoninus Archbishop of Florence writeth in his life.

Ioachim Perionius, and the author called Abdias Babilonicus saith thus as a certaine thing (and the Romaine Breuiarie of Pius 5. receiueth it also) that S. Matthew hauing preached among the Hebrewes, and in Egipt, and hauing written his ghospell in the Hebrewe toung (a coppy whereof S. Barnabas the Apostle caried with him, when he preached vnto the Gentils, & laying it sometime on a sick person, it restored him to perfect health) passed on to preachin Ethiope: and that coming into the citty called Nadauer, he found there two magitians, the one called Zaroes, and the other Arphaxat. These two wicked fellowes kept all the people in awe; for with their inchantments, and Legierdemain, they did great hurt vnto many, depriuing some of the vse of their limmes, and weakening other. They bewitched the armes of some, and made other lame of their legges, and others blind. The Apostle seing the euill and wickednes they did (and that there was no remedy, for none could barre them of their willes, but to their losse and damage) opposed himselfe against them, & healed all them, whom they had made sick.

There was in that city, an Eunuch (who had bene Baptised by S. Philip the deacon, when he departed from Ierusalem) and was seruant to Candaces Quenne of Ethiope, as being her Steward, and hauing all her riches vnder his gouernement, he lodged S. Matthew in his house, and by his meanes many receiued the faith of Christ: for he brought many of the people, to heare S. Matthew preach, who were conuerted to Christianity, by hearing his admirable doctrine.

The two magitians perceiuing S. Matthew to be so contrary vnto their proceedings; by their diuellish art, made two dragons to appeare, not only to affright S. Matthew, but also to do him some hurt. The holy Apostle made the signe of the Crosse against the two dragōs; who, as if they had bene two sheepe returned quietly vnto the desert. The people beheld this strange wonder, wherefore euery one besought the Apostle earnestly to set them free from those sorcerers: for their pride and malignity was come to that height, that they would be adored for godds by the people; and they for dread and feare, were in mind to doe the same. The Apostle made answere: To so many, as

be Baptiſed, and acknowledge Ieſus-Chriſt for the true God, it would be very eaſie to be ridd and freed from thoſe two villaines, or any other ſuch, who ſoeuer would doe them any harme.

Then he preached vnto them the miſtery of the Incarnation of the ſonne of God, and of the glory and beatitude of the holy ſaints; and it befell, whileſt he preached, a great vproare and tumult aroſe among the people for the death of the kinges ſonne. Then it came to their eares, that he had bene ſick ſometime before, and the two magitians had bene called to helpe him, and he died betweene their handes, and the wicked villaines, to hide and couer their falſhood, ſaid: that the godds deſired to haue his company, and that therefore it was meet, there were a Temple builded vnto him, wherin he might be adored as a God. The Eunuke brought S. Matthew before the king, and he by his praiers raiſed the deceaſed yong man vnto life againe, to the great aſtoniſhment of them all. The king was called Egippus, and had ſuſteined vnſpeakable ſorrow for the death of his ſonne; but ſeeing him aliue againe and in health, he was glad, and reioiced out of meaſure. He ſhewed many curteſies vnto the Apoſtle, and ſent poſtes into all parts of his kingdome to diuulge this miracle, and to ſay: Come and ſee a God in the ſhape of a man, who hath raiſed a dead man, and reſtored him to life.

S. Iſidore in his Breuiary maketh mẽtion of this miracle of raiſing the kings ſonne from death to life by S. Matthew, and alſo of the two dragons, and of other miracles, and admirable acts the Apoſtle did in Ethiope, although he do not particularize the ſame. He ſaith alſo, that much people came vnto the place, where S. Matthew lodged, and would haue done ſacrifice to him, as if he had bene a God, and preſented many gifts vnto him: and that the Apoſtle ſaid vnto them: I am not a God, but a morrall man, and the ſeruant of Ieſus-Chriſt, who is the true God. Then he requeſted them, to beſtowe thoſe preſents and gifts (which they would haue giuen him) vpon the building of a Temple to the ſame Ieſus-Chriſt, for he (whom he preached, and by whoſe power, he did thoſe miracles) was the true liuing God; exhorting them to be Baptiſed in his name, for that was the true way and meanes to obteine euerlaſting life. To conclude: the Apoſtle vſed ſuch wordes, and confirmed them ſo with miracles, that the king with all his court, and a great number of other people, were Baptiſed.

The king had a daughter called Iphigenia, who was very beautiful, but much more commended for her wiſedome, who hauing heard S. Matthew oftentimes in his ſermons to commend and extoll virginity, conceiued a good liking of him, and vſing his aduiſe was cloſed in a monaſtery, with two other damoſells, deſiring to doe the ſame. S. Matthew ſtaid in Ethiope. 23. yeares, continually cõuerting ſoules to our Lord Ieſus, building Churches, ordering prieſts,

consecrating Bishops, gaining many soules, & augmenting the faith of Christ, and that which he preached with the mouth, he performed also in deeds, to the edification of others, his life being holy and exemplar. Clement of Alexandria saith; that S. Matthew neuer eate flesh, and that he liued only with herbes.

King Egippus afterward deceasing, his brother Hyrtacus succeeded in the kingdome. This newe king to establish himselfe more surely in the kingdome, and also moued with the rare beauty of Iphigenia, intended to marry her. To bring this his purpose to effect, he acquainted the Apostle with his inter, thinking it a good meanes to drawe the mind of the young woman to his will. The Apostle aunswered the king, that he would giue notice vnto Iphigenia of the good, that ariseth of matrimony, and howe it is a holy thing, and that then he might come and talke with her himselfe. The king thought this would be a very good course; and for that the Apostle said he would declare this matter in a sermon, the king said, that he would also be present thereat. Sonday came, and the Apostle in the presence of Iphigenia, and the other relligious women (the king being there also, and all the cheifest Lordes of his court) began to discourse of matrimony, and to shew, how necessary it was for the conseruation of mankind, and gaue it other commendations. He also said, that matrimony was ordeined and instituted by God, and how good it was to haue children.

All this pleased Hyrtacus very well, and he awaited, to heare the Apostle say, that Iphigenia might forsake and leaue the estate of a relligious woman, and take a husband, and be made Queene of Ethiope. But the conclusion of the Apostle was farre otherwise, then Hirtacus expected; for then he fell in hand to treate of the grieuous punishment that adulterie deserued, out of which he seemed to inferre; that if the seruant of any king was so bold as to take away his wife from him, he did not merite only, to be put out of fauour, & to be disgraced; but also he deserued to die an euill death; though he did not effect, but only attempte it. Therfore (ô king) I giue thee to vnderstand (said the Apostle looking vpon him) that Iphigenia is the spouse of Iesus Christ, the king of heauen; and if thou seeke to take her away from him, thou shalt fall into his heauy displeasure. When Hirtacus perceaued the conclusion of the Apostles words, and wherunto they tended; he was moued to great indignation, which he vttered in his contenance, and so threatning him, he departed out of the Church.

Iphigenia was hereat surprised with great feare; and with the other religious women, kneeled at the feet of the Apostle; and asked his aduise, what shee and they should doe, to be quit of the persecution and assault the king had begon against her virginity. The Apostle incouraged them all with good words, and put a veile vpon euery one of their heads, making them hereby (and by their vowing the three vowes of Pouertie, Chastity, and obedience) true Nonnes and

and these were the first Nonnes, that were among the Christians. This being done, the Apostle said Masse; and hauing ended the same, there came thither a cruell fellow (sent by Hirtacus) who gaue the Apostle many woundes with a speare, so that the Altar was all stained with bloud, and his body lay dead in the place. The grief and compassion of the people for the death of S. Mathew was so great, that they made a commotion, and rose in armes, entending to kil the tyraunt; and had effected it, if some priests had not intromitted themselues, and staid them, saying: that God would not be pleased there with, & that therefore he commaunded Peter to put vp his sword into the sheath.

Then Hyrtacus laboured by the meanes of some ladies, to persuade Iphigenia to be his wife; but seeing that this way would not remoue the holy virgin from her good purpose; in a diabolicall rage he caused the monastery to be fired; but S. Mathew was seene in the aire to quench it. The sacrilegious tiraunt escaped not his deserued punishment, for God strooke him with the leprosy; which was so sore, that he killed himselfe for paine, and the kingdome came to the brother of Iphigenia, sonne to Egippus, who was a Christian, and ruled that prouince many yeares to the honour and glory of God, which was spred through all Ethiope, where the body of S. Mathew was kept and holden in great veneration, and reuerence, vntill the time of Pope Gregory. 6. when it was translated to the city of Salerno in Italy, where it is holden in great veneratiõ to this day by all good Christians.

Great reason there is to doe so, for that this glorious Apostle hath three honorable titles, for euery of which he meriteth to be honored: The first is of Apostle, the second of Euangelist, and the third of Martyr. His death was on the 21. day of September, and on that day, the Church celebrateth his feast, and in the yeare of our Lord. 90. in the raigne of Domitian after Canisius. It is not without mistery, that among al the other Euangelists, whom the Church vseth in her seruice, S. Matthew holdeth the first place, as likewise doe S. Paule, and Dauid; of the one of which almost euery day the Epistles be red; of the other, the psalmes be song. The mistery may be (for that all three were great sinners) to giue hope to all them, that hartily are conuerted vnto God, that he not only pardonneth them, but also sheweth vnto them especiall fauors, honouring thẽ first vpon earth, and then making them great also in heauen.

Concerning the ghospell of S. Matthew (I write this to satisfy curious witts) it is commonly said, that he wrote in Hebrew, and some say the contrary. This happeneth for that (as Guido Fabricius saith) there were two maners of speaking Hebrew: the one was the Auncient, which the Patriarches and Prophets spake, & the other was called Moderne, or Hierosolimitan, for that it was vsed in that city: For in Ierusalem there traded many forreiners, and strangers, and by the commerce they had with them, being Syrians, and Chaldeans, & other

nations, there were mingled words of sondry languages therein. This Hebrew Hyerosolimitaine language Iesus-Christ spake, as it is to be seene by many wordes in the ghospell, as Abba father, Mammon Iniquity: & such like. Then, I say, that S. Matthew wrote his gospell, not in that auncient Hebrew language, but in the moderne Hyerosolimitaine, in which Christ spake. The same, which Guido Fabricius saith, is affirmed also by Petrus Gallesinus in his annotations vpon Doroteus Bishop of Tyrus, in his booke of the liues of the disciples of Christ.

S. Ierome saith; that the Ghospell of S. Mathew was translated into Greeke, and that it is not knowne who did it. The same holy saint saith: that in his time, the Hebrew text of S. Mathew was in the city of Cesarea, but is was lost after that, and was found againe in the time of the Emperour Zeno, or of Anastasius, who succeeded him, hard by the body of S. Barnabas the Apostle, who at that time was found in the Island of Cyprus, as Nicephorus Callistus saith.

It was lost againe; and as Iohn Echius that learned Catholike Doctor in the life of S. Matthew affirmeth, Pope Nicholas 5. being desirous to find it, sent word into all parts, where he thought he might haue notice thereof, and promised 5000. ducats of gold, to him that brought it to him. But for all that, it was not found vntill the time of the Emperour Charles 5. vnto whom God reserued many good fortunes, among which, this was not the least. *Afterward the Catholike king Philip. 2. his sonne, caused it to be put into the Bible Royall, which he caused to be printed. and it is in it at this present; and was againe translated into Latine, by the aboue named Guido Fabricius.*

This is not in the Spanish.

The life of S. Maurice, and other holie Martyrs. *Sept.* 22.

Ca. 9. THe Euangelist S. Iohn rehearseth in the Apocalipse, *that he saw a huge multitude of locusts to come out of a great pitt, who were permitted, and had leaue for fiue monthes to doe all the euill, they could on the earth. These locusts represented the tirants, who afflicted the martyrs, and vexed them in the fiue outward sences. They killed their bodies, and not their soules, and hereof it cometh, that the holy martyrs persewered in the confession of the faith, with such courage; because they knew all the euill and mischiefe the tirants could doe them, was not extended further, then the body.*

This being considered by a noble and valiant regiment of Theban souldiers, whose Cornell was called Maurice, permitted themselues to be euill intreated and slaine, being assured, that only their bodies endured paines, and that the crueltie of the tyrant could not hurt their soules by any meanes. The tirant that martyred them was Maximian, of whom, and of Diocletian one may rightlie say, that there was neuer serpent so pernicious, nor dragon so fell

in the craggie mountaines of Arabia, or in the thick woods and desert of Ethiop, as these two beforenamed tyrants were against the Catholiks, as may be seene in the life of S. Maurice, and his companions martired with him. Which martirdome is written by Eucherius Bishop of Lyons, Venerable Beda, and other Authors of Martyrologes.

THe Emperour Maximian entending to passe out of Italy into Fraunce, to pacify certein people, which were in rebellion against the empire; for the better effecting of his enterprise, had cõmanded legions or regiments of souldiers, to be sent vnto him out of sundry prouinces. One legion (as Vsuardus saith) conteined 6666. souldiers. And because the great and populous city of Thebes in Egipt, which standeth on the banke of the riuer of Nilus, was subiect vnto the Romain empire, that sent also a legion, of the which Maurice was Coronell and Exuperius was standerd bearer: The other principall officers of the Regiment were Candidus, Gereon, Vitalis, Innocentius and Tirsus. All the common souldiers of this Regiment were Christians, and had bene Baptized by Zabdus Bishop of Ierusalem.

This goodly company came first vnto Rome, and visited the Pope, who was called Marcellus. This good Pope confirmed them all in the faith, and gaue them his benediction, and dismissed them. Then they departed in the compagnie of Maximian and passed the Alpes, and came vnto a citty, which at that time was the head of the people of Sedun, called Agaunum, and at this present it is called S. Maurice dy Sauoya. In that place Maximian had a minde to make a solemne sacrifice vnto his gods, to the end, they might be his aiders in this his entreprise, and commaunded all the principall officers of the army to be present thereat. Maurice, and his Thebans hearing the same, stepped all aside somwhat out of the way, saying, that they being Christians would not be present therat. Maximian, being certified therof, was much displeased, and tooke it as a mutiney, worthy of seuere punishment.

To which purpose he sent to their quarter the marshall and prouost, to chastice some of them for a terror to the rest, and to reduce the others vnto the army, and to the sacrifice: The chasticement inflicted was this: The officers made them passe vnder a spear, and told them; and when they came vnto the tenth man, they incontinent cut off his head: This was the ordinary punishment of that time, when an host or Regiment cõmitted a trespasse. The Thebans which remained and escaped (in patient and quiet maner) boldly said: that they would not be present at the sacrifice, doe what they could: The emperour seeing them so be resolute, renewed his anger, and bad that they should be tenthed, or decimated againe, for so that punishment was called. This sentence no lesse cruel than vniust, being begun to be executed, it is a thing considerable to behold, with what inconquerable courage, the holy martyrs seemed to tollerate the

ſlaughter made of them.

The Thebans were by nature valiant, and bigge of body, but herein they ſhewed ſingular and rare valour, in that they did not complaine of the tirant, and alſo for that they looked cheerefully on the matter: they animated one the other, but aboue all, Maurice their Coronell went amongſt them, exhorting ſometimes this man, otherwhiles that man; and told them, that ſince they had heretofore endaungered their liues for, and in the Emperours ſeruice, that they ſhould not thincke much to offer it for the ſeruice of God: for that their death and torment ſhould haue an end very ſhortly, and tollerating it for ſuch a cauſe, they ſhould afterward poſſeſſe the ioyes of heauen euerlaſtingly. Theſe and ſuch other words that Maurice ſaid, made ſuch an impreſſion in the minds of thoſe ſeruants of Chriſt, that euery one endeuored to be the firſt martyr, and to enter into heauen before his fellow ſouldier.

The legion being tenthed the ſecond time, the other, which were left, were demaunded, if they would obey the Emperour Maximian; and they anſwered: Tell the Emperour from vs, that we doe acknowledge our ſelues to be his ſouldiers, and withall, that we be the ſeruants and worſhippers of the true God; we be bound to obey Maximian in things apperteining vnto the warre, but much more bound vnto God in matters of religion: from Maximian we haue pay for our ſeruice, but of God we receaue our being, and our life. We may not, nor will not deny Ieſus-Chriſt to obey Ceſar.

Maximian receauing this anſwer, finding the martirs reſolute, and ſeing the double decimation of them was to ſmall auaile, he cõmaunded the whole army to ſet on them, and to cut and hew them into pieces, without reſeruation of any: this quailed not their noble courages; but rather their death being occaſioned for ſo good a cauſe, they kneeled on the bare ground, & lifting vp their hands and harts vnto heauen, yealded to the butchery and ſlaughter; their Coronell Maurice continually and inceſſantly incouraging and chearing them vp: and in this maner they were all maſſacred. Many of the bloudy villãs were ſo fleſhed herewith, that not content with that death, they ſtripped them, & put on their apparell and armour, and ſat downe to eate the prouiſion, the martyrs had.

It happened, a Chriſtian ſouldier called Victor, who was not a Theban but of another nation, came by; and beholding ſo many dead bodies ly in that plaine (not knowing howe it came) asked why thoſe that eate thereby, ſhewed ſuch mirth and gladnes, and did not loth and abhorre to eate and drinke among ſo many dead bodies. One related vnto him point by point what had befallen, & they bad him come and eate, and be mery with them, for ioy they had done ſuch pleaſing ſeruice vnto the emperour. Whẽ Victor had heard al their ſpeech he ſaid aloude: Oh wretch that I am, I wiſhe I had bene partaker in their death. By theſe wordes of Victor, they which ſat at the bloudy banket, gathered, that

Victor

Victor was a Christian: wherefore leauing their banquet, and taking their weapons, they incontinent cut him in pieces, as they had done the Thebans, and by this meanes Victor merited the same reward, that the Thebans had deserued. This was the martyrdome of S. Maurice, and of his Theban souldiers, and the holy church celebrateth it on the 22. day of September, in the yeare of our Lord 301. in the time of Diocletian and Maximian.

After certeine yeares passed, the same holy martyrs reuealed vnto a Bishop, called Theodore, where their bodies were, and commaunded him to translate them to a place more conuenient. The good Bishop was not slack nor negligēt in fulfilling it: for the people of that countrey hauing made many pits, and hauing put the bodies of the holy martyrs into them, the good Bishop caused thē to digge them out of them, and out of the other places, where those blessed bodies were, as he vnderstood by the diuine reuelation: and sent thē into diuers countreis, where many Churches were builded vnto their honour, and in them God graunted many fauors vnto such, as, being in tribulation and affliction, did recommend themselues vnto these blessed martyrs. In the vestry of the church in Toledo in Spaine, is shewen the head of one of these holy martyrs: and they say there, it is the head of S. Maurice.

The life of S. Linus Pope and Martyr. *Sept.* 23.

AMong other precepts which S. Paul gaue vnto the Corinthians, there is one in especiall, for Christians to vse, when they goe vnto the Church to pray. He saith that men must stand vncouered, when they be in the Church. O holy Apostle, shall this be vsed both by men and women? shall the women also stand with their head vncouered in the Church? The Apostle answereth and saith: that for the women we haue another lawe, which is this: that women must be in the Church with their head couered, for as it is an vnseemely thing for a secular woman to be shauen, and without long haire; so is it an vnseemlie thing for women to be in the Church with their head vncouered.

S. Ambrose yealdeth a reason of this, and foundeth it vpon these wordes of the Apostle, to wit: that the man is the image of God, and the woman is the image of the man, of whom she is formed. This glorious Doctor saith also; that it was the ordinary vsage, that slaues had their heades couered, or bound with certaine bandes, and the difference that was betweene the slaues and freemen, was this: that the slaues had the head bound or couered; and the freemen had it vncouered: We may perceiue hereby, that God would haue vs, when we be in his presence, to acknowledge our quality and condition. The man that is superior in the house, and that hath authority to comaund therein, must haue his head vncouered and bare, as a free man, and master; but the woman, who is his inferior, and who is obliged to obey in the house, ought to haue her head couered, by that meanes confessing her quality of obedience.

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That the man doe commaund, and the woman doe obey, is a matter of such importance, that not only S. Paul doth comaund it (as is aforesaid) but S. Peter also, as chief and highest Bishop ordeined, and comaunded the same. But for that he left it not in writing, S. Linus who was his disciple and successor in the Papacy, comaunded it, and left it written; that it might be obserued and kept perpetually, and in deed it is not read, that he left any other order then this; which yet if it might be obserued among all faithfull Christians, were very comendable, and praise worthy.

Now let vs see the life of this holy Pope, collected out of that which Damasus and other graue Authors write of him. Yet first, I thinke good to admonish you, that S. Peter being neere to his death, thought it conuenient to nominate a worthy, and well deserning successor, to be in his place after him; who might take care, and charge of the Catholique Church. To this entent he named Clement his disciple, who for his great humility willed, that Linus and Cletus, who had bene coadiutors vnto S. Peter, should haue that dignity before him. So Linus had the Papacy, vnto whom Cletus succeeded; and after him the same S. Clement was Pope. Returning vnto our purpose, the life of S. Linus was thus.

SAint Linus was borne in Vol-terra, a citty of Hetruria, and was sonne of Hercolanus, of the noble family of the Mauri. Being fully twentie yeares old, he was sent by his father to Rome to study, where he remained in the house of Quintus Fabius, his fathers friend, vntill S. Peter the Apostle came to Rome, to preach the Gospell. Then this S. Linus was one of his first disciples, who followed him, assisting him alwaies in his preaching; and in the administration of the holy Sacraments. S. Peter seing in him many good partes, as his holines, learning, and curteous affability, he made him his coadiutor in the dignity, to the which he was also elected, after the death of the Apostle. So that first he was coadiutor, then Pope, and head of the Church, for the which with great care and prudence, he prouided all thinges necessarie for the good gouernement thereof. He comaunded in particuler, that women should not enter into the Church with their haire loose, and vntied, but bound vp, and couered, as S. Peter had comaunded, and S. Paul had left written. He gaue holy orders twise in the month of December, and at them he consecrated 15. Bishops, and ordered 18. Priests, with some Deacons.

In the primitiue Church, there was great care had in giuing holy orders, and in receiuing any to the office of a priest, or the other orders; and therfore they kept a reconing, and conserued the memory of the times when holy orders were giuen, and how many were ordered. Those ancient fathers did this, for that the office was so reuerend, holy, and so hard to discharge, that many deputed and apointed to take orders refused it, yea some there were, that cut off some member or other, as their finger, eare, nose, or the like, to make themselues incapable to receiue an office so great, and waighty, as Priesthood is. Moreouer, the Can-

Christians at that time were few in number, so that there was not such need of so many Pastors. If the same were done at this present, it would surely be a notable benefit, aswell for the one part, as for the other, if that Prelates were not soliberall and ready in giuing holy orders, nor secular Christians so bold and hasty in procuring to receaue the same, the Priests should nor be so litle esteemed, nor the seculars haue such occasion to murmure at the Ecclesiasticall state.

S. Linus wrote the deedes and doctrine of S. Peter the Apostle his maister, and especially his martyrdome. S. Linus being a most holy man, cast out diuells, and raised the dead to life. He deliuered from the diuell a yong woman, daughter to the Consull Saturninus; who in recompence of that receaued benefitt by the handes of the good Pope, comaunded he should be put to death; and so he was made the martyr of Iesus-Christ. It is no small honour to S. Linus, that the Catholike Church hath put his name in the Canon of the masse, among other holy martyrs there mentioned.

The feast of S. Linus is celebrated on the day of his martyrdome, which was on the 23. of September, in the yeare of our Lord 81. in the time of Vespasian the Emperour. This holy Martyr held the Papacy 11. yeeres, 3. monthes, and 12. daies: and was buried neere vnto the body of S. Peter Apostle. Shortly after, his holy reliques were translated vnto the citty of Ostia, and laid decently in the Church of S. Laurence by Gregorie B. of that citty. S. Paul maketh mention of Pope Linus, in the second Epistle he wrote vnto Timothie his disciple, in the 4. chapter.

The life of S. Tecla Virgin. Sept. 23.

THe Apostle S. Paule writing vnto the Corinthians saith; that the virgin sinneth not in taking a husband, but doth a good worke; though it should be better not to take a husband, but to remaine a virgin. It may be that the Apostle preached this doctrine in a sermon, and that a yong woman named Tecla, who had determined to take a husband was present thereat. Who vnderstanding that it was better to conserue her virginitie, left and forsooke her earthlie spouse, taking Iesus-Christ to her heauenlie spouse; for whose loue she tollerated very great afflictions and torments, which were procured vnto her by him, that thought to be her husband. The life of this glorious saint gathered out of the writings of S. Ambrose, Ado Archbishop of Treuers, and out of other graue Authors, was as followeth.

ON a time S. Paul departing from Antioch, went vnto a city called Iconiū in the prouince of Cicilia. There had bene there before that time Titus his disciple, and giuen notice and signes of him vnto Onesiphorus who was a verie vertuous man, and dwelt in that cittie. He had related allso vnto him

the doctrine which he preached, his life, and behauiour; and informed him of the quality of his personage: to wit, that he was a man litle of body, and that he had a hooked nose, and faire in the face like an Angell. When the Apostle came vnto the city, Onesiphorus knew him by the signes before tould him; wherefore he led him to his house, where some people of good intention, and desirous to finde the true way to eternall life and happines, were assembled. The Apostle preached vnto them to the great profit of them, that gaue due attention vnto him.

In the next house to the place where the Apostle preached, there dwelt a damosell very beautifull, but much more vertuous called Tecla. This damosell had a mother liuing, who had made a match, and apointed to marry her, to a yong man called Tamirus. It hapened on a time, that Tecla standing in a windowe of her house, heard from thence the preachinge and wordes of S. Paul; which made very great impression in the mind of the yong damosel. She being not content to haue heard him this one time, endeauored and made meanes, to heare him sondry other times; and so long, that her mother came to the knowledge thereof, how the wordes of the Apostle, had made her daughter to alter her intent, and purpose to marry. Yea, the virgin Tecla her selfe, who was a pagan before, said now boldly, that she was a Christian; and she that before was resolued to take a husband, said now, that she desired rather to loose her life, then her virginity.

The mother made report of these things vnto the spouse of her daughter, who finding the same to be very true (because Tecla her self told him her mind freely, and what she entended to doe, which was, that she would not marry but remaine a virgin) went vnto the Proconsull of the city, and gaue him notice, that there was a forreiner come into the towne, who tooke wiues from their husbands, and brought in new and strange Gods, to the notable preiudice, and damage of them all, as being contrary to that their forefathers had beleeued. This information was the cause, that the Apostle was apprehended, cruelly scourged, and put in danger of his life, had he not made it knowne vnto them, that he had the priuiledge of a citizen of Rome, by being borne in Tarsus, a citty of Cicilia: yet for all this, he was driuen, and banished out of the citty. After this, S. Tecla was taken, and hauing beene examined, and her intention found, that she desired to be a Christian, and determined to conserue her virginity, she was condemned to be consumed with fire.

The fire was kindled, and a huge multitude of people were assembled, to behold that most beautifull yong damosell, that would willingly goe to dies death so cruell. The blessed damosell was set in the midst of the fire, which did not any hurt at all vnto her person. And on the sodaine fell from heauen such a storme, with thunderclapps, with such aboundance of raine, that it put out

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the fire, and afrighted all them that were preſent; in ſuch ſort, that euery one departed; and the holy virgin was left at liberty, whereby ſhe might goe free. And ſo ſhe went to the houſe of Oneſiphorus, where ſhe foũd S. Paul with ſome other Chriſtians, who had continually (for ſixe daies) made their praiers for her; and they were all exceeding glad of her comming.

The Apoſtle did Baptiſe her and inſtructed her fully in the faith: but becauſe they were aſſured, that the Proconſull would ſend againe for her, the Apoſtle departed from that houſe and citty alſo, recomendinge much the virgin Tecla vnto all the Chriſtians, that were in that place. Though all diligence that might be, was vſed to keepe her ſecret, yet within a fewe dayes, Alexander (a lewd perſon) apprehended her, and brought her before the Proconſull; who ſeing her to perſeuer conſtantly, in that ſhe would not marry her ſpouſe, but continue a Chriſtian, gaue ſentence, that ſhe ſhould be deuoured of wilde beaſtes in the citty of Antioch, whether the Proconſull was to goe. An eſpeciall day was apointed for this ſpectacle, and in the meane ſpace S. Tecla was deliuered vnto the cuſtody of a matrone called Triphona.

When the apointed day was come, S. Tecla was brought into the Theater, and a fierce Lioneſſe was let out againſt her, which drawing neere vnto the holie ſaint, lay downe quietly at her feete, without doing her any harme. S. Ambroſe wondring much at that which the wild beaſts did to the holy virgin, ſaid theſe wordes; The firſt Lioneſſe, which was let out againſt the bleſſed virgin, was mild, lay downe at her feete, and hurt her not; and alſo gaue example vnto the other Lyons, Beares and fierce Bulles; who hauing bene let looſe againſt her, ſtood round about her peaceably, and licked her feete. The people were ſeuere and cruell, and the ſauage, and wild beaſtes were tame, and pittifull; though they were kept hungry & almoſt famiſhed, that they might haue their fill and make their pray vpon the holy damoſell. And though they were prouoked, and pricked forward, by their keepers, that they might deuoure the holie ſaint, yet could they not make them to hurt or harme her in the leaſt degree.

The Iudge ſeing that the wilde beaſtes ſpared her (ſhe being taken out of the Theater) cõmaunded ſhe ſhould be caſt into a ditch, wherin were many dreadfull, and venimous ſerpents. When S. Tecla was put into that deep ditch, there diſcended from heauen a fierie cloud, that ſlewe all the ſerpents; and by this meanes S. Tecla remained free from this third torment, euen as God had deliuered her from the other two, to wit, from the fire, and the wilde beaſts. The people ſeing ſuch great maruailes, and eſpecially the matrone Triphona who had her in keeping (and in that time had conceiued great good affection vnto her) ſhe beginning, and the common people following her, cried out iointly together: That the God of Tecla was moſt potent, and moſt worthy to be adored, that had deliuered her from ſuch, and ſo great dangers. The Iudge fea-

ring some commotion of the people, set S. Tecla free, & Triphona led her vnto her house, & adopted her to be her daughter. The holy virgin Tecla departed from that citty, & wēt to ma e her abode in Seleucia: In which place many by her meanes receaued the faith of Christ, & there she ēded her daies blessedly.

There is extant a history of S. Tecla, in the which be many fabulous and vncertaine things. As that she clothed her selfe in mans apparell, and would haue gone so in the companie of S. Paul, and that he would not permit it, but willed her, to go in her ordinary, and vsuall attire of a woman. Moreouer it saith: that a great Lord in the citty of Antioche, would haue giuen vnto S. Paul a great summe of mony, if he would haue giuen that yong damosell vnto him, to be his paramour: and that S. Paul would not doe it. These, and other such like thinges are read in the abouenamed legend, but Pope Gelasius commanded that those stories should not be credited, and put them among the writings apocriphall, and of none auctority: but that which I haue written of this saint, is auowed by graue authors, and is authorised, and of credit: the Church also giueth credit thereto, who, in the praiers, which are said in the commendations of soules, saith these words; *O Lord deliuer this soule, euen as thou didst deliuer S. Tecla from three most cruell torments.* The Catholike Church maketh commemoration of S. Tecla on the day of her death, which was on the 23. day of September, in the yeare of our Lord 90. as Canisius saith, in the time of the Emperour Domitian. It is said, that the body of this holy saint is in Spaine, in the city of Tarragona, in the prouince of Catalonia. *Spanish addeth in the Cathedrall church of that citty, dedicated to her name.*

The life of SS. Cyprian, and Iustina Martyrs. *Sept.* 26.

SAint Paul to confound the Wisemen of this World, writing to the Corinthians, saith: God hath chosen the foolishnes of this world: *This was especially spoken of the Apostles, who being vnlettered, by consequence, were holden as foolish, in that intending to teach a new doctrine, they would preach vnto people learned and full of knowledge: and yet their preaching was the cause, that many were conuerted vnto God, and receaued gladly the holy Ghospell.*

This same is verified by S. Iustina a damosell, vnlettered in humain Wisedome, yet God made and chose her for an instrument to conuert a Pagan, who was very learned, not only in Philosophy, but also in magike and sorcery, and had dealing and practise with the diuell: and though he was such a one, yet was he conuerted vnto the faith of Iesus Christ by the meanes of S. Iustina, and was martyred with her. The life and historie of these two holy saints, was written by S. Gregory Nazianzen (though he was deceiued, in that he thought, he had bene Bishop of Carthage) Well, he, venerable Bede, and other Authors, wrote of these holy

holy saints in this manner.

EVen as it is no reproach vnto S. Paul, to say of him, that he had bene a persecutor of the Church of God, nor infamy vnto Saint Matthew, to say of him, that he had bene a customer, or vsurer, before that either of them were conuerted, since their heroycall vertues and famous deedes, did couer & hide, yea rather did wholly cancell and blot out, their former defects: so in like manner, it is no reproch vnto S. Cyprian, to say what he was before his conuersion, though he had many faults, yet did he deface and abolish them all, with the holy life he after led.

There was in the city of Antioche a yong damosel, noble of bloud, and faire of face, who was a Christian, and much addicted to vertue and deuotion. There dwelt in the same city one Cyprian, yong in yeares, a great Philosopher, but a greater magitian, who was enamoured of her. At the first Cyprian sollicited her with messages, letters, presents, and promises: but the holy damosell resisted these assaults with a constant mind, making small account of his profers, & least of all of him. Cyprian perceuing this way would not preuaile, thought to obteine his purpose, by the helpe of his magike. So he cõiured vp the deuils, and made sacrifice vnto them, promising to be a perpetuall frend vnto them, and that he would not worship any other God but them, if they put him in possession of that damosell. The deuills (his familiers) hauing gotten this promise of him, went to Iustina and put into her mind filthy thoughtes, and dishoneſt imaginations, which they nourished in her hart: Euery one of the fiendes did what they could, to bend and bow the hart of Iustina to the loue of Cyprian. They represented vnto her cogitations a yong man, faire, rich, of courtly behauiour, and deeply ingaged in her loue. They recalled also many times vnto her mind, the pleasaunt and amorous words, which he had spoken vnto her, of the which she had before made small reconing.

The holy damosell perceiued the storme, that was raised against her, and resorted vnto God for succour: and kneeling in her closet, made a deuout prayer, beseeching his heauenly maiesty, that as he had deliuered Susanna from the accursed Elders, and Saint Tecla from her importunate spouse, and other holy saints both men and women, from other and the like perils, so it would please him, to deliuer her from that daunger, wherin she was at that present: She also most humbly besought the glorious Virgin Marie, that she would helpe her in that manifest perill. Vnto her continuall praiers, she added and adioyned fastings, haircloths and sleeping on the ground, and in the end, by these meanes, she ouercame the temptation, she remained victor, and the deuill vanquished.

The fiẽd repleat with confusion, returned vnto Cyprian, & confessed, that he had not the power to do any thing against Iustina the virgin: he told him also,

that the cauſe therof was, becauſe ſhe was a Chriſtian, and that the deuils haue not any power ouer any of them, if they themſelues doe not giue it vnto them. When Cyprian heard this, the griefe of his hart cannot be expreſſed: which yet was not ſo much for the loue of Iuſtina (becauſe in ſuch like caſes to deſpaire wholly of good ſucceſſe, ſometimes proueth a manifeſt helpe and remedy) but becauſe he perceaued his error, in that he had worſhipped the deuils, who had ſo ſmall power and force. Studying on this, he determined to abandon and to forſake for euer the deuils, together with their curſed art, and to receaue the Chriſtian faith.

He conferred his determination with a Biſhop who was in that city, called Antimus, who inſtructed him to the full in the Chriſtian faith, and Baptiſed him: but firſt and before all this, he made him to burne all the bookes of Magicke, that he had. Being Baptiſed, he made it knowen vnto Iuſtina, telling her, that vnto her he was much bound, for that by her meanes he came to the knowledge of the truth, and of the faith of Ieſus-Chriſt. When Iuſtina heard this ſtrange alteration, ſhe reioyced exceedingly, and would confer ſometimes with him, in the which conference they comforted the one the other, to perſeuer in the ſeruice of God, and many by their meanes were conuerted to the faith, and were Baptiſed.

Spá. Dieſian. At that time Claudius 2. was Emperour of Rome, who had ſent a certeine Count, called Aurelius, or Eutelmius as venerable Bede calleth him, as lieutenant into the Orient. He perſecuting the Chriſtians (as the Emperour had appointed) had notice that Cyprian and Iuſtina were Chriſtians, and that many others had receiued Baptiſme, by their inducement: wherfore he cauſed them both to be apprehended. When he had examined Cyprian, and found him conſtant and firme in the faith, he cauſed him to be ſtriped naked, and his body to be rent and torne with rakes and hookes of Iron: next he cauſed Iuſtina to be buffeted on the face, and then ſcourged with the rawe ſinews of beaſts.

After he had put them vnto theſe ſeueral torments, he laid them both in priſon, where they continued certaine daies: when he ſawe them to perſeuer ſtedfaſt in the profeſſion of their faith, he cauſed them to be taken from thence, & caſt into a huge big cauldron, ſeething with pitch, tallow, and ſuch other matter: Iuſtina was ſomewhat troubled, when they went about to put her into the Cauldron: but S. Cyprian comforted and animated her, and ſo they were both put into the Cauldron, and by the fauor of God, they felt therin no paine at all, for the which they rendered him infinite thanks. Being taken out, they were led backe vnto the priſon: and Aurelius hauing occaſion to go vnto Nicomedia, tooke order, that the holy martyrs, ſhould be brought thither: in which place afflicting them with ſondry torments, he laſtly cauſed thē to be beheaded.

Their bodies remained ſixe daies vnburied, becauſe none was ſo hardy, as to take

take them away; but then, certaine Christiãs conuaied them away in the night, and put them into a barke, and brought them to Rome, where at the first they were buried in a farme place belonging to a noble lady, called Rufina: and afterwardes, they were translated into the city, and buried in the Cathedrall Church of Constantiniana, nere vnto the Fonte-stone. It is said, that at this present, their bodies be in Placencia, a city of Lombardy. The Church doth celebrate the feast of these holy saints, on the day of their martyrdome, which was, on the 26. day of September, in the yeare of our Lord 272. the abouenamed Claudius 2. being Emperour. The Spa. saith Diocleſian, about the yeare 300.

The liues of SS. Cosmus and Damianus martyrs. Sept. 27.

SAlomon saith in Ecclesiasticus, that the phisition deserueth to be honored: Cap. 38.
Dauid saith also in a psalme, that the freinds of God deserue to be, and are much ho- Psa. 138.
nored. S. Cosmus and S. Damianus were phisitions, and great frends of God; since for to be such, they gaue their liues, and therefore they deserue to be honored, euen as the Catholique Church in generall, and many faithfull people in particuler honor them, and haue deuotion vnto them. Such men as desire to know their liues, and martyrdome which they suffered, may please to reade what was written by Nicetas a philosopher, and recounted by Simeon Metaphrastes: but their martyrdome was written by Ado Archbishop of Treuers.

SAint Cosmus and S. Damianus were brethren, and phisitions, and were borne in Egea a city of Arabia in Asia. Their father & mother were Christians and Catholiques. Their father died, when they were yet litle children, wherfore their mother Theopora, brought them vp with great care and dilligence: And being a woman of good behauiour, and chiefly, becauſe ſhe was a good Christian, ſhe would not permit them to comit any fault or offence, but endeuored to enstruct and direct them in vertue and godlines. So that they became good children, like to their good mother, and good schollers, like vnto their good mistris. Amongst the other good qualities of these two bretheren, the profession of the Catholique faith shined most in them, for which cause, they despised and contemned Idolatry, and other wicked superstition.

They were chast and honest in life, and fled from all sensuall delight, and tamed their flesh with austere sackcloth, disciplines, and fastinges; which be the most certeine remedies to ouercome that enemy, euen as they ouercame it by the grace of God. Also couetousnes, that abhominable vice, neuer entred into their hart: but rather, becauſe they made small account of mony, and liued in poore and meane estate, they were called Anargirij, which is to say, Men without mony, and in this sort obseruing the Ghospel, they liued an Angelicall life.

And

And to auoid Idlenes, which is the mother of vices, and ſtepmother vnto vertue, they vſed the ſcience of phiſicke euen from their childhood, and became skilfull, and expert phiſitions. They gaue and miniſtred phiſicke vnto the ſick, without any expectatiō of temporall gaine, but only for the loue of God. When the infirmity was perillous, and not to be cured by art, they reſorted vnto God by praier, and making the ſigne of the Croſſe, they healed and cured them, & heerein they followed the holy ſteps of the Apoſtles.

They imitated the Patriarckes in being benigne, pittifull and charitable, in liuing a life in ſimplicity, without doublenes or hypocriſie. They imitated the Prophets in that they were zelous of Gods honor, in reprouing them that were ſtubborne, and obſtinate in euill deedes: They imitated the martyrs in the valiancy of their minds, ſhewed againſt the common enemies of mankind, the world, the fleſh, and the deuill: They imitated the prieſtes in their religious life, chaſtity, and grauity, offering their body and ſoule for an acceptable ſacrifice vnto God, to ſerue him withall humility and obedience, to obſerue and keepe his holy commaundements. They imitated the monks in obedience, cōtinency, and pouerty, in ſilence, and repoſe of ſoule. And in one word, they imitated all the ſaints, as much as lay in their power: Thus they ranne their race, making the world to wonder at their ſincerity, ſo that the report of them was ſpred very farre. The rumor of them being diſperſed, came to the eares of Diocleſian and Maximian, thoſe noted perſecutors of the Chriſtians, who had decreed, that all the Iudges, gouernours, lieutenants, and other officers of the prouinces ſubiect to them, ſhould put to death all, that denied to ſacrifice vnto the Idols. Liſias the gouernor in the city of Egeas, hauing notice of the bleſſed phiſitions Coſmus and Damianus, cauſed them to be brought before him, and demaunded of what countrey they were, and their names. They anſwered: that they were Arabians, and borne in the city of Egea, & that their names were Coſmus and Damian, and that they were both Chriſtians.

The gouernour perſuaded them, to ſacrifice vnto the Idols: but ſeeing them conſtantly to refuſe it, he commaunded them to be tied hand and foor, and to be cruelly beaten, and after he had giuen them other torments, he cauſed them to be throwne into the maine ſea, bound as they were. They were no ſooner caſt into the water, but an Angell came to their aide, who vntyinge all their hands, brought them aliue (and vntied) vnto the ſhore. The gouernor was certified of that wonder: wherfore he cauſed them againe to be brought before him, and requeſted them to teach him their Artmagicke, and inchauntments, wherby they were deliuered from the ſea, & then he promiſed to be their good friend. They anſwered: We be Chriſtians, and haue no skill in Art magike, but were deliuered out of the ſea, by the power of our Lord Ieſus-Chriſt.

The gouernor cauſed them againe to be put in priſon, & the next day a great fire

fire to be kindled: then he threw the blessed martyrs into the same: but the flame was deuided into two parts, and the holy saints remained in the midst at their praiers. The gouernor was astonied to see such a wonder, yet he did not repent of his wickednes, but caused them to be hoised aloft, and to be beaten againe with wands and stones: and beholding the holy saints cheerefull in countenaunce, and to contemne the torments, he caused them to be lifted vpon two Crosses, and there to be stoned to death.

The officers threw the stones, and though they cast them with al their might, yet came none of the stones so farre as the holy martyrs, but fell vpon them, that stood by to see the spectacle, and wounded many of them, but especially them that threw them. The gouernour seing this (& beleeuing assuredly, that it was done by inchauntment) enraged with fury and indignation, commaunded them to be shot to death with Arrowes, and the same happened to the Arrowes, as did before vnto the stones, for they did light on them, that shot thē, and none touched the bodies of the martyres. At last, he commaunded they should be both beheaded: and in this sort, the holy martyrs finished their liues, and obteined the crowne of Martyrdome: Their bodies were buried by some vertuous people, without the walles of the city of Egea. It is said, that iointly with these holy martyrs SS. Cosmus and Damian, three other holy martyrs were beheaded, whose names were Antimus, Leontinus, and Euprepius, and were their brethren, as some Authors write. There is a booke of the miracles that God showed by the merits of SS. Cosmus and Damian, wherof this is one.

A clowne sleeping in the field, a serpent crept into his mouth, and so further into his body; whereby the poore man was in great daunger of death. He with great deuotion craued the helpe of the holy martyrs, and they were seene visibly by his side, and commaunded the serpent to come out of his body, and so it did: These holy saints also gaue him phisike which cured him, and then they vanished away. The second Nicen Councell in the third action, maketh mention of the booke of the miracles of SS. Cosmus and Damian.

The Church celebrateth their martyrdome on the 27. day of September, which was in the yeare of our Lord 301. and in the time of Diocletian and Maximian. The bodies of these holy saints be in Rome, in a Church dedicated to their name. The Venetians say, that the bodies of the aforenamed holy saints, were brought vnto their city, in the yeare of our Lord 1154. The Spanish saith: That Procopius in the first booke saith, that these holy saints healed the Emperour Iustinian (recomending himselfe vnto them) of a greeuous infirmity, and that in gratification thereof, he built a sumptuous temple vnto their name.

The Dedication of S. Michaell the Archangell. Sept. 29.

THe ſacred ſcripture reciteth in the firſt booke of kings, that the reputation and credit of king Saul was in great perill, when that proud Philiſtean called Golias, defied him and all his army. It was not fit the king ſhould accept the battaile, and yet there was not any found in his court, whoſe hart did ſerue him to encounter that proud giant (who was reputed valiant and ſtrong) and anſwere the challenge. King Saul ſtudied and deuiſed how to be freed from this diſhonour and daunger. At laſt, he made a proclamation, that if any man ouercame the Philiſtean, he ſhould be made a noble man, and be exempt from all tribute, and that he would giue him an honorable office in the court, and alſo his daughter vnto wife.

Theſe promiſes of the king were very great, yet there was not a man in all the army, that was ſo hardy, as to behold the face of the giant: only the lowly litle shepherd Dauid, zelous of the kings honour, and of the peoples alſo, tooke on him the enterpriſe to combat with the Philiſtean: which he did; and ſhewed ſuch valour, that with a ſtone which he threw, he hitte him on the fore-head, and felled him to the ground: then he ranne ſpeedily vnto him, and cut off his head, and returned with the ſame, euery one making triumph for his victory, but eſpecially the damſels declared his proweſſe in a ſong. After this king Saul fulfilled his promiſe, he made him a noble man, and a great officer in his court, and gaue vnto him his daughter Michol vnto his wife.

This is a perfect portraict of the battell, which was in heauen, betweene the Angels: of which it is good the memory be celebrated, as often as their feaſt is ſolemniſed; for that, which they did, was a famous and rare worke. The Philiſtean Golias is a figure of Luciſer, who was the higheſt Angel, and ſeing himſelfe endowed with grace and guiſts, aboue other Angels, was puffed vp in pride, and came into the field againſt God, pretending to be like and equall to him in ſome things. It was not fit, God ſhould come into the field againſt him, for then the victory would haue bene of farre leſſe eſtimation: but S. Michaell figured by the lowely shepherd Dauid, tooke on him this enterpriſe, and entred boldly into the field againſt Luciſer, in the defence of Gods honor; and behaued himſelfe ſo well, that with one ſtone (which was his profound humility, ſaying Who is as God?) he caſt the giant to the earth, that is, threw Luciſer into hell.

Luciſer being ouercome with all his followers, S. Michaell returned victoriouſly frō the conflict, euery one making ioy and triumph for it, but eſpecially the damſels, who ſang of his proweſſe: which happeneth euery time, this feaſt of him and the Angels is celebrated, for that many bleſſed ſoules ſinging the victory of S. Michaell, do reioice at his honorable enterpriſe. God alſo performed his promiſe vnto him, he made him a noble man, and gaue him an honorable office, making him Chief Iuſtice in his kingdome (for which cauſe, he beareth the Ballaunce and the ſword in his hand, when he is painted) and gaue vnto him an honnorable companion, which was his diuine grace, confirming him in the ſame, and all the other bleſſed ſpirits alſo.

Euery

EVery time, the Catholike Church celebrateth the feaſt of the Angels, there is read in the office of the maſſe a ghoſpell, which treateth how controuerſie ariſing amongſt the Apoſtles, which of them ſhould be the greateſt, the ſonne of God called a litle child, and ſet him in the midſt of them, and ſaid: *If you be not humbled as this child, you ſhall not be great in the kingdome of heauen*, but more then that, *you ſhall neuer come thither.* The vſe of the Catholike Church guided by the holy Ghoſt is, to reade this Ghoſpell in ſuch like ſolemnities, becauſe there is mention made of the Angels: for in the end thereof it is ſaid: That, *None ſhould contemne the lowely and humble (as children be) becauſe their Angels ſee alwaies in heauen the face of God.*

Some Authors (though not in the literall ſence) will drawe this hiſtory to the Angels; ſaying that aſſoone as God created them, he gaue them notice of the miſtery of the Incarnation, and ſet before their eyes that B. child Ieſus, who ſhould giue remedy vnto the world, and then ſaid vnto them: verily I tell you, if you be not humble and lowely as this child and imitate him therin, if in this ſmall ſpace, in which you be viators, or trauellers, and haue time to merite or demerite, yee doe not imitate him, and be likened to this child; If you do not honor and adore him, you ſhall not be confirmed in grace, you ſhall not enter into my glory. But Lucifer ſeeing him ſelfe ſo faire, beautifull, and honoured, iudged it would be an abaſement, and vility to imitate a man, and much more to adore him. And labouring to drawe the Angels vnto his opinion, ſaid vnto them: it would be a great baſenes and ſhame vnto them, to be humbled to adore a man, and with theſe ſpeeches drew the third part vnto his opinion.

S. Michael (together with all the other holy Angels) obeied God, and adored the litle child Ieſus: and tooke vpō him the defence of Gods honor, againſt Lucifer and the Angels that followed him. The fierce warre betweene them was not of materiall weapons, but of different willes, and S. Michaell and his company were ſo potent, that they caſt Lucifer and all his followers out of heauen. Aſſoone as Lucifer was caſt out of heauen, and fallen into the world, there was heard a great voice which ſaid: woe vnto the world becauſe Lucifer is fallen into it, and will giue occaſion of offence, but more *Woe vnto him, by whom ſuch ſcandals ſhall come, it were better for ſuch a one to haue a milſtone tied vnto his necke, and that he were throwen into the ſea.* This befell vnto the deuills, becauſe there was tied vnto the neck of his will a great ſtone, which was their obſtinacy; with which they were drowned in the bottomles pitt. Then ſaid God: take heed that none make ſmall account of theſe humble Angels, which remaine in heauen, but honor and reuerence them: for I tell you true, they alwaies ſee the face of the father eternall. This is that, which ſome doctors ſay (and I had not reherſed it here, if it had not a good ground) that the ſinne of Lucifer was, for that

he would not adore Iesus-Christ, for he thought he lost much of his reputation, if he that was an Angell, had abased himselfe to adore Iesus-Christ a man, though he was God also.

It is the common opinion of the doctors, founded vpon holy writte, that the sinne of Lucifer was pride and disobedience. S. Paul seemeth to say so, writing to the Hebrewes, where he saith, *Let all the Angels of God adore him.* S. Iohn Chrisostome saith: that this was a precept giuen vnto the Angels. Hereof riseth the great malice and enuy of Lucifer against Iesus-Christ, for that he was cast out of heauen for his sake: and because the cursed wretch cannot reuenge himselfe against him, therefore he laboureth to wreake his malice against men, whervpon S. Basil saith: that Lucifer doth after the manner of a Bull, who seeing a man to cast a snare or cord about his hornes, is chafed and enraged against him, and whilest he is in his greatest fury, they vse to set before him the shape of a man, against which he vttereth all his rage, though it put not the cord about him. In like sort Lucifer doth, who, because he cannot be reuenged on Iesus-Christ, who tied him, and was the cause he was throwne out of heauen, and also of his torment he hath in hell, striueth to reuenge himselfe on men, who are made to the image and similitude of God.

On the contrary, the Angels doe loue men entirely, because they see Christ, who is both God and man, for whose sake they enioy the heauenly glory: and also because they behould the deuils to persecute & make cruell warre against them. Hereof it commeth, that God commaunding them to be the keepers and guardians of men, and to be their guides, they do not scorne it, yea they esteeme it honorable, and take great content therin. Therefore in this warre, which the deuill maketh against men, assisted by two lusty fellowes his seruants, the world and the flesh, the Angells hold on our sides, helping and aiding vs: As it happened to Iudas Machabeus, who being ready to incounter with a great army of his enemies, two Angels went by his side, and aided him, and caused him to obteine a famous victory.

These holy Angels deliuer vs from many daungers, into which we fall oftentimes, as it befell to Loth, when the Angels pulled him (almost by force) out of Sodome, that he should not be consumed with fier among the other people of Sodome. These Angels hold vs back, and withdraw vs, if we go somtimes headlong into sinne; as it happened to the Prophet Balaam, who being on the way, entending to curse the people of God, an Angel met him on the high way with a naked sword in his hand, & though the Prophet did not see him, yet the Asse, on which he rode (such was the pleasure of God) saw him: and afterward the Angell told him what to doe, and spake vnto him. These holy Angels comfort vs in our troubles, as it befel to Iesus-Christ in that great agony, which he had in the garden, when he sweat bloud: Christ had no Angell guardian, for that he

he needed none, yet an Angell descended from heauen which comforted him, reducing vnto his mind, the great good & profit that would arise of his death.

These B. Angels keepe vs company in all our voyages and iourneis, as it befell to yong Tobias, who was accompanied by an Angell in a long iourney, & receued by him many graces & fauours. They do defend vs & stand on our side, daunting our enemies, as it hapened to the Prophet Heliseus, when the Assirias besieged him in mont Carmel, where many Angels enuironed him round in his defence. These Angels guide vs in the way we are to walke, as it befel to the Hebrewes when they departed out of Egipt, for an Angell went before them as a cloud, and guided them in the day, & in the night directed them in the forme of a piller of fire. These B. spirites comfort vs, and prouide vs sustentation, as it befell vnto the Prophet Elias; for an Angell brought him sustenance, before he went a long iourney. These Angels present our praiers and our sobbes, & teares before God, as it befell vnto the beautifull Sara, the daughter of Raguel, who was widow seauen times, the diuell killing her husbands: and an Angell presented her praiers and teares before the face of God, & she was deliuered from that affliction. These Angells finally, when the soules are separated from the bodies (if they go vnto purgatorie) keepe them companie, and confort them with their often visitations: if they go vnto heauen, they go before them, making triumph and ioy. For which cause it is fit and iust, that men, who receaue these great benefits by the Angels, should make great estimation of them, and also honour them, and be prompt and ready to doe them seruice.

Pope Boniface the 4. who sate in the chaire of S. Peter about the yeare of our Lord 614. considering & seing, that in Rome there were many Churches dedicated to diuers Saints, caused a Church to be builded in the honor of S. Michael the Archangell, the which was builded in Rome in a place called Circus Maximus; which building was fully ended and finished on the 29. day of September. And in remembrance of the building of the Church, the Pope willed the feast of S. Michael the Archangel, and of all the other Angels to be celebrated through all parts of Christendome. It is our duety to reioice (on this day especially) with them, shewing our selues to be gladsome, for that, they enioy the eternal felicitie in heauen, of which God make vs partakers for his mercies sake. Amen.

The life of S. Hierome. *Sept* 30.

WE read of the great friend of God Moises, guide and captaine to the children of Israel, that when he tooke the same people frō the hands of Pharao, and conducted thē out of the land of Egipt, the red sea stopped him: but when he stroke it with his wand, it deuided into two partes, so that all the people passed through

drie foot, the water serving them for a wall, and a defence against the Egiptians their enemies that pursued them.

Moyses is not only a figure of Iesus Christ our Lord, the guide and captaine of the Christians, whom he deliuered from the hand of Pharao, to witte the deuill, opening the way by the sea of his death and passion, with the wand or wood of the Crosse: but also representeth the holie Doctors (though not so properlie) who in some sort are guides, and captaines vnto the Christians.

Amongst other Doctors figured in Moyses, one is glorious S. Hierome: for that this Doctor, like vnto another Moises, is the guide and meanes, whereby many that were slaues, and subiect to vices, haue freed themselues from their miserable bondage, by the helpe of his doctrine, and good example, praiers and merits. Especiallie those, who take him for their Aduocate, and recommend themselues vnto him. The sea which runneth betweene, is the sacred scripture, which is a deepe sea that hath no ende.

Yet in the red sea there was some end. In this sea be drowned many heretickes, and euery day we see one or other drowned; for that they will not take such holy doctours for their guide, as S. Hierome and others. Of him it may be said truly, that as Moyses taking his wand, did deuide the sea; so this glorious saint with the wand of the feare of God, opened the deep sea of the sacred scripture.

This is certaine, that as vnto S. Gregory is attributed the principall guift in reprooning of euill behauiour, and disorderly liuing, and vnto S. Augustine, in asoiling scolastical doubts; so vnto S. Ierome is assigned the praise for the interpretation and expounding the holy scriptures. So that we may say; that he deuided this sea, and shewed a way for others that will follow him: and all they, that passe therin, shall passe dry foote; and the same scripture shalbe vnto them a wall and defence, against the Egiptians, that is to say the deuills, and his members, which be the heretickes, our mortall enemies. The life of this glorious Doctor taken out of his owne writings, and out of other good Authors, was this.

SAint Ierome was borne in the time of Constantine, sonne vnto Constantine the great, in a place vpon the borders of Dalmacy & Hongary, called Strido; which city was, in a maner, wholly destroied by the Gothes in his lifetime (as he himselfe saith) and hereupon the memory thereof is vtterly lost. His fathers name was Eusebius, and he had a brother called Paulinus, he had also a sister, whose name is not knowen, and the name of his mother is vnknowen also. The brother and sister of S. Ierome entred into religion, and in the same ended their liues in blessed maner. He came of noble bloud, yet he doth not speake thereof in all his writings, though other writers report so. He had also aboundance of worldly possessions and goods; which he sold, when he caused the Abbey to be builded at Bethleem, as he saith himselfe: And because his parents were Christians, he was instructed euen from a child, in the Christian faith and religion.

At

At that time flouriſhed in Rome the ſchoole of the liberall ſciences, wherfore he went thither with intention to ſtudy. He firſt ſtudied the Latine and Greeke toungs, and Donatus was his ſchoolemaiſter in grammer. Then went he vnto the ſtudy of Philoſophy, and other liberall arts, and in them he profited much, as appeareth by his writings. In Rome he receiued the veſture of Ieſus-Chriſt (as Pope Damaſus writeth) that is to ſay; he was Baptiſed. It was the vſage of that time, to be Baptiſed, when they were of yeares of diſcretion: & they that were baptized for certaine daies did weare a white veſture (in place wherof, when infats are now Baptiſed, they put on their head a white cloth) and that is called the veſture of Ieſus-Chriſt.

S. Ierome departed then from Rome, with a deſire to learne deeper ſtudies: he went into Gallia or Fraunce, traueiling diuers waies, ſeeking after wiſe and diſcreet men, or learned and good bookes: & where he found any of theſe thinges, there he ſtaid ſometime. The bookes he found, if he liked them, he endeuoured to buy, or els he tooke paine to coppy them out, or to tranſlate them. Writing to Florentius, he ſaith: that he coppied out with his owne handes, in the city of Triers, a great volume, in which were written certaine Sinods collected by S. Hillary. If he found a man of good life, he conuerſed with him, & lerned of him all the good he could: and the ſame he did when he met with any rare or ſingular learned man: and by this meanes he was enriched not in temporall poſſeſſions, but in vertue and ſcience. After ſometime thus ſpent, he returned vnto his countrey; and from thence, vnto Rome. He thought he was not ſecure in Rome, and the ſtaying alſo in his owne countrey pleaſed him not; for there he had many kinsfolke, of whom he could receaue no helpe, neither could he ſatisfy their deſires. And in Rome, he thought would be too many occaſions of pleaſures and delights, dangerous for yong men, as he was at that time. He determined therefore to paſſe the ſea, and to go into Greece; where he entended to ſtudy, and to conuerſe with wiſe and learned men, of whom there was ſtore in that countrey at that time.

Knowing that Gregorie Nazianzene was Patriarch of Conſtantinople, who for his excellency was ſurnamed the Deuine, he went thither: and though he might well be a maiſter and inſtructor vnto others, for his learning, yet would he be diſciple to that learned and holy Biſhop; that he might ſay, and vaunt, he had learned Diuinity of Gregorie Nazianzene. Then viſited he the holy land, and trauayled through all the places thereof, which moued him to great deuotion, and was a great content vnto his mind. There was not a thing in all Paleſtina, whereof mention is made in the holy ſcripture, but he ſaw it with his owne eyes, which holpe him much (as he ſaith himſelf) to vnderſtand the ſame. There had he alſo maiſters, who taught him the Hebrew toung, and likewiſe the Chaldean; which he vnderſtood beſt, though he could not ſpeake it. The

other

other he ſpake aſwell, as he vnderſtood it. He alſo conuerſed with the people of Syria, and by that meanes, learned many things of their language & ſpeech, and though he trauelled thus to get ſondry languages; yet he did not pretermit his firſt ſtudie of the Latine toung: yea, he ſo much delighted therin, that becauſe he would not omitt the reading of Cicero, & other eloquent authors therof, he ſpent therin that litle time, he might haue ſpent in more profitable ſtudies: ſo that I wonder that any man will make doubt, that he was chaſtiſed of God for it, ſince he writeth it himſelfe. S. Iſidorus reciteth the ſame words, who perhaps might feare to haue the like chaſtiſement, ſince he likewiſe ſpent his time in the ſame ſtudy.

S. Hierome writing to Euſtochium in that epiſtle, which beginneth *Audi filia*, ſaith theſe words: I wretched ſinner tooke paines in reading of Tullies workes, and his eloquence was very delightfull vnto me: and if then I tooke into my hands a booke of any of the Prophets and read it, their maner of ſpeach, their low & diſordered ſtile, diſpleaſed me much. About the middeſt of Lent, a grieuous feuer tooke me, and brought me to that ſtate of body, that they who were with me, prepared for my buriall. Remaining thus: I was taken vp in ſpirite, and brought vnto iudgement, before the roial throne of Ieſus-Chriſt; & being demaunded of my quality, and of my faith, I aunſwered boldly, that I was a Chriſtian. Then the Iudge replied: Nay, thou ſeemeſt rather to be a Ciceronian, then a Chriſtian; for where thy treaſure is, there is thy hart. At this word, I was ſtrooke dombe, and the Iudge commanded me to be cruelly beaten. I ſighing and ſobbing ſaid: *Pardon me ô Lord; Pardon me ô Lord*: neuertheles my puniſhment endured, and my teares continewed. Many Angels (who were preſent) ſeing it, fell on their knees before the Iudge, beſeeching him to pardon me the errours of my youth, and to giue me time alſo of amendment: vpon condition, that if I did not amend my fault, I ſhould vndergoe a greater puniſhment. I would at that time, and in that time, and in that eſtate haue promiſed greater things, & ſo I did ſweare to obſerue this: which when I had done, I was ſet free, and came to my ſelfe. Let none thinke it was a vaine dreame; witnes is the iudge in whoſe ſight I was beaten, the Angells be alſo witneſſes, and ſo be the marks of the ſcourging, which continued in my body for many daies.

From that time S. Hierome addicted himſelfe vnto the ſtudy of Diuinity; & ſpent not his time any more in other vnprofitable and vaine ſtudies: and therfore he ſaith in the prologue before S. Paul vnto the Galathians: It is 15. yeares, ſince I tooke in my hand any booke of ſecular learning; and if it happen ſometime, that I neede the ſcience of any ſuch bookes, I take it out of my memory. Writing to Damaſus the Pope, he reproueth eccleſiaſticall perſons, that leaue the reading of holy writte, and ſpend their time in reading of heathniſh bookes and fables, which doe hurt vnto many.

S.

S. Hierome thought it time, to set downe his reſt, and to follow ſome courſe of life. And ſeing, that in the eccleſiaſticall ſtate was daunger, for the great obligement they haue to be good, and to ſeeme to be ſo alſo, by giuing good example to all: ſeing likewiſe the great charge they had that tooke wiues, he refuſed this vtterly, and feared to aſſume the other vpon him. So he reſolued, to be a monke.

Their order at that time was, to weare a meane and courſe garment, different from the clergy and the lay men: yet did not all the monkes vſe one manner of appareil; for they differed in the ſtuffe, collour, and alſo in the faſhion: for ſome of them were clothed with courſe and rough cloth, others with beaſts skinns, ſowed together; but in this they all agreed, that their garments were courſe, bare, and very meane. They exerciſed themſelues cõtinually in faſting, watching, and reading of the holy ſcriptures; they could not haue any publique office; but all their buſines was to ſerue God. Some of them liued in common, and had a ſuperior, vnto whom they yelded obedience, others liued a ſolitary life in the deſerts, and S. Hierome determined to vndertake that kind of life.

He had ſome frends, vnto whom he diſcloſed his minde, and what his determination was to doe. They, although they had followed him vntill that time (and had receaued comfort of his holy conuerſation aboundantly, & had profitted much by his wholeſome aduiſes, and by the example of his holy life) yet at that pinch, they all abandoned him: only one called Eliodorus ſtaid and tooke the habite, and remained with him in the deſert a ſhort time; but being tired and wearied, and not able to endure that auſterity of life, he alſo forſooke him, and returned vnto the world. S. Hierome wrote of this departure of Eliodorus vnto Iulian the deacon, in theſe gratious words. Our brother Eliodorus came vnto the deſert with me, and for that he is holy, and I a great ſinner, and he not being able to ſupport my maners, is departed, and left me. Aſſoone as S. Hierome had taken this courſe of life, he ſet his temporall goods in order, and recommended the charge of them to an honeſt man.

During the time he ſtaied in the deſert, he ſtaid not long in a place; becauſe at that time, certaine hereſies were diſperſed in thoſe countries, and the prelats of Antioche, Alexandria, and Cypres and of other places, vnder whoſe iuriſdiction the monks, and ſolitary liuers were, ſent ordinarily viſiters to examine them of their faith. Theſe viſiters had no truſt in S. Hierome; and he had no cõfidence in them. He was ſuſpitious of them, becauſe of ſome words and phraſes they vſed, in the miſtery of the B. Trinity: and they ſuſpected him, becauſe their conuerſation and company did not like and pleaſe him. To free himſelf of this moleſtation, and to auoid the often viſitation of his friends, who kept him more occupied, then he deſired to be, he withdrew himſelf into a deſert & ſolitary wildernes in Siria; and there he ſhut vp himſelfe with his books in a cane,

where he remained foure yeares, doing penitance, and leading an austere life.

His chief exercise was to lament the sinnes of his youth, to chastice his body with fasting, watching and other austerities, that it would make a man to wonder at them, sooner then to imitate them. Rawe herbes and roots were his meat; faire water was his drinke, and the bare ground was his bed, he was neuer idle: now he studied, then he praied, and when he felt himselfe wearied, he song himnes to the praise & glory of God. This was the life of this holy saint: & though it was thus, yet the deuill assalted him with terrible and wicked temptations.

He saith himselfe writing to Eustochium, in this maner: O how many times, when I was in the desert (where, by the vnmeasurable heate of the sunne, men are scorched, their bodies enfeebled, their flesh burned and consumed) stretching my bones, which scarce hong together, on the bare ground, taking for nutryment herbes and cleare water (and thus I continued in this exile, yea rather prison, vnto which I had voluntarily condemned my selfe for dread of hell, and had no other company, but the sauage beastes) how often thought I, I was at the daunces of the Damosels of Rome? my face was pale with much fasting, and yet my will was enkindled with wanton desires. In the body cold as ice, yet in my dry skinne, which was in manner dead, liued the motions of dishoneſt appetits: and when I resisted and thought to oppresse them, thy laboured still to bud and encrease, like weedes and bad herbes. Sometimes findinge my selfe abandoned, I fell at the knees of my Lord, and washed them with my teares, and dried them with my haires; I macerated my body with long fasting day by day, and eating nothing. Do not thinke, that I am a shamed to rehearse this story of my temptations, yea I lament, that I am not now, as I was then. I do remember that I haue somtime spent the night in praier, calling on my Lord Iesus-Christ; neither did I cease to knock my breast, vntill that my hart was at rest, from those vnquiet thoughtes. Iesus-Christ is my witnes, that after all these troubles, I felt great consolation and content, hauing teares, as sweet as hony, with such enkindled and louely desires of heauen, that me thought, I was transported beyond my selfe, and that I was aboue the Quiers of Angells. If the flesh make such warre against them, that doe afflicte & torment it, what will it doe to him, that liueth in pleasure and delightes? It may be, he shall not haue such terrible temptations: But in that case, I thinke, there is no greater temptation, then not to be tempted.

This same holy Doctour writing to Pammachius, saith: I exalt virginity, but not, for that I doe enioy it, but for that I highly esteeme them, that do obserue it. Out of these words of S. Hierome, some take occasiõ to say that in his youth, he liued lasciuiously: but in this they are deceiued; for holy men vse this manner of speech, to shew their humility, and yet they did not ly; as S. Paul saith of himselfe, that he was the least of the Apostles, and the greatest sinner, it seemed

med to him, it was so as he said, hauing consideration vnto his humble mind. S. Basile also saith of himselfe: I neuer knew any woman carnally, yet do I not therefore account any selfe a virgin. So speaketh Saint Hierome with lowlines and humilitie, reputing himselfe a sinner. Yet as it appeareth by an Epistle vnto Eustochium, he neuer did actually commit any dishonestie: and these be his wordes: We doe not only praise and commend virginitie, but doe also preserue and keepe the same. Spa: at the least after his Baptisme, as saith Marianus Victorius.

After that S. Hierome had bene foure yeares in the afore-named desert, he thought, he might now retire, yea that he might go out, and preach vnto the people: yet he did not for all, vtterly renounce and forsake the desert, but retired into the company of religious men, to liue among them. It was not fitt such a light should be hid any longer, but should be knowen, for the religious men, with whom he conuersed, and enioyed his blessed company, perceued the great treasure that God had safely kept vnder that course clothing in the brest of Hierome, repleat with science and doctrine. He had before that time written some workes, and published them. These bookes were well liked of the readers, who bare good affection also to the Author for the same, and by this meanes S. Hierome came to be knowen in many places.

There liued at that time Epiphanius B. of Salamina in Cipres, and Paulinus B. of Antioche. These two Prelats were at controuersie, and to be agreed, they were to go to Rome vnto the Pope. In this their iourney they tooke S. Hierome with them in their company, for the good opinion they had of him. This was the occasion of his third comming to Rome. At that time Damasus was Pope, who knowing the worthines and sufficiency of Hierome, aswell for his vertue and behauiour, as for his wisedome and learning, would needes reteine him still in his company. And because he was already made priest in Antioche, by Bishop Paulinus, the Pope gaue vnto him the title of a Church in Rome, called S. Laurence, which is the same, as it is now to be a Cardinall, though they did not then vse the apparell and the red hatte, which Pope Innocent. 4. about the yeare of our Lord 1250. gaue vnto them. So that to paint S. Hierome in the habite of a Cardinall hath this foundation, that indeed he was a Cardinall, in that he was a priest, and Curate of a parish in Rome.

The glorious S. Hierome exercised this charge carefully and diligently, and laboured to roote out publique offendors out of his parish, and reprooued the sharply, though they were of the Cleargy, which caused him to be persecuted and hated: for it is an ordinary matter for the wicked, to abhorre and detest the good and the vertuous, euen as the dogge doth hate the staffe that beateth him. So those, that in their liues were like beasts, and in their doedes were disordered & vnruly people, hated S. Hierome: for he was the staffe & the scourge

that whipped them. Wherupō they awaited, to espy out some occasion to slaunder him, and to driue him out of Rome, as they did indeed at last. Their meanes was this: S. Hierome vsed, when he preached publikely, or heard priuate confession, to persuade them to forsake vices, to loue vertues, to despise the world, and to make none account of the pompe and vaine glory thereof.

A litle before this time were fled vnto Rome, from the fury of the Arryans, some Catholike priests of Egipt, as S. Athanasius, and others: who told how in those countreis S. Antony, and other holy hermits had made monasteries, aswell of men, as women, who serued God, by liuing in obedience, pouertie, and chastity. Some Romaine Ladies hearing this, had a desire to the same: and becaufe the Priests, who should haue animated them therein, were gone back vnto their owne country, for that they heard the persecution was ceased, they were hindered from building the monastery, as they desired to haue done, and finding S. Hierome to fauour their intent as a thing agreable to that which he preached and taught, and also to offer to defend them from all that did deprave, or backbite the act (for they feared him much) as also to speake in their behalfe to Pope Damasus, who loued him dearely, they builded vp the monastery they desired. The ladies, that began this laudable worke, were Sophronia, Marcella, Melania, Paula and Eustochium: and many others followed and imitated them.

S. Hierome instructed them all in the way of perfection, he willed them to read spirituall bookes, to pray often, to be humble, charitable, and chast: but especially, to frequent often the Sacraments of Confession and of the Eucharist. These and such like were the persuasions S. Hierome vsed to these deuout women, becaufe he desired their increase in holy life. And though this caused in Rome some murmuring, as being a thing vnusuall, yet then seeing how these religious women profitted in vertue, and howe some that were before gadders abroad, delighting in gay and rich apparell, in nouelties, and vanities, and idle talking, were now quite changed from those thinges, and seemed to be the blessed handmaids of God, the murmure ceased, yea S. Hierome was extolled, and highly commended, as the diuiser of this holy worke.

When he passed by the streets, the people kissed his garments, and said openly that when Damasus died, he should be his succeffor. This was the speach of euery one in generall: yet some priuate persons wished him euill, & sought to wreake their malice on him, becaufe he did publikely reprooue their faults.

At last they tooke this occasion to slaunder him. The religious women being many, it was expedient, that they should be in diuers places, and we may thinke, that Sophronia, Marcella, Melania, and Paula, had them home to their houses, and that in those places they vsed their holy exercises. S. Hierome visited them oftentimes, and came vnto the houses where they remained,

ned, for at that time, they had no grates, nor any such inclosures, as the Nonnes of our time haue, which is done with great discretion and wisedome, let heretikes barke thereat, as much as they will, for thereby are auoided and preuented many inconueniences. Well, Saint Hierome visited all these religious women, but he went more to the house of Paula, then to any other place, for there (as it was apparent afterward) was most vertue, and good life to be found.

The enemies of S. Hierome, at these often visitations, took occasion to slaunder and murmure at him, and said; it was not well done, as they thought: for though Paula was old, Hierome was not old, being then but 40. yeares of age, and moreouer, there was Eustochium the daughter of Paula, and other yong women, in the house. They meant that, by the other religious women, which were in the house of Paula, and by her maides and waiting women: for Paula and the religious women that remained with her, were of the richest and chiefest Ladies in Rome. These enemies of S. Hierome were so voide of shame, that they hired a man (as it is thought, belonging to Paula) who said much euil of S. Hierome, and charged him and Paula with dishonesty.

These aduersaries of S. Hierome, led this naughty fellow vp and downe the towne, to defame the holy saint, and told it to euery one in maner of a scoffe and of a ieast. It may be it came to the eares of Pope Damasus: But were it so, or otherwise, the man was taken, and tortured to confesse the truth; and at last he confessed, that all was vntrue and false, which he had said of S. Hierome. The holy saint seing the dealing of this man, and perceiuing, how his enemies had contriued to put him to vtter shame and reproch, & also remembring the quiet repose he had in the desert, and what fauours and graces he had receiued there of our Lord, and the time he had there to study, and to write, al these things vnited, caused him to make a resolution to forsake Rome, and to returne into Syria, as he saith himselfe, writing to a Lady called Asella, in this sort.

I know not, nor cannot imagine (noble lady) what thankes I am to yeld vnto you for the great affection you beare vnto me, for our Lordes sake. God is able to render vnto thy soule, the reward it deserueth: although I am (as some thinke) a hatefull creature, and very vitious; yet doest thou well to account me for good, though to thee be spoken much euill of me; because thou noteſt, who saith it, and of whom they speake. They that speake euill of me (as is euident and apparant) be deceitfull, crafty, and cauelling wicked people. In three yeares I liued with them, many religious women followed me, vnto whom, and vnto others with them, I expounded the sacred scripture, I preached and taught them, how they should serue God; and do vnto him acceptable seruice: let them say, if they can, if in all this time, they saw any thing in me, not fit for a

good Christian. They say, I am a man, and that I ought not to conuerse with women, which indeed I would not haue done, if I had not knowen the vertue and sanctity of the holy persons, with whom I conuersed.

If before time they gaue credit to the fellow, that defamed me; why do they not also beleeue him now, since he hath denyed all that, which he spake before to my reproach? There was but one man, that at the first condemned me, and the same man saith now that I am Innocent. But ô the frailty of mans nature, how soone will they beleeue that, which they desire, be it neuer so false! Before I knew the house of Paula, all the city commended me, and euery one said, I was worthy to be Pope, and also wished it: they called me a holy man, and compared me vnto S. Damasus: I aske this question, if euer they saw me go into the house of any dishoneſt woman? was I euer delighted to looke after women with sweet perfumed gloues, or decked with gold or pearle?

There was neuer a lady in Rome, that could get me to visite her, or to come vnto her house, but she only, who with lamenting and fasting, had made her face wanne and pale, and her eyes litle better then blind: she that was so continually in prayer, that many times at the sunne setting, and at the sunne rising in the morning, she was still at her prayers. Her ballets were hymnes, her words were the holy Ghospell, her delights were chastity, and her life a perpetuall fasting. None could please me, but she, that I neuer saw eating. Assoone as I began to honor her, for her deserued vertues, I straight was abandoned of vertu in the eyes of the enuyous: O enuy, that first doest bite and teare thy selfe! O the malice of Lucifer, who ceaseth not to persecute vertue and sanctity!

I haue written vnto thee these words in hast (being now entred into the shippe) but not without teares, and grief at my hart: yet doe I render thanks vnto my God for graunting me this fauor, that I am abhorred of the world. Make thy prayers vnto our Lord for me, that when I am gone out of Babylon, he would guide me in peace vnto Ierusalē, lest that Nabuchosor enthrall me. Some call me inchaunter, and so was our Sauiour called, but the seruant cannot be greater then his maister. Others say that I am a deceiuer, the same was said vnto S. Paul the Apostle. My soule feeleth great consolation in this, that we are to enter into heauen by good fame, and by infamy. These and other thinges S. Hierome wrote in that epistle, by which may be knowen the occasions of his departure from Rome, to wit: because his aduersaries ceased not to slaunder him.

Being departed thence, he passed into Siria, and visited Epiphanius B. of Cypres, and Paulinus B. of Antioche, his two great frendes, who had brought him to Rome, and left him there, they departing assone as Pope Damasus had accorded their variaunce. S. Hierome visited also those glorious men with whom he had bene before time, and desired to stay with them, but importunated by his frends, he went to Bethleem, where he built a monastery. To defray the char-

charges of it, he ſent authority into his country (as he himſelfe writeth vnto Pammachius) to haue all his patrimonie ſold, and with the money made thereof, he cauſed the Abbye to be builded. When it was diuulged and bruited in that countrey, that Hierome had choſen his habitation in that place, it cannot be expreſſed, how people reſorted thither from all parts, eſpecially from Rome. The holy woman Paula with other deuout women went thither (though the other returned, and ſhe only ſtaied there vntill her death) Paula ſold her lands and poſſeſſions in Rome, and with the money coming thereof, builded foure monaſteries in Bethleem; three for women, and one for men. It may be that ſhe cauſed the monaſtery, which S. Hierome had built before, to be enlarged and made bigger. S. Hierome was the ſuperior, and gouerned the monaſtery of men, & Paula gouerned the other three made for the women; being ſo diſcreet and holy, that ſhe ruled thoſe three in good ſort, dwelling now in one, and then in another.

There S. Ierome ended the writing of his admirable works, which the church keepeth and eſteemeth at this day. He tranſlated the Bible viz: the old teſtamẽt out of the Hebrew into Latine: the new teſtament out of Greeke into Latine; and wrote commentaries on the greateſt part thereof, and expounded it excellently. His bookes being ſpread through the world (beſide the many epiſtles, which he wrote almoſt without intermiſſion, vnto ſondry perſons) cauſed euery one to find and know his ſanctity, and profound doctrine; and to accept and account him for a very good and ſound Catholike; for ſome had at the firſt doubt therof, becauſe of that which Ruffinus his aduerſary wrote againſt him. One of theſe was S. Auguſtine, who at the firſt had a diſtruſt in him, but afterward, he bare vnto him ſuch loue and affection, that being Biſhop of Hippo, he ſent one of his truſty friends called Alipius, and other of his prieſtes to viſite him, on his behalfe; and to be inſtructed by him, repuring it for a great honour, and credit (knowing as he knew) to be the diſciple of the diſciples of S. Hierome. There went perſons of great account from all countreis to viſite him, as Paulus Oroſius did (who was alſo ſent by S. Auguſtine) Seuerus Sulpitius, Apodemius, and other rare and renoumed men. And though the voyage was long, and the daunger great, yet all that ſeemed a ſmall thing, to ſee the venerable old man S. Hierome, ſo repleniſhed with ſanctity and learning.

This holy doctor wrote inceſſantly againſt heretickes, and perſecuted them without any intermiſſion, yea they were afrayd, and tremblèd to heare him named. Origen had written many books before the time of S. Hierome, all which he read, taking great delight in his delicate and fine wit, and for affection called him his teacher; but for all that he did not pardon nor ſpare the errors he found in his bookes: yea, he impugned them to the vttermoſt of his ability. S. Hierome was ſubiect to many infirmities cauſed by continuall ſtudy, and the

hard

hard auſterity he had vſed toward his body: ſo that ſomtimes he remained whole yeares bedrid; yet ceaſed he not, but endited to others that wrote, ſo that he compoſed many bookes, being occupied in that exerciſe twentie yeares, as he writeth himſelfe. The countrey of Greece did much honor this glorious doctor, by tranſlating the workes he wrote in Latine, into the Greeke toung.

It is ſaid by S. Hierome, that as he red one day vnto his diſciples (whereof he had many in ordinary, from many parts) there entred into his ſchoole or place of lecture a lyon halting. All the ſchollers ranne away; but the holy doctor receiuing him without dread, when the lyon came neere, he lifted vp, and ſhewed one of his forefeet wounded with a thorne, which was runne into his foot, and the holy man dreſſed it, and when it was whole, the lyon would not depart, but attended in the monaſtery, as if he had bene tame and domeſticall. This ſtory I tell, becauſe he is painted with a lyon by him. It is alſo ſaid, that S. Hierome, apointed thereto by Damaſus the Pope, ſet in order the office of the Church, diuiding the pſalmes for euery day of the weeke, and apointing that euery one ſhould end with this verſicle *Gloria Patri, &c. Sicut erat &c.* He appointed alſo the Epiſtles and Ghoſpels for all the yeare, with the lectures, and prophecies that are read in the office of the maſſe.

S. Hierome being imployed in theſe holy exerciſes, and ſuch like, in anſwering, and aſſoiling doubts, which Biſhops, and other religious perſons ſent vnto him, from all parts of Chriſtendome, and alſo in giuing aduiſe to people that were in neceſſity; he came vnto ſuch perfection, that he was rapt and tranſlated ſometimes in ſpirite, among the Quiers of Angels; and began in this life, to taſt the reward of his paine and trauell, though there remained ſome other afflictions for his old age, which was a feblenes, that he could not riſe from his bed: and, as Sigebertus ſaith, he had a cord tied to a piece of wood ouer his bed, and he held by that, when he deſired to turne from one ſide vnto the other.

His infirmity encreaſing, & he knowing the hower of his death approched, commaunded the B. Sacrament to be brought vnto him, and then communicated with great deuotion: which when he had done, he yeelded vp his ſpirit vnto God on the 30. day of September, about the yeare of our Lord 422. Honorius and Theodoſius the ſecond being Emperours. Marianus Victorius in the life of S. Hierome ſaith: that this holy Doctor died at the age of 99. yeares, as ſome Authors hold, for ſome others ſay otherwiſe. It is moſt true and aſſured, that he liued till his decrepit age, as S. Auguſtine ſaith in the firſt booke againſt Iulianus.

His bleſſed body was buryed in Bethleem, and afterward in proceſſe of time, it was brought to Rome, and laid in the Church of *S. Maria ad præſepe*, which at this day is called S. Maria Maior. God ſhewed many miracles by meanes of this holy ſaint, aſwel in his life as after his death. The Church accounteth him

for

for one of the foure Doctours, and maketh a great feaſt of him, and eſpecially in Rome, for that there he ſtudied, there he was Baptiſed, and there reſteth his bleſſed body.

It is alſo very fit that Fraunce ſhould keep it feſtiuall, for there he was a good ſpace, and ſaw the principall places of that kingdome. Germany is alſo obliged in like manner vnto S. Hierome, for that he wrote a booke of it, and made the countrey famous. Greece is in the ſame debt, for the commodity they reape by the bookes of this holy doctor, which are tranſlated into their language. Egipt is alſo deeply in his dept, for that it enioyed a long time his company & bleſſed conuerſation. The deſerts of Syria are in the ſame debt: for the auſtere pennance S. Hierome did there, doth nobilitate and make them famous. Bethleem ſhalbe reckoned in this account: yea and we may call it happy for two reſpects; firſt & principally, becauſe our Lord and Sauiour Ieſus-Chriſt was borne therin, when he came to liue in this world: and alſo (but in farre lower degree) for that S. Hierome died there, to liue in heauen.

But aboue all other prouinces, Spaine oweth an eſpeciall duety vnto S. Hierome, for the many epiſtles he wrote to particular perſons therin, as alſo for that after many hundreth yeares that he died in Bethleem, it ſeemed, he was raiſed to life in Spaine: not he in perſon, but his name and religion. For in the time of Pope Greg: the II. King Don Alonſo the II. raigning in Spaine, there came out of Italy two holy hermites into the kingdome of Toledo in Spaine: and by their good example of life, and holy admonitions, others were conuerted vnto that holy religious order, to wit Don Alonſo Peccia Biſhop of Iaen, and Petro Fernandez Peccia his brother, & Hernando Lagnez chief chaplen of the kings Chappell and Canon of Toledo, who being elected Archbiſhop therof, refuſed that dignity: and beſide theſe, many other noble men of marke and quality.

Many of the forenamed choſe that life, for that they had conceiued a great dread and feare of the king Don Petro, who at that time reigned in Caſtile (after the death of the King Don Alonſo his father) who had a delight to ſhed mans bloud; ſo much, that if the offence or fault were neuer ſo ſmal, he cauſed very rigorous puniſhmēt to be inflicted vpon the delinquēts: which ſeuere kind of Iuſtice was not vſed to be executed in Spaine, for which the king gained thereby the ſurname of cruel to this day. I cannot tell, if his Cronicler who did little befreind him (as it ſeemeth for ſome priuate reſpect) did not helpe forward to ſettle & confirme that odious name of cruell vnto him, from that time vnto this. All theſe liued together certaine yeares in the deſert, then they beſought Pope Gregory, to giue them a habite and a rule vnder the name of the hermits of S. Hierome: but the Pope gaue vnto them the rule of S. Auguſtine, the name and habite they haue at this day. This order was confirmed in the third yeare of the Popedome of S. Gregory on S. Lukes day, in the yeare of our Lord 1373.

The order which is called in Spaine of the Isidori, which is also of S. Hierome, was instituted in the time of Pope Martin the 5. by frier Lopes de Ouiedo, professor of the monasterie of Guopa Lupe, who out of S. Hieromes workes tooke a rule which is printed with his other workes, and with the helpe of some that desired it, followd it, & with licence from the sea Apostolike, he foũded certaine monasteries in Italy, which are called Isidori, or the congregation of frier Lopes. Of the first named religious men of the order of S. Herom, there be in Spaine many worthy monasteries, but especially fifteene which are called Royall, because alwaies they haue bene fauoured by the Catholike king Don Philip the second of that name, who built them a monastery and college in the Escuriall vnder the title of S. Laurence the Royall, and the rule and institution of the glorious S. Hierome. In which place be many rare and singular reliques of saints; many pictures and Images; the workes of famous painters, and caruers; many bookes of great valew; much riche stuffe for the Church; Challices, Crosses, and other things, for the seruice of the Altar, and there also is buried the corps of the mightie Emperour Charles, the fifte of that name, and other of the blood Royall.

By these and other the great and costlie things in this Royall house, euidentlie appeareth the deuotion of the said king Don Philip, toward the glorious Doctour S. Hierome, and his blessed religious order, wherefore we may hope that the same saint wilbe his good aduocate vnto God, that his Royall person and also his Realme shall increase in temporall and worldlie goods, and also that he shall inioy the celestiall kingdome of heauen, by the intercession of this blessed saint, To the which God bring vs also, of his infinite mercy. *Amen.*

OCTOBER.

The life of S. Remigius. Octob. 1.

THere shall spring a fountaine, *saith the Prophet Ioel*, and come fromout of the house of God, and passe by, and water the brooke of thornes: *In which words the Prophet doth fortell vs, what shall happen after the latter iudgement. The body of a mortall man is fitly resembled by a brooke; for it runneth swiftlie to death and perdition: nay further it is a brooke of thornes; for that, of it selfe, it produceth nothing, but euill desires and worser deedes, that wound and pierce the soule like thornes.*

But

But a fountaine, after the latter day, shall spring from out of the house of God, and water these thornes: whereby are deciphered those streames of glory, which shall ouerflow the bodies of the elect, and adorne them together with their soules.

The Glosse saith, this text may be well applyed to the primitiue Church, when the Apostles, and preachers of the Ghospell, did in the manner of a fountaine, spring from out of the house of God, from the Catholicke Church to water with their heauenly doctrine the thorny brookes of paganisme. In this sence it fitteth that glorious Archbishop of Rhemes S. Remigius; who was indeed a fountaine of life, that springing from out of the house of God, with the sweete and pleasant streames of his life and doctrine, watered that riuer of thornes Clodoueus: who being a king and worshipper of Idolls, was conuerted to the faith by S. Remigius, and with him all his court and armie of men. The life of this glorious Saint, was written by Hincmarus Archbishop of Rhemes, in this manner following.

WHen the hand of our Lord did chastize the Frenchmen for their sinnes with a long and bloudie warre, which the Vandalls, a fierce and cruell nation, did wage against them; there dwelled in the desert a holy Monke called Montanus, who had lost his sight by continuall bewailing the sinnes of his nation. For knowing that all their afflictions and scourges were caused by their manyfold offences, he continually praied, and with teares beseeched almightie God, to redresse all their miseries, and graunt them pardon for all their sinnes, & be contented with that punishment, he had already inflicted vpō them. God vouchsafed at length to heare his prayers, and graunt his request; wherfore he did reueale vnto him, that shortly there should be borne a child, whose name should be Remigius, that, comming to be Bishop, should with his preaching and good example withdraw men from vices, conuert them to God, appease his wrath, and stay his punishment. He reuealed also to this holy man, the parents of this Childe Emilius and Cilinia, people of great religion and charitie, of noble bloud, & great reuenews, liuing in the territory of Laudun.

Montanus went and acquainted them with his reuelation, wherof both had some doubt, by reason that both were stricken in yeares: but especially Cilinia could not be induced to believe it. Be thou assured, quoth Montanus, thou shalt be a mother; giue suck vnto thy sonne with thy owne milke; wash mine eyes therewith; and I shall thereby recouer my sight. All things happened, euen as the holy monke had said: for Cilinia conceaued, and brought forth a sonne, that was called Remigius: she gaue him sucke with her owne brests, and washed the eyes of Montanus with her milke, and he therewith recouered his sight, as he had foretold. The vertue of this saint did shine so cleerely in his childhood, that, euen in the day breake of his life, he plainelie declared, how great would be the daylight of his perfect age. He was sent to schoole, where, in a short space, he did not only profitte much in knowledge and learning,

but also in holy and vertuous life: making learning to serue as a light to guide him in the path of vertue; and vertue by alaying the stormes of passions, further him in the course of learning. When he came vnto the age of 22. years Bennadius the Archbishop of the citty deceasing, the people assembled for the election of another pastour, and fixing their eyes on that holy Saint there present; saied there was not any more fitte them Remigius, to succeeded in that dignity.

The holy yong man being there, was troubled much in mind, and made manie excuses; saying, that so eminent a degree, was full vnseemely for one of his age, and conuersation; that the vsage was, not to elect beardles youths to an office conuenient only for men well striken in yeares, but of a perfect age. Vnto these allegations they made aunswere, that his vertues supplied the defects of his age, and therefore they had determined, that he should be their Pastour and Prelate. Whilst the people and Remigius were thus at variance, there descended on a sodeine a great light from heauen, like vnto a beame, which rested on the head of S. Remigius.

The wonderfull maruaill of the celestiall election and confirmation of S. Remigius in the prelacy proceeded further: for besides the light, his head was found to be washed with a heauenly dew or liquor, and all they, which were present, felt the most fragrant and sweetest smell that might be, comming from the same. All the people, beholding this wonder, with one voice praised God, and gaue him thanks, that he had vouchsaued to shew plainely, that the election they had made was acceptable to him. S. Remigius durst not make any further resistance, least it should seeme that he withstood and gaine-said the will of God. So he was made priest, and consecrated Bishop by the other Bishops that dwelt there about.

Assoone as he had accepted this high function, he made euident demonstration, that he was of sufficient ability to exercise the same: he shewed him selfe to be an almose-giuer, vigilant, deuout, curteous, perfect in doctrine and charity; his conuersation was celestiall; his words were all kindled with the fier of Gods loue. He was affable, and alwaies pleasant in countenance, but with grauity: his preaching was of that which was necessary for saluation of our soules, and what he preached in words, he practised in workes. He moued them, that looked on his face earnestly, to deuotion; for in him did shine clearly the liuelie portraiture of sanctity. His sight was dreadfull & awfull vnto the presumptuous and proud; but very mild and gratious vnto the lowly and humble: Toward goodmē his aspect was louing and pleasing, as S. Peters was: but to the wicked his countenance was grimme and sterne, like vnto S. Paules.

The riches of his soule were so great, that notwithstanding they could not be seene with corporall eyes, nor expressed in wordes, yet were they manifested by his externall workes. He fled idlenes, and worldly pleasures were to him displea-

pleasant: and on the other side, trauaile was to him best pleasing; and he had a delight to be contemned. In his sermons he did especially reprehend the vice of carnallity, and willed his hearers, not to account their owne wiues foule, or to thinke the wife of another man faire or beautiful. He was in diet temperate; and he sometimes (because he would not seeme hautie or proud) called some of his poore kindred and freinds to his table.

Sometimes the litle birds were seene to flie in at the windoes, & to sit on the tables side, or on the platter, and he gaue them somewhat to eate, and when some flew away, others came back. At this S. Remigius tooke occasion to giue spirituall refection vnto the guests that sate at his table, saying. See, these litle birds do not sow nor reape nor haue no granaries wherin to cõserue their goods, and yet God doth not abandon them, but prouideth for them day by day; how much more will he prouide for man, for whose sake he shed his pretious bloud, and lost his life? Ought not man therfore endeuor to doe the will of God, and be vnto him obedient, as these litle birds be? He said also: as this meat was not dressed and ordained for these litle birds, euen so, the goods which our fore fathers haue left vs, or that we haue gotten by our labour and traueill, we ought to bestow part therof cheerefully among poore men; to the end God may make vs partakers of his glory in his kingdome, out of the which the deuils were cast for their offence. This good Prelate visited oftentimes his Bishoprike in person, and committed not the same vnto any other.

It happened that on a time, he came vnto a place called Calmaciacum, where was a man possessed of an euill spirit, which made him also blind, from the time of his first entrance into him. S. Remigius praied for him, and the foule fiend departed; the man recouered his sight, and was free from all euill, for which cause he gaue vnto God infinite thanks. Another time the good Bishop being in the city of Rhemes, lodged in the house of the Church of S. Nicasius martyr, sometime B. of that city, where befell a great fier, which burned a great part thereof: Notice hereof came to S. Remigius, who first praied, and then went vnto the place, where the fire was raging & burning with such fury, that all thought it would haue consumed the whole citty: The blessed man made the signe of the Crosse against the fire, which approched toward him, and it fled from him, and he followed it so long, vntill it came to be like a great boule, and drew back to one of the gates of the city, and issued out of the same, to the great amazement of all the beholders. In the Church of S. Iohn Baptist in the same city, he cast a deuill out of a damosell, which at his departure, did so afflict her that he left her for dead: S. Remigius made his prayers for her, and restored her vnto life.

At that time Fraũce had suffered many afflictions, by diuers tirãts that made warre vpon it: one of them was Clodoueus sonne to Childericus, who was pos-

ſeſſed of the greateſt and beſt part of that Realme. This Clodoueus was a Paynim Idollater, but had to his wife Clotidis a holy vertuous Chriſtian woman, of the houſe of Burgundy. Shee many times perſuaded the king to be Baptiſed, and to become a Chriſtian, but he excuſed himſelfe, alleaging that the ſouldiers of his army would kill him, if he did ſo.

On a time being in warre againſt the Allemans and Sueuians, and fighting with them, he fell into great danger, not only to be diſcomfited, but alſo to be ſlaine in the field. Clodoueus had in his company a Chriſtian, the duke of Orleance, who aduiſed the king to make a vow vnto God, to be made a Chriſtian, aſſuring him thereby the victory ouer his foes. Clodoueus made the vow, and euery thing ſucceeded according to his deſire; for he not only was victorious in that encoũter, but he alſo made that prouince ſubiect vnto his crown.

Then he returned with victory vnto Paris, his place of reſidence, and made relation vnto the Queene Clotildis of the vow he had made, who being ioyfull of it, ſent meſſengers vnto S. Remigius to come and confer with the king. The holy Biſhop came and ſpake with the king, and ſhewed to him ſuch pregnant reaſons, that he was fully reſolued to be Baptized. The thing that ſtaied him was the feare, that his ſubiects would rebell againſt him. To put that doubt out of the kings minde, S. Remigius talked priuatly with the principall men of the kings army, and ſometimes he preached to them in publike. Theſe priuate and publike ſpeeches of S. Remigius were of ſuch force, that all ſaid, they would be Baptiſed, if the king was.

The day wherin the king ſhould be Baptiſed, was apointed: and much people were aſſembled; and all the chiefe men were in the Church, where the bleſſed Sacrament was to be celebrated. The king being vpon the fonte, the prieſtes (by Gods permiſſion) had forgot to bring thither the holy oile, and when the king ſhould haue bene anointed therewith, S. Remigius perceaued the want thereof. The throng of the people was ſo great, that it was impoſſible to haue it brought ſo ſoone as was fit: ſo that the holy Saint was much perplexed, but he had in his hart recourſe vnto the father of mercies, beſeeching him to helpe him in this neceſſity, leſt there ſhould ariſe any offence among the people: and behold, a Doue, carrying in her bill a viol with holy oile therin, was ſeene euidently to come, and put it into the hands of S. Remigius, and then to fly away againe. The holy Saint, after he had giuen thanks vnto God for this fauor receiued, anointed the king with that oile, after the accuſtomed vſage. The ſweet odour of that oile was ſo great, that the king and others, who had ſeene the miracle, were aſtonied thereat, and rendred vnto God infinite thankes for the ſame. Clodoueus was then named Lodouicus, and vnto S. Remigius aſwell the king, as the other noblemen that were Baptiſed that day, ſhewed many fauors, and gaue him many poſſeſſions, and other reuenews; which he diſtributed

buted among the Churches of his Dioceſſe.

S. Remigius in his old age knew by reuelation from heauen, that there would enſue a great dearth and ſcarcity of corne in all Fraunce: and therefore he, like another Ioſeph, gathered good ſtore thereof againſt that time of neceſſity, and heaped, and ſtacked it vp in a village called Celrum. This being done, certein country clownes vpon a feſtiuall day (hauing litle to do) talked together of the great ſtore of graine he had collected. And one of them ſaid: This lazie old man (for ſo they called him for his great age) will I thinke, by his ingroſſing, become a merchant of corne. Another inſtigated by the deuill ſaid; let vs ſet it on fier and burne it, and ſo he ſhall not gaine by his merchandize: The others aſſented; and ſo in an inſtant they ſet fire to the ſtacks, and burned much. As it happened, S. Remigius was not far off, and being told of this accident, he ſpeedilie got to his horſe, and went to ſee if he could remedy it, but when he came, he found it paſt recouery. It was in a cold euening in the winter, which alſo was a vexation to the holy man, by reaſon of his age, and ſo he alighted from his horſe, and came neere to the fire to warme himſelfe, without any alteration of his countenance, and ſaid, God will not forget to puniſh him that hath done this euill, and loſſe vnto poore men: and ſo it came to paſſe; for the peſants that ſet fier to the corne, became crooke backt, and all their children that came of them were ſo alſo: The Author that wrote this life, ſaith he hath ſeene ſome of their race, crooke backt.

To end; the time long deſired by S. Remigius, they day of his death aproached, by which he hoped to haue the reward of his trauel, tolerated for the loue of his Church, in gouerning the ſame, by the ſpace of 74. yeares; for ſo long he had bene Biſhop. In all which time, he neuer did thing, that was not fit or conuenient, neither did he omit to do that, which he ought to do. Vnderſtanding that the hower of his death approached, firſt he ſet in order the affaires of his Church; then he prouided to haue long prayers made for him, and deſired to receaue the holy Sacrament, and ſo finally he yeelded vp his ſoule vnto his Redeemer, who had bought it with his pretious bloud, being then 96. yeares old, in the yeare of our Lord 545. on the 13. day of Ianuary. But becauſe the holy Church on that day ſolemniſeth the octaues of the Epiphanie, the feaſt of S. Remigius in put ouer, vnto the 1. day of October, becauſe on that day his body was tranſlated.

He was firſt buried in a Church of S. Chriſtopher, in the ſame citty of Rhemes: but becauſe the Church was litle, and the concourſe of people, which came to viſite his ſepulcher, great; it was made bigger and larger, and of more curious and coſtly workmanſhip: and eſpecially there was made a moſt beautifull ſepulcher, for the body of the holy Sainct: but when they would haue carried it thither, they found it ſo weightie and ſo heauy, that no humaine force and

ſtrenght

ſtrenght was able to moue it, in ſuch ſort, that all the clergy and people which were aſſembled to make that tranſlation, were penſiue and ſorrowfull; yet ſtaied in the Church, ſinging hymnes and ſpirituall ſonges. Staying in this manner, they fell into a faſt ſleepe; and when they awaked, they found the bleſſed body caried into the new ſepulcher, by the hands of Angells: wherupon it was ordained in regard of this miracle, that the feaſt of Saint Remigius ſhould be celebrated on that day, which was the 1. October, as now it is.

The life of the Seraphicall Father S. Fraūcis. Octob. 4.

WE read of king Dauid, that when he was perſecuted by Saul, he neuer ſtaid long, but continually trauailed from one place to another, to eſcape his handes. Once he came to the court of Achis, king of Geth, who was a Philiſtian: being knowen of the courtiers, he was led vnto the king that he might alſo ſee, and know him, that had killed in the field the moſt valiant Champion of all the Philiſtians, Goliath the Giant. Dauid feared, that comming before the king, he might incurre danger of his life, wherefore to free himſelfe of that perill, he vſed a kind of pollicy, in which he shewed himſelfe as wiſe, as he had before time valorous. His craft was to faine himſelfe foolish and madde; make faces and diſfigure his countenance in diuers ſtrange faſhions; to pulle at one, and after at another, and if any catched at him againe, to ſlip away from them; as alſo to let ſpittle fall on his beard, and ſuch like fiantick toyes. The king ſeing and thincking this to be done for nought but meere foolishnes ſcoffed at him, and ſaid to his courtiers: To what end haue you brought this fellow hither? Want I fooles in my houſe? take him away. By this deuiſe Dauid was deliuered from the danger of death, and out of the hands of the Philiſtians.

O bleſſed Patriarch, and Seraphicall Father, holy S. Fraunces! how well and how perfectly waſt thou pictured in this patterne? Thou, like a new Dauid, being yet very yong, waſt perſecuted, not by Saule, but by the deuill, that endeuoured and laboured to deprine thee of thy life, not only of body, but alſo of ſoule. Achis the king of Geth, is this World, in whoſe court thou waſt, and continuedſt for a time, in companie of other worldlie men. Theſe made thee knowen to the World, and the World did fixe his eyes vpon thee: but thou, fearing danngers, which hong ouer thy head, to deliuer thy life out of his handes, didſt like a wiſe man faine thy ſelfe a foole. Thou didſt alter thy countenance, when forſaking all, that the World eſteemeth, thou didſt embrace that which it moſt diſpiſeth: when flying from all pleaſures and delights, thou didſt make choice of contempt and afflictions. Thou ſometimes did cherish one, ſometime another, thereby ſeeming to catche hold of them: but if any beganne to lay hold on thee, to make thee line in ſinne as others, thou didſt auoide and flie away from them. Thou didſt many other thinges as a foole, according to the iudgement of the World, as in louing and ſeeking pouertie; in apparelling and vſing of thy body, not only meanely, but alſo ragtouſly;

Agnesonne mawby thereby

whereby the World reputed thee a foole and a very dizard. But thou like David, by this diligence, wast deliuered from out the hands of the Philistians, the hands of this World, that so thou mightest fight and make fierce and cruell warre against it: not only by thine owne person, but also by thy sonnes and by thy daughters, the religious people of thy holy order: who continually waging warre against this enemie, obteine many glorious spoiles and victories. I haue taken the life of this blessed Saint, out of the writings of S. Bonauenture, S. Antonie of Florence and others.

SAint Frauncis was borne at Assisium, a citty in the valley of Spoleto in Italie, in the yeare of our Lord 1182. and his father was a marchaunt called Peter Bernardo. At his Christning he was named Iohn; which name was after at his Confirmation chaunged into Frauncis, for so was the will and pleasure of his Father. He was brought vp well, and had good education, as being the eldest sonne of his father; who set him to learne both Latine and French, intending to make him his factoure in marchandise; whereunto the knowledge of many languages was, as he knew well, very necessary.

S. Frauncis being come to yeares of discretion, began to helpe his father in his trafficque, aswell within, as without the citty. And for that, by this meanes, he was as chiefe master, and much money was returned thorough his handes (a thing most perillous, and pernitious for yong men) he spent very prodigally in what he liked. This wrought many yong men of his yeares, and of euill behauiour, into his company; who moued him to liue, as they did, drowned in lasciuiousnes, in ryot, and youthfull vanities. Thus he gaue him selfe wholly to delights, to feastings, and vaine company; and yet alwaies in this euill behauiour, he shewed some tokens of what he should then, and what he would be afterward. On the one side, he omitted not to cõmit all sinnes, without any feare: yet on the other side, he did some good deedes; as giuing of almose in liberall sort: for naturally he was very compassionat to the poore.

One day it fell out, that a poore man asked an almose of him; and he because he was very busy, gaue him none. The poore man departed: and assoone as Frauncis perceued it, he reprooued himselfe, & running after him found him out, and not only gaue him almose, but also very lowly craued pardon of him; and forthwith he also made a vow, that from thenceforth, he neuer would deny to giue any thing, that was demaunded of him for Gods sake, if it lay in his power. And perseuering in the obseruation of so worthy a vow, euen vntill his death, he receaued many especiall great fauors of God: one was, that as often, as euer he heard these words for Gods sake, so often he felt a great tendernes of hart, the cause of great consolation.

In regard of the Almose, and other good deedes S. Frauncis did, God sent him many good inspirations, which serued as meanes to pull him out of that

euill courſe of life, in which he liued. One of theſe meanes and motions was, a whole yeares impriſſonment in the citty of Pelugia, among other cittiſens of Aſſiſium, cauſed by a controuerſie between theſe two cities. Frauncis in this ſhewed himſelfe a man of great courage in aduerſity, as being alwaies merry, and comforting his other fellow priſoners, that were penſiue and ſad. Peace was concluded betweene theſe cittes; the priſoners were diſcharged; and Francis fel againe to his former courſes; prodigally ſpending his fathers goods among his companions, in feaſting, gaming, and carnallity: and this life he led vntill he was 25. yeares old.

Comming to that age, God did call him againe by a long and grieuous infirmitie, the booke wherin man learnes many good leſſons. Firſt he learneth a liuely and feeling knowledge of this truth, that he is mortall; and that his health is not of himſelfe. He learneth moreouer to know his ſinnes, ſeeing that ſickneſs is oftentimes cauſed by them. He learneth alſo to feare hell fire, as more neerely threatning deſerued puniſhmẽt; which feare doth more earneſtly ſtirre him vp, to deſire and thirſt after eternal ioyes. He learneth to deſpiſe all worldlie riches, as things that cannot reſtore him to health. He learneth to prepare himſelfe to die, ſeing infirmitie the harbinger of death, in his lodging. He learneth to feare the iuſt iudgements of God, making this diſcourſe: if in time of Mercie he chaſtizeth and ſcourgeth vs thus ſeuerely, what will he doe in the time of Iuſtice. All theſe thinges S. Frauncis did learne by that ſickneſſe wherwith God did viſit him. Wherefore being reſtored againe to health, he aroſe from his bed with great fervour, and purpoſe to profit in the way of our Lord. Forthwith an occaſion was offered him: for a poore man in euill ſtate and ragged cloathes, asked him an almes, as he was going out of doores. S. Frauncis looking on him, knew him well; for he was a gentleman fallen to decay: and ſuch compaſſion came into his mind, regarding him as if Ieſus-Chriſt were in the likenes of that poore man, that turning aſide, he pulled his new garment off his back, and cored with the poore man his ragged clothes. The night enſuing, as Frauncis ſlept, he thought he was in a faire roome, wherin lay many rich pearles and Iewells of ineſtimable price: there he alſo did ſee our Lord Ieſus-Chriſt, for whoſe ſake he had giuen the garment to the poore man; and he hard him ſay: I keepe theſe rich Iewells for my ſouldiers, who take vp my Croſſe on their ſhoulders, and follow me. S. Frauncis aroſe with an ardent deſire to get part of thoſe riches; and ſtudied (as he went) how he might obtaine them. Then thought he, perhaps it is the will of God, I ſhould be a ſouldier in the warre againſt the infidells, in the holy land; wherin the Chriſtians did weare a Croſſe on their armour, to gaine the Indulgences giuen by the Pope to them, that tooke the Croſſe. Saint Frauncis therefore intended to haue taken that Croſſe; and to that end bought him horſe and Armour: but it was reuealed vn-

to

to him from Heauen, that Gods holy will was, he ſhould be a ſouldier in an other manner. This cauſed Saint Frauncis to be very carefull, to know what was the will of God.

Sometimes he would go into ſecret places, and there pray and ſhed ſo many teares, that his eyes did verily ſeeme two fountaines, thoſe teares proceeded from the remembrance of his life paſt, and of the lewd ſpending of his time. He oftentimes ſaid: Ah wretched ſinner that I am, how heynous an offender am I? Oh what an euill reckoning can I yeeld to God of the flower of my yeares? how blind was I, to commit ſo many ſinnes againſt my God, who is ſo gracious, ſo mighty, and who hath ſhewed me ſo many fauours and benefits? I am now handled euen as I deſerue: at this preſent he is deaff to me, and will not declare in what ſort his pleaſure is, I ſerue him; for that I haue bene deaff to him, who gaue me ſo many good inſpirations. Thus he praied inceſſantly, deſiring God to diſcloſe and declare his will vnto him, and what he ſhould doe the better to ſerue him.

S. Francis doing thus; one day he came into the Church of S. Damian, neere to the city of Aſſiſium, and kneeling before the Roode, inſtantly deſired Ieſus-Chriſt, to deliuer him from this anxiety and doubt, and alſo to declare his will vnto him; and with that he heard a voyce ſay vnto him: *Frauncis, Repaire my Church which is ready to fall.* He was ſomewhat afraid, when he heard the voice, but was forthwith comforted; imagining, that God did bid him repaire that Church, wherin he praied. Whereupon he diligently went to put it in effect; & getting good ſtore of merchandiſe together, and hauing ſold them, he brought the mony, and gaue it vnto the prieſt of the Church; but the prieſt would not take it, for feare of S. Frauncis his father, who (as he knew right well) would ſtorme and chafe therat. S. Frauncis ſeing the prieſt refuſe the mony, put it all in a purſe, and threw it to him, and told him, what he ſhould doe therwith. The father of S. Frauncis hearing that his ſonne ſold his wares for ready money, vnder their value and the true worth, and imagining what the matter was, wēt to ſeeke him with a heauy hart: & hearing he was gone to the Church of S. Damian, thither he went to follow and find him. S. Frauncis ſaw him comming a farre off, and to auoid his fury, hid himſelfe in a vault. His father in a rage came to the Church, and not finding his ſonne there, began to quarell with the prieſt, who being affrighted with his threats, ſaid to him: your ſonne was heere, and would haue giuen me this mony, and I would not take it; wherupon he threw it on the ground, and went away ſaying: that I ſhould repair therwith this Church, that needed repaire. His father tooke the mony & ſaid; the mony is mine, & his choler now being ſomewhat alaied, he returned home, longing to find his ſonne, that he might giue him ſome reproachfull puniſhment, for that he vſed in this manner, to ſpend his goods.

S. Paul ſaith; that auarice *is the roote of all euill*: and his father being couetous, it is no merueill though in him were many euills, and that he did ſo like vnto the deuill, as he did in this. It is the vſe of the deuil, not to perſecute them, that be his priſoners; but them that eſcape out of his hands, as Laban did, who perſecuted not Iacob, as long as he remained in his houſe, but purſued him, when he departed. So doth the deuill alſo, for when one flyeth from him, he purſueth him with a 1000. tentations. So did the father of S. Francis alſo, for as long, as he gaue himſelfe to a lewd and wicked life, he neuer examined nor reprooued him; but when he was deſirous, and began to be vertuous, and to be good, he purſued him euen almoſt to death. S. Frauncis lay cloſe in the vault many daies, continually, deuoutly and with teares praying vnto God, to let him know his bleſſed wil. At laſt he came out of the vault & went into the citty, with a firme reſolution, patiently to ſuffer all that might happen. Aſſoone as the people ſaw him altered, pale, and leane, and going dully, as if he had bene out of his witts, in ragged and torne clothes; they cried after him in the ſtreet, as if he had bene a foole. His father, being told of him, came out of his houſe into the ſtreet, like a lyon, and led him away, reuiling, and miſ-naming him. He kept him in a houſe very hardly, & to disburden his furious rage the more vpon him, he lockt him vp in a roome, and bound him to a poſt. Theſe things S. Frauncis abode and endured patiently.

After certeine dayes, his father had occaſion to ride out of towne vpon ſome buſines; wherupon his mother a good Chriſtian, and pitifull, hauing compaſſion on her ſonne, and fearing her husband would doe ſome further outrage, went to Francis, and weeping as ſhe ſate by him, ſhe deſired him to ſhew a will to ſerue God, to forſake the world, not to ſpend his fathers goods lewdly, to his great and iuſt diſpleaſure, and not to behaue himſelfe ſo as to be accounted a foole, whereby he was a ſhame and reproach to all his kindred. Hauing put this into his head, ſhe vnlooſed his bandes, and ſet him at liberty, and away went he from his fathers houſe; who ſhortly after coming home, and finding Frauncis gone, was troubled thereat, and went to ſeeke him. At laſt he found him, and to end all controuerſies betweene them they agreed, to go before the Biſhop of Aſſiſium, and that there Frauncis ſhould renounce his right and heritage due to him; and that his other brethren ſhould haue it among them, leſt he ſhould ſpend it prodigally. S. Frauncis, the true and perfect louer of pouerty, was content herewith, and when they came before the Biſhop, he not only fulfilled his fathers requeſt, but alſo ſtripped him ſelfe of all his clothes euen to his ſhirt, and gaue them to his father, ſaying: vntill this time, I haue called thee father, but from henceforth, I will acknowledge no other father, but our father in heauen. The Biſhop ſeeing this feruent act, and wondering therat, ſtood vp, and imbraced him; weeping for tendernes, couered him with his cloake, and com-

commaunded his ſeruants to bring him ſome cloths to put on. They brought him a very poore and courſe ſuite, and the holy man receued it cheerfully.

Taking his leaue and bleſſing of the Biſhop, he departed from Aſſiſium, & went to a hoſpitall of lepers, and there remained certaine daies, attending on the ſick, very charitably. He waſhed their ſores, he clenſed their filth, and did eate that meat which they did leaue. This mortification of the holy man was great; for before his conuerſion it was death for him to ſee a leper: yea, he would ſtoppe his noſe and be ready to vomit: but when he began a new life, he was of a contrary mind; for if he ſaw a leper, he thought he ſaw an Angell, & his ſoares ſeemed to be pretious ſtones. In the time of theſe exerciſes, he vſed vnceſſant praier. One day the B. man being at his praiers, he heard a voice, which ſaid to him: Frauncis: *Change ſweet into ſower, and deſpiſe thy ſelfe, if thou wilt pleaſe me.* The holy man iudged by this voice, that God required of him ſome further ſeruice, then to ſtay in that hoſpitall: wherefore he departed, entending to goe vnto Gubbio. As he went by the way, ſinging in the French toung, theeues met and asked him, who he was? He anſwered: *I am Trompetter to the great king*: The theeues being angry at this his aunſwer, and ſeeing they could make no booty of him, being meanely arrayed, they buffeted and kicked him; and then threw him into a ditch full of ſnowe. Poore Frauncis got out of the ditch, and the ſnow, with much a doe: but iocond he was, and began a freſh to ſing ſpirituall ſongs.

When he came to Gubbio, an old friend who knew him, and wondered to ſee him in that weede, led him home, and gaue him very good cloths of his owne to weare. The ſtudy and care of this ſeruant of God was, how he might beſt pleaſe almighty God: wherfore vnderſtanding, how the religious men of S. Auguſtines order liued in pouerty, obedience, chaſtity, and holy life; he had a deſire to try, if that manner of liuing liked him, wherefore he went to one of their monaſteries, and deſired them to receue him into their houſe. Thoſe religious men receued him, and gaue him (as Antoninus, and Sabellicus ſay) a habite of a black ſay, and a lether girdle; which he wore but a while, neither did he perſeuere in this auncient order, for that God had appointed Frauncis to inſtitute a new religious order.

One day, being in the Church, and hearing in the Ghoſpel, that Ieſus Chriſt ſent his diſciples to preach, and commaunded them to cary neither gold nor ſiluer, nor any thing to eate, nor ſtaf, nor ſhoos, nor two garments with them, he felt in his hart a ſodaine and vnwonted ioy, thinking theſe words were ſpoken to him: and that all which he had ſearched to knowe (to wit in what courſe he might ſerue God beſt) was in theſe words declared vnto him; and that he muſt expect no other aunſwer. This conceit was ſo imprinted in the mind of Frauncis, that he thought it no time to ſtay any longer; but forthwith he put off his

black habite of S. Auguſtine, and left off alſo the leather girdle, and put about him a poore and bare garment of courſe cloth, and girded himſelf with a cord. He pluckt off his ſhoos, and went barefoot: and thus hauing propriety in nothing, he began to lead a true penitent, and Apoſtolicall life.

He went from place to place, from one city to another, and preached euery where, as God inſpired him. His words were lowely, ſimple, and cleare, yet ſo efficacious, that many which heard him, were moued to compunction, & amended their lifes; and ſome deſpiſing wholy the world, clothed themſelues in ſack-cloth, or other courſe habites, as S. Frauncis did, and went and followed him. So that he had 11. diſciples, of which ſome were well ſtudied in diuinity & humanity; all which deſired to ſerue God. The bleſſed man acquainted them all with his mind, which was to go and preach penance in diuers places, diuiding themſelues, and ſo they did.

After a while they mett againe all, at the place where S. Frauncis was, euery one giuing accoũt of what he had done. And beholding the great profit of ſoules ariſing thereby, he had a greater deſire to continew this exerciſe, in regard the very ſeeing of men ragged and barefoot, with ſuch palefaces, together with the conſideration of their profound humility, and renouncing all property to any thing (yea although they ſhould not ſpeake) was a preaching of Penaunce, and did much good. But when they adioyned words agreable therunto, the more plaine and the more ſimple they were, the more did they kindle the loue of God, and were imprinted in the harts of the people to their great good.

S. Francis conſidering well all this, to the end that the inſtitution might haue a firme foundation, and go well forward, and encreaſe; he thought it meet to acquaint the Apoſtolik ſea therewith, and to deſire the Pope to confirme it: for which purpoſe, he, and his diſciples went to Rome, and caryed the Rule with them in writing, to be ſhowen vnto the Pope Innocent 3. There aroſe ſome difficultie, when they treated of the obſeruation of the Rule: for the Pope and many Cardinalls were of opinion, that no new religious order ſhould be inſtituted, and that if any had an intention to ſerue God in religion, he might enter into ſome religious order already approued, as into the order of S. Auguſtine, or S. Benedict.

It came to paſſe, that the Pope went to bed, toiled with the affaires of the Church: and falling a ſleep, dreamed that the Church of S. Iohn Lateraran was ready to fall, and that he ſawe a poore, bare, and abiect man vnder-proping it with his ſhoulders, ſuſteining, and keeping it from falling. Aſſoone as the Pope did behold S. Francis, he knew ſtraight that he was that poore mã, who vpheld the Church of S. Iohn Lateran with his ſhoulders. And conſidering the purity and ſincerity of his hart, how he deſpiſed the world, and loued pouerty; his conſtancy in this purpoſe of following that Euangelicall life written in his Rule,

according to which he desired to liue; and regarding also his great zeale for the saluation of soules, his feruent desire to imitate Iesus-Christ, he said: without doubt this same is the man I saw in my sleepe, and I suppose that this man with his good example of life and doctrine, will helpe to susteine and vphold the Church of God; and with all he graunted vnto S. Frauncis his request and desire, and confirmed his Rule, *Viua vocis oraculo*, viz: by word of mouth.

Then the holy man made a solemne profession in the hands of the Pope, and so did all his company, promising to liue after that Euangelicall Rule: whe this was done, the Pope ordeined S. Francis Generall of all the order. These things happened in the yeare of our Lord 1209. But because there was no Bull made therof at this time, therefore the confirmation of this order of Friers Minors, is not accounted but from the time of Honorius the Pope, who 15. yeares after this, confirmed the same by a particuler Bull, and other Popes since haue confirmed and illustrated the same, with speciall graces, and priuiledges.

S. Frauncis returned to Assisium, and with his brethren withdrew himselfe into a litle house neere to the city, and there continued in prayer and meditation. From this house, they went to a litle Church or chappell belonging to the Benedictine monks, who bestowed it freely vpon S. Frauncis. This chappell was called *S. Maria de Angelis*, or by another name, *S. Maria de Portiuncula*. This was the first house, or formed monastery of all the order. The first time S. Frauncis came thither, he seemed to be very ioyfull, and said to his Friers; that this place should be the head of all his order.

S. Frauncis then departed from thence, and so did all his bretheren, & went preaching, not only in the city of Assisium, neere vnto them, but also in other places; especially the Seraphicall Father becomming an Euangelicall trompet, passed thorough cities, castles and townes, preaching the word of God, not with eloquent wordes, lor worldly wisedome, but with feruour, power, and spirit of the liuing God. The people, who saw and heard him speake, thought him to be a man of a higher, or another world: for his hart and visage was euer erected toward heauen, and he laboured to direct euery one in his company, to thinke of the world to come, many were conuerted by his wordes, and many did keepe him company: who for the desire they had to imitate Iesus-Christ, followed the footsteps of the holy saint, whom they tooke for their guide, despising all kind of worldly goods, and imbracing holy pouerty.

It would be tedious to recount all the things this holy father did, of his godly exercises, and the holy life he led, when he began to found his religious order: First, he was most abstinent in eating and drinking: his ordinary diet was bread and water, with some pulse, and sodden herbs: If at any time he was forced by sicknes to eat flesh; when he was recouered, he would for a requitall, repaire the abstinence broken, with double austerity on his body. He so diui-

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ded the yeare into lents, that he fasted almost all of it, eating but only once a day. His first lent began at the end of twelftyde vntill Easter: Another he kept after Easter, for the comming of the Holy Ghost. Another for the Apostles S. Peter and Paul. Another against the Assumption of our B. Lady; and when that feast was gone, he fasted till the feast of S. Michaell the Archangell, and then at the blessed feast of all Saints, he began his Aduent vntill Christmas. The bare earth was the ordinary bed for his weake and feeble body; and for a pillow, he laid a stone vnder his head. He slept very litle, but watched almost all night in prayer. His appareill was one gowne with a hood, and a rope was his girdle: he went sometimes vnto the desert places and mountaines, to pray the more quietly.

It happened on a time, that S. Frauncis being in the night in the desert Sacianum in a litle caue, the deuill called him by his name, and the blessed man answered him, not knowing who it was, that called him. The fiend said to him: There is not so great a sinner in the world, but God will pardon him, if he be conuerted, but they that will shorten their daies with rigorous penances, shall find no mercy before the heauenly maiesty. The seruant of God hearing these words was astonished; and studied, whether he did well or no, in doing such & so austere penance. But that he might know who it was that talked with him (by the permission of our good God) he was surprised with a greeuous temptation of carnality: assoone as he perceaued it, he threw off his clothes, & gaue himselfe a very sore discipline: & because it did not repel the assault, he hasted out of the caue, naked as he was, and tumbled vp and downe in the snow, of which there was much in that desert. When he had so done, he made seuen heapes of snow in a round compasse; and coming into the middest of them, said to himselfe. Thou my body, yonder great one, thou seest, is thy wife; these foure be thy children, two boyes, and two girles; the other two be thy seruants: now thou must take paines to mainteine them, and prouide cloths for them al, least they die for colde. But if thou thinkest it chargeable, endeuour thy selfe to liue chast, and to serue God only, which is a great deale better, and more easy. In this sort the holy saint ouercame the tentation, and the deuill with shame departed away. The glorious father aduised his friers to abstinence, and to auoid idlenes, if they would be freed from such tentations.

The great loue S. Frauncis bare to Christ may be knowen by this, that there was neuer any so much desired to liue, as he did to die, for Christ his sake: this moued him to goe into Siria, among the Infidells, that he might obteine the crowne of martyrdome: but he returned, for that he could not obteine his desire. Also the glorious father bare great loue vnto his neighbour, helping euerie one in their necessities, aswell of the body, as of the soule. It was his ordinary vsage, if he saw any poore man with ragged clothes, to exchange with him;

him; he vſed to all of them great reſpect and reuerence: for he thought, he ſaw Chriſt in euery one of them. The wonderfull miracles he did worke, as caſting out of deuills, healing of the ſick, and raiſing of the dead, be ſo many, that, only of them, a iuſt volume might be made: many of them are mentioned in the Bull of his Canonization, which is a ſufficient proofe, that they be of good credit and Authenticall.

Such being his life and deeds; not only of men, and they which imbraced his Rule imitated him, but alſo women; as S. Clare a maide of a Noble family in Aſſiſium; who went to the conuent of S. Frauncis, accompanied with the people of her fathers houſe (although ſhe had not ſaid any thing to them, of her intention) and the glorious father S. Frauncis receaued her, and gaue vnto her a Rule wherby to liue in a monaſtery. And within few daies, many other wel diſpoſed damoſells came to her, who all liued vnder the Rule, that S. Francis gaue her, which is called the order of S. Clare. So that this bleſſed Father, hauing alſo founded another order, there were three Rules ordained by him, all which were confirmed by the Popes.

The firſt was of the friers minors, whoſe end is to exerciſe themſelues in contemplation, & in the actiue life, by the exerciſe of preaching. The ſecond Rule was of Nonnes of the Order of S. Clare, who be of two ſorts; ſome haue reuenewes and lands, and liue in common: Some other haue no reuenews, & theſe are called of the firſt Rule, & liue of almes. The third is of the Penitents, which are called of the third Rule: and theſe alſo be of two ſorts; ſome haue reuenews, and liue in colledges, and in common; & theſe alſo be properly called religious perſons, and the vow they make is ſolemne, be they men or women. The women of this Rule do differ from the Nonnes of S. Clare, in this; that they weare no veiles, and be not bound but only to the obſeruance of the three eſſential vowes, vnder paine of mortall ſinne, as Pope Leo 10. declared. The other of this third Rule liue in their owne houſe, and haue reuenews, and their vow is not ſolemne, & theſe by conſequence are not properly religious perſons, but perſons of honeſt behauiour, and are called vſually in Italy Pizzoccheri.

The Seraphicall Father S. Francis was not ſatisfied with ſending ſome of his religious men into ſundry countreis to preach the Goſpell, & to conuert ſoules vnto God, but he himſelfe in perſon trauelled into diuers kingdomes, and realmes; as into a great part of Fraunce, and then into Spaine, and eſpecially to the church of S. Iames in Galicia. Then he imbarked, and paſſed into Egipt, & preached in Siria & in the countreis of the Souldan, with whom the holy man talked, and perſuaded him to receaue the faith of Chriſt, and he gaue him leaue to preach vnto his Moores, but for that he gathered no fruit in that country, he returned into Italy, and went to Rome, where Honorius 3. was Pope after Innocentius 3. in the yeare of our Lord 1216. There he foũd the glorious Father

S. Dominike, who came to haue his rule and order confirmed.

Whileſt S. Dominike treated therof, he had one night a reuelatiõ, in the which Ieſus-Chriſt diſpleaſed for the many ſinnes of the world, ſeemed to be ready to ruinate and deſtroy it. Then ſaw he our bleſſed lady to kneele before him, and intreate him to ſpare it. And to moue him to mercy, ſhe preſented vnto him the ſame S. Dominike, and S. Frauncis, ſaying to him; by the meanes of theſe two his ſeruants, there ſhould be great reformation of life in the world. At this, our Lord was appeaſed. In the ſaid viſion S. Dominike ſaw S. Frauncis, and when they met in Rome, he knew him, and imbraced him very kindly and tenderly, and conferred with him of the ſeruice of God, and the profit of their religious orders, and told him alſo of the viſion he had ſeene.

This B. father being in Rome was preſented to the Pope Honorius 3. and talked with him of many things. And the Pope, with the conſent of the Cardinalls confirmed his Rule, and they all receaued ſpirituall ioy, in hearing his diuine diſcourſes. For though his ſpeech was lowely and familiar, yet did it leaue ſuch an impreſſion in their minds, that it made them euen melt and relent, & though it made them lament their ſinnes, yet were they not therefore weary of his company, but deſired it the more.

His profound humility made euery one to wonder; for though his life was ſo holy; yet reputed he himſelfe to be the vileſt ſinner in the world. And if any ſaid to him; ſay not ſo, for it is not true, he would aunſwer in this maner. If God had ſhewed ſuch fauours and mercies vnto any man, as he hath to me, how wicked & lewd ſo euer he had bene, he would haue rẽdred greater thanks, and haue kept his commaundements better then I haue done. And if my ſweet Lord ſhould abandon and leaue me, I ſhould commit more euills, then all the men in the world do good; and therefore I am a greater and more vnthankfull ſinner, then they. The holy ſaint bare a moſt reuerent reſpect to all prieſts, and as to a ſaint of heauen, he would giue greater reuerence to the prieſt, and he would firſt kiſſe the hands of the prieſt, and then he would do reuerence to the ſaint: for we are to giue moſt reuerence to him, at whoſe hands we receiue the bleſſed body of our Lord.

A great volume might be written of the particuler accidents that befell to him, aſwell with his relligious, as with other ſecular men: he ſhewed in them his vertue, and the great fauours and mercies of God beſtowed on his bleſſed ſoule, and they be briefly written in the chronicle made of him: for ſay or write neuer ſo much of him, yet much more ſhall remaine to be ſaid or writen. I will ſpeake only of the ſpeciall miſtery, that God wrought in him, when he imprinted his bleſſed woundes in his body, a thing moſt certeine. For not only many religious men, who conuerſed with him (and among others, S. Clare who ſaw them with her eyes, & touched them with her hands) giue teſtimony

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of the truth therof, but alſo Gregory 9. who canonized him, affirmeth that he himſelf ſawe them. It fell out in this manner.

The holy Patriarch being retired and withdrawen into a ſolitarie place, to faſt his Lent of S. Michaell, in the mounteines of Aluerne, two yeares before his death: one morning, very earely, about the feaſt of the Exaltation of the holy Croſſe in Septēber, he ſaw the likenes of a ſix-winged Seraphim burning with fire, and caſting beames glittering exceedingly, which deſcended with greate ſwiftnes, and drewe neere to the place where S. Francis was, and betwene the ſaid winges, appeared the figure of a man crucified. The vppermoſt wings he held aboue his head, the two in the middle with which he flew, were ſpread abroade in the manner of a Croſſe, and the two other were gathered vp together, couering all the body from the head to the foot. The holy ſaint maruelling at the preſēce of this glorious viſion, felt in his hart an exceſſiue ioy, mixt with liuely compaſſion, cauſed by the ſigne of his deerely beloued Chriſt Ieſus crucified.

He ſtreight waies fell into an extaſy, as vſuallie he accuſtomed in the meditation of the paſſion of Chriſt: to the which he was deuoted more, then can be expreſſed. And at this time he was trāsformed into the ſimilitude of Chriſt crucified, the figure of his bleſſed wounds remaining imprinted in his fleſh, his hāds were pierced through the middeſt with nailes of fleſh, the heads of which nailes, appearing in the palmes of his hands, were round & black, & the points long and crooked: the like appeared in his feet, and vpon his right ſide he had a wound, as if it had bene with a ſpeare, the wound being both red and wide. S. Bonauenture affirmeth that he heard them ſay ſo, that had ſeene them with their eies, and touched them with their hands.

When Ionathas deſired to ſhewe kindnes to Dauid, he gaue him garments: and when Ieſus-Chriſt would ſhew his fauour to S. Frauncis, he beſtowed on him his wounds. When Eliſeus would reſuſcitate the dead infant, he lay ouer the child, and it may be, he ſaid to God: Lord ioine theſe my eyes to him, that they may ſee in him, and theſe my hands, that they may haue feeling in him: ſo Chriſt lay ouer Saint Frauncis, and gaue his wounds to him. Chriſt viſibly aſcended into heauen, and for that his will was, to haue in his Church a perfect pourtraiture of him, for a ſmall time he made Saint Frauncis one: for conſidering his holy life ſtreight after his conuerſion, it ſeemeth that Saint Frauncis did ſet downe his foot in the ſteppe, from whence Chriſt tooke vp his foot. And to the end he ſhould be likened vnto him in euery thing, he imprinted his wounds alſo in his body.

Sometimes one that is vicious, or one that is good, is bidden to imitate God, and if perhaps he thinketh, he can not do it, God giueth him a patterne or a modell, which he may imitate, when he will. Saint Frauncis preached the deſ-

piſing and contempt of the world, & it ſeemeth that many men did not giue credit vnto him. Wherfore to the end he ſhould be credited, Chriſt gaue him his wounds, like an inſtrument which is written and ſealed, for that it ſhould be of ſufficient credit.

S. Frauncis is like the keeper of the commō ſtandard of meaſure, vnto which all the other keepers of meaſure reſort. Chriſt on the Croſſe got many children, ſome were martirs, ſome Confeſſors, and ſome virgins. The children are likened vnto the father, ſome had his ſimilitude in their patience, others in their humility, and others in other vertues; but for that none had the ſimilitude of him in the woundes, God elected Saint Frauncis for that purpoſe, and gaue them vnto him imprinted in his fleſh. The Courtiers, that be fauored of the king, are apparailed in his liuery; and becauſe S. Frauncis was highly fauored of Ieſus-Chriſt, he was therfore cloathed in the liuery of his woundes. Iacob wraſtled with God, and remained lame: S. Frauncis wraſtled with God, and he was made lame alſo, for the wounds of his feet ſuffered him not to trauell, but he was compelled to ride on a litle Aſſe.

The death of this glorious Patriarch drawing neere, he was much diſeaſed with a griefin his ſtomack, & in his eies, as alſo with the paines of his wounds: ſixe moneths before his death, he fell ſick of the dropſy, which thing perſuaded him, he had not long to liue. The citizens of Aſſiſium, doubting that if he died in any other place, they ſhould looſe the pretious treaſure of that holy mans body, ſent for him from Siena, where he remained; and conducted him to their city, and lodged him in the Biſhops houſe. The holy Saint being there, and knowing that the houre of his death approached, commaunded them to cary him to the Church of *Sancta Maria de Portiuncula*, otherwiſe called *de Angelis*. Being come thither, he made his teſtament, in which he left his friers heires of his holy pouerty, which he much recommended vnto them, to keepe and obſerue, iointly with charity and obedience, and gaue vnto them his benediction. On a ſaturday in the euening, on the 4. day of October, in the time of Pope Honorius 3. and of Fredericke 2. the Emperour, in the yeare of our Lord 1226. twenty yeares after his conuerſion, and in the 45. yeare of his age, this holy father heard the voice of God, who called him out of this life vnto him.

And becauſe he would make a true demonſtratiō, that he had not any thing common with the world, nor the world any thing with him; The holy father with feruor of ſpirite, did ariſe ſtark naked out of his bed, & lay on the ground. He had before receued the Sacraments of Confeſſion, Euchariſt, and Extreme-vnction, and hauing at the reaſſembly of his friers (who wept and lamented pitifully) remembred them, and againe commaunded them to loue pouertie, and to be ſubiect and obedient to the Church of Rome, he gaue them his finall benediction, aſwell to the abſent, as to the preſent, ſaying to them: *My children, remai-*

remaine in peace, and feare of our Lord, and continue alwaies in the same, for I depart hence to God, vnto whom I commend you all.

Then he willed them to read vnto him, the passion according to S. Iohn. After which the holy Saint said the psalme of Dauid which beginneth thus: *Voce mea ad Dominum clamaui*, and went vnto the last verse, which is *Educ de custodia animam meam, ad confitendum nomini tuo, me expectant iusti donec retribuas mihi*, and with those words, his blessed soule vnlooſed from the bands of the flesh, and wēt out to enioy the euerlasting felicity. His body continued so beautifull, that only to behold it, would moue a man to celestiall desires. There resorted to his buriall, innumerable people. He was caried to the city of Assisium, and by the way, they laid it in the Church of S. Damian, at the instance & petition of S. Clare (for there was her monastery) to the end, she and the other Nonnes her daughters might see him. The sight of him caused them to shed aboundance of deuout teares, especially, when they saw the wounds of his handes, feete, and side, which might be seene of euery man.

From thēce he was caried into the city, and buried in the Church of S. George, vntill that foure yeares after, a sumptuous Church was builded for him, into which he was transiated and therin buried. Pope Gregory 9. hauing first vsed the accustomed diligences, canonized him vpon a sonday, one yeare, nine months and a half after his glorious death. Marius Antonius Sabellicus saith: that in his time, which was in the yeare of our Lord 1494. there were Franciscan friers to the number of 60000. in fourty prouinces.

The life of S. Placidus and others. Octob. 5.

THe hautie pride & boldnes of Pharao, with the help of the praier of Moises, was the cause that he was drowned in the red sea, and the people of God escaped out of his cruell handes. But contrarie wise the humillity and vertue of Placidus, fauored by the praier of S. Benedict, was the cause that safe & aliue he came out of a riuer, wherinto he fell, and was in imminent danger of drowning. His good successe was verie profitable and beneficiall for all Christians, to whom his good example was a light and direction in the way of vertue, and God did shew them many fauors by his praiers and merites. His life was written by Iordano a houshold dweller with the same saint, and at the commaundement of the Emperour Iustinian. Surius rehearseth it in this manner.

THe Gothes hauing cōquered, and made them selues Lords of Italy, Theoderik the second being their kinge, and Iohn sitting in the chaire of S. Peter, and Iustinian being Emperour in Constantinople, there came to Rome an honorable mā of the order of Senators called Tertullius, surpassing all others

in poſſeſſions, and allied to the Emperour in bloud. Moreouer he was a iuſt man and vertuous; which made euery one to loue him, and many call him father of the country. He had a wife of an equall degree vnto him, and by her three ſonnes and one daughter. The eldeſt ſonne was called Placidus, the ſecond Eutichius, the third Victorinus, and the name of his Daughter was Flauia: they were all holy people; for ſo good a tree did bring forth good fruite. From their childhoode their father and mother inſtructed them, to ſerue God, to loue patience, humility, temperance, and charity. And though Tertullius was continually emploied in the affaires of the Emperour, yet omitted he not to ſpend much time in viſiting Churches and monaſteries, ſeeking in what he might the good of his ſoule, and the ſeruice of God.

At that time the moſt bleſſed father S. Benedict liued in Sublake, ſhining with ſanctity and miraculous deedes. Much people reſorted vnto him from all parts, with a deſire to ſaue their ſoules, and to be of his holy religious order: ſo he builded 12. monaſteries and placed in euery of them people of a pure, holy & vertuous life, who ſhould inſtruct in the ſeruice of God, thoſe that came newlie to his order, yet ſome of thoſe nouices he kept with himſelfe, to be their teacher. All theſe thinges related in the preſence of Tertullius the Senator in Rome, moued him to go and viſite the ſaint being nobly accompanied, as his ſtate required, apparelled with ſcarlet, gold, and precious ſtones. Aſſone as he ſaw the holy man, he fell downe with great reuerence and humility at his feete, and with ſobbes and teares, requeſted him to pray vnto God for remiſſion of his ſinnes. S. Benedict beholding the great humility of this noble Senator, raiſed him vp and conferred long with him about things apperteining to the good of his ſoule, and the obtaining of eternall life, aduiſing him to regard thoſe aboue all things. At this Tertullius tooke great conſolation, and left his ſonne Placidus being vij. yeares old with Saint Benedict, which happened in the yeere of our Lord 522. he recommended the charge of the child vnto him, and beſought him to bring him vp, and inſtruct him in his rule, and ſo crauing the bleſſing of the holy man, he returned to Rome.

Placidus ſtaied with his maiſter S. Benedict, and profitted ſo in the way of vertue, and gaue ſo good hope what he would be thereafter, that the holy Patriarch ſhewed him eſpeciall fauor, and very carefully inſtructed him, how to auoid and be freed from tentations, and how to vſe them to his profit. Placidus loued abſtinence; kept his vigills, faſtings and auſteritie; and with great care, was attent to al things belonging to the ſeruice of God, were it day night or any time whatſoeuer. And although he endeuored to adorne his ſoule with many vertues, yet was he ſo compleat in obedience, that the father S. Benedict wondered therat, conſidering, how to ſhew himſelfe obedient, he did thoſe things that were vnſeemely for one of his birth and of his lignage. As he was obedient,

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ſo he was humble; for theſe two vertues goe alwaies together; and without humility, obedience is rather forced then voluntary.

On a day there wanted water in the cell, and Placidus went to dippe a bucket in the riuer: the veſſell fell out of his hand into the water, as he dipped it: and as he would haue reached it, he fell in alſo, and was in daunger to be drowned, but in the inſtant that he fell in, God reuealed it to S. Benedict, who ſaid to his diſciple Maurus that was neere him: Sonne Maurus, runne ſpeddily, for the child Placidus is fallén into the water; and he gaue him iointly his benediction. S. Maurus ran apace, & behoulding a far off the child ready to ſinke, not thinking whither it was land or water, but tranſported with charity and obedience, ran vpon the water, and tooke him faſt by the haire of his head, and came out with the ſame ſpeed he went in. Being come to the banke, he was aſtonied, to ſee he had walked vpon the water, as if it had bene vpon dry lād, neuer ſinking, nor being as much as wette. Hauing returned, he told Father Benedict the cauſe, and the bleſſed Patriarch ſaid: I cannot attribute it to my merit, but to thy prompt obedience. And Maurus he ſaid that it be fell ſo, for that he had commaunded him; and that for his part he had no intereſt in this miracle, as done without foreſight delay or reflection. Of this ſame holy and humble contention, Placidus was the iudge and ſaid: when I came out of the water, I ſaw ouer my head the habite of the Abbot, which you (father) doe now weare, and ſo you be the man, that hath deliuered me from this great daunger, and this was a ſigne of the great vertue & merite of Placidus, ſince he merited to ſee that, which Maurus could not.

Of the aforeſaid 12. monaſteries built by S. Benedict in Sublake, ſome were ſet on the toppe of the hill: and therefore the monkes were much troubled to fetch water for their neceſſary vſes, for they were forced to goe farre for the ſame. They requeſted S. Benedict to remoue them to ſome other place, to auoid this trouble. He comforted them ſaying: that if they would returne to their monaſteries God would prouide, no doubt, water for them. On the next night the bleſſed father accompanied with Placidus only, went vp to the hill, and remained there all night in praier, and laid three ſtones one vpon another, and returned to his Cell. The day enſuing the monks came to him for water, & the holy Abbot ſaid vnto them: Goe to the toppe of the mounteine, and digge there yee find three ſtones lying one vpon another; for God is able to furniſh you in that place with water, to eaſe you of your trauell. They did ſo, and went to the toppe of the hil, and found as he ſaid. In that place they digged, making a pitt or well deepe and wide, like a litle bath, which was filled with water, and roſe in ſuch quantity, that it was not only ſufficient for the vſe of the aforeſaid monaſteries, but alſo ranne vnto the foote of the mounteine, and endured a long time. Though this miracle was done by Saint Benedict, yet Placidus was

a par-

a party therein, for that he went with him, and praied with him, and was a teſtimony therof.

Vertue is alwaies enuyed and maligned; and the good doe ordinarily ſuffer perſecutions. So on Florentius ſpiting S. Benedict his neighbour, reſolued for to perſecute him. He did it firſt, preſenting to him by a meſſenger bred impoiſoned, but the holy man knowing what was within it, gaue it to a crow, commanding him to cary it and leaue it in the deſert, where it ſhould hurt no man. The wicked man ſeeing he could not accompliſh his intent by this deuiſe, agreed with a woman, to enter all naked into the garden of the monaſtery, and by diſhoneſt behauiour tempt the monks to lewdnes. This villanous tricke againſt his monks diſpleaſed greatly S. Benedict; eſpecially fearing leſt Maurus and Placidus, being yong youths, might thereby ſuſteine ſome wrong and be annoied: but God ſpake to him in his ſleep with ſweet and amiable words, bidding him depart out of that country, and go and build a monaſtery in Monte Caſſino. The holy man obeied, and in his iourney viſited the holy places and monaſteries he had built in that countrey: and in that ſeaſon the houſe fel vpon Florentius that wicked perſecutor, and killed him: which thing Maurus wrote vnto his father, ſeeming to be glad, that their order was freed from that perſecutor: but he reproued him ſharply for the ſame.

Hauing then ſet all his conuents in good order, in the yeare of our Lord 519. he with his two diſciples Placidus and Maurus, iourneied toward Monte Caſſino: and as they paſſed by a village called Aureola neere the city Hercularia, it was reuealed vnto him, that in that place he was to be build a famous monaſtery of his order; for which cauſe he commaũded his two diſciples to ſtay there certain daies, to lay the foundations; and that being done, to go on to Monte Caſſino, where he would be. They obeied, and the glorious father S. Benedict proceeded on his iourney, and came to Monte Caſſino: where for the ſpace of 40. daies he continued in praier, not farre from a temple of Apollo; after which time inſpired and fauored of God, he deſtroied the Idoll, threw downe the Altar, and defaced the foundation, and all ſignes of Idolatry, which he could finde. Then came his two diſciples, and began to found the monaſtery, which was after the head of all his order; and built a Church vnto S. Martin, in the place where the Idoll before had bene. He made an altar to S. Iohn Euangeliſt; and this being done, he alſo preached vnto the people of that countrey, & conuerted them vnto the faith of Chriſt. Theſe doings of the holy man enraged the deuill: wherfore he perſecuted him all that he might; and appeared to him ougly in dreadfull ſhapes. Placidus and Maurus heard the roaring and howling that he made, although they did not ſee his ſhape. He did thẽ alſo all the harme he could, by endeuoring to diſturbe the worke, and the building of the monaſtery; making the ſtones very weighty, caſting downe the walles, raiſing phantaſticall

taſticall fires; but, by the praiers of S. Benedict, they were deliuered from all theſe miſchiefs. Monte Caſſino and all the territorie had bene the poſſeſſion of Tertullius father vnto Placidus; who vnderſtãding how S. Benedict built there a monaſtery, reioyced much therat, and went thither to viſite him, accompanied with many other noble Romans, as Boetius, Simmachus, Vitalianus, Gordianus and Equitius.

When the bleſſed man vnderſtood of their comming, he went with Placidus to the doore of the monaſtery to receaue them. Tertullius ſeing S. Benedict, whoſe body was feeble and withered with great faſting, alighted from his horſe, and decked with riche and gay apparrell as he was, fel on the ground, to kiſſe his feete. The holy Patriarch lifted him vp, and imbraced him, both of them weeping for tendernes of heart. The whole company went into the Church of S. Martin, in the which were many religious men. Tertullius did imbrace them all, and in the preſence of thoſe noblemen, Conſuls, and Senators which came with him, offered to God, and S. Benedict, the Monte Caſſino, with all the lands and villages thereunto apperteining: and becauſe it was his patrimony, which he inherited from his father, he made a publike writing therof, after the Romaine vſe and maner. In like maner he made a deed of guift of other poſſeſſions, villages and caſtles, and of a houſe, in the which his ſonne Placidus was borne, being within Rome, vpon the Monte Celius, in which place was after made a Church called S. Eraſmus. And Equitius the Senator made a donation vnto the Abbot in the name of himſelfe and of his ſonne Maurus, of ſome of his lands and poſſeſſions lying in Naples. Gordianus in the name of himſelfe, and of his wife Siluia, offered ſome villages, and arable grounds vnto the bleſſed Abbot, and thẽ they returned backe to Rome. The poſſeſſions that Tertullius the father of Placidus gaue to S. Benedict, were 18. villages in Sicilie, with hauens, woods, riuers and parks.

When it was known in the Iland, that Tertullius had giuen thoſe things vnto the monks, diuers perſons iniuriouſly intruded themſelues into them, & kept them by force. The ouerſeers, and bailiffes of them, certified S. Benedict therof; who aſſembled his monks to treate of a meanes to remedy the ſame: and it was determined that Placidus ſhould go thither, who ſhould be reſpected as being ſonne to Tertullius: and that he, with his diſcretion, would bring all thinges to good paſſe. He as an obedient ſonne, was content to go thither, and accompanied with two of his houſhold friends Gordianus & Donatus, departed from Monte Caſſino on the 20. day of May, in the yeare of our Lord 536. and came vnto Capua; where Germanus B. of that citie receaued them courteouſly.

At that time Zoſſa chief ſecretary to the church of Capua, was grieuouſly troubled with the head ache, and hearing of the comming of Placidus diſciple of S. Benedict, whoſe miracles were renowned in all places, came vnto him and ſaid:

I beseech thee ô Placidus seruant of God, by the name of thy maister Benedict, which is worthy of all reuerence, to lay thy hand vpon my head, for I stedfastlie belieue, that if thou doest, I shall be healed. Placidus was aggrieued that he made such a request, and desired him to depart in peace, for it was not fitt to requeste such things of him, but of his Master S. Benedict, or of such other holy men; for he was a greeuous sinner, and needed the praiers of good men himselfe. The B. Germanus hearing his wordes, esteemed him to be very humble, and besought him to performe the requeste of so holy and famous a Prelate, & so he laid his hand vpon the sick man, and praied deuoutly, & ended his praier thus: God restore thee to thy former health; and all they that were present, said, Amen. And at that instant the headache which had vexed him many yeres, departed, and he praised almightie God for the same. In that very city he healed a blind man, by making the signe of the Crosse vpon his eyes. The fame and report of these miracles, caused sickmen to come from all parts: & though he was displeased therat, yet, moued with charity, he praied for them, and healed them, and, among many other, were these that follow.

A child that was yeelding vp the ghost, one that had the palsey; one that had a quartan ague; one that could stur nothing but his eyes, and in all the rest was like to a dead body; one that had the goute; a maid blind, deafe, and domb, was brought to him, and he called vpon the name of the holy Trinity, and forthwith she was deliuered from three infirmities. Whersoeuer he went, he healed sick men; and there was no infirmity nor malady so great, but he cured them. Whersoeuer he came, he could not liue secret; for men possessed by the deuill howled, and manifested his comming; whom he cured, and cast the deuill out of them.

Placidus staied a time in some cities of Italy, as in Cairosa, which is in Puglia, a prouince of the kingdome of Naples; in Reggio, which is in the prouince of Calabria, and continually he healed the sick, and did many strange miracles. At the last he embarked, and passed into Sicilia, and came vnto the City of Messina, and before he went therinto, he sent to one Messalino a noble citizen, and his fathers great frend, to come vnto him; which he did, and had him home vnto his house. All the citty gaue him great honour, for that he was the disciple of S. Benedict; as also for the miracles, and marueillous thinges they vnderstood he had done in Italy. But Messalino, for the loue he bare to Tertullius his father, & his ancient frend, knew not how to shew him kindnes enough: he kept him and his companions all that day in his house: on the next day Placidus said vnto him; Sr. it is not fitting for monkes to lodge in the house of secular men, for that their manner of life is different, and therefore I entend to goe vnto my fathers land and possessions, where I may build a monasterye. They went away in the morning, and neere vnto the hauen, they found a place fit

fit for that ſame purpoſe, and Placidus with a ſtaffe which he caried, drew out the plott, where, to the honour of S. Iohn Baptiſt, the Church ſhould be built, and all the celles and chambers of the conuent.

Forthwith he ſett them to building of it, and followed it diligently & carefully; and in that ſpace he reſtored ſight to one that had bene blind 8. yeares: and caſt out the deuill from an other, whereby the fame of him was ſpred ouer all the Iſland, and it paſſed ouer into Africa, in that from thoſe coſts, ſick men were brought to be healed by him, and by his praiers they were cured.

For theſe deedes Placidus was extolled vnto heauen by the mouthes of euery one; and the more he was praiſed and exalted, the more he humbled himſelfe. He was mercifull, good, and gracious vnto all; he was euen conſolation it ſelfe vnto all thoſe that were in diſtreſſe; comfort to the afflicted, health to the diſeaſed; helpe and releife to the needy; a father to the poore, and a teacher to the rich; he did good to euery one, and all receaued benefit at his hand. He had often conference and communication with the bailiffs and ouerſeers of his fathers lands and poſſeſſions, that were in former times, though now belonging to his order, about diuers things, and left them all well pleaſed; and willed them to adminiſter that, which euery one had vnder his charge, with all fidelity, that making to themſelues ſome reaſonable gaine, his religious order might ſuſteine no damage, nor haue any euill report ſpread of it.

In the fourth yeare after he came into Sicilia, the building of the monaſterie, with the Church of S. Iohn Euangeliſt (which was conſecrated by the B. of Meſſina) was finiſhed. Placidus with his companions led a life of great example; wherby many were moued to abandon the world, and came vnto him: ſo that, in a ſhort ſpace, there was thirty of them. The life of Placidus was wonderfull: his words ſauoured of celeſtiall feruour, with which he comforted, and taught them, to deſpiſe and contemne the world, to hate Lordſhips, dignities, delights & noyſome pleaſures, that they might more freelie ſerue Ieſus-Chriſt: to which end he alleaged many reaſons full of authority, and modeſty: part of the day he ſpent in prayer and meditation, wherein it was ſtrange to ſee how many teares he ſhed; to heare the ſobbes which came from his breſt, as he lifted vp his ſpirite to God. In lent he faſted the ſonday, the tueſday, and thurſday, with bread and water only, the other dayes he eate not any thing; and in all the yeare he dranke no wine; & beſides he wore a haire cloth next his skinne. When he was ouer wearied with praying and kneeling, he ſlept a litle, rather ſitting, then lying. For any accident, that befell, he was neuer angry, but alwaies graue, milde, and benigne. He neuer ſpake but vpon conſtraint or neceſſity, to giue the monks or the poore conſolation, or els for affaires belonging to the monaſtery: and, notwithſtanding all his affaires, he had alwayes his ſpirit eleuated to God. When it was made knowen once in Rome, that Placidus was in

Sicilia, and that he had made there a monaſtery, in the which were already 30. monks: what a bleſſed life he led, what great miracles God ſhewed by him, Eutichius and Victorinus his brothers, and Flauia his ſiſter, deſirous to ſee him, hauing obtayned leaue of their father, paſſed by ſea into Sicilia: being diſembarqued, they went to the monaſtery of S. Iohn; where they ſaw Placidus their brother, but knew him not; either for the long time he had bene abſent (S. Benedict receauing him at the age of 7. yeares) or els for that he was ſo leane and disfigured through his exceeding abſtinence. But vnderſtãding he was the man, they all embraced him, weeping greatly. They viſited the monaſtery, & ſtayed with him certein dayes.

It befell at that time, that a great hoſt of Moores, ſent by Abdala a mighty tirant of Africa, and guided by Manucha, came into Sicilia, with intent to do all poſſible hurt and domage in the countrey of Chriſtians, as it had done already in ſondry places: and becauſe the monaſtery of S. Iohn was nere the ſea, they went thither forthwith, and brake downe the gates, and tooke all that they found, but Gordianus who came with him from Monte Caſſino being a yong man, and finding a back gate, eſcaped away. Donatus who was an old man, & came from Monte Caſſino alſo, was beheaded.

Placidus with his brethren Eutichius, Victorinus and Flauia, with Fauſtus, and Firmatus deacons, and 30. monks were bound in chaines, and preſented to Manucha: who with a ſterne looke asked Placidus, who he was? He anſwered a Chriſtian. The Captain replied: deny Chriſt thy God, blaſpheme him, and adore God in that manner our mighty kinge Abdala adoreth; and I will ſet thee at liberty. Placidus ſaied: I will neuer deny Ieſus-Chriſt my Lord; I rather deſire to die for him. The tirant was wroth and ſaid to Eutichius, and the other 30. monks. What ſay all the reſt of you? Obey our king Abdala, deny your Chriſt, and adore our God. The holy men with one conſent, as if they had had but one toung anſwered: Our will and our deſire is all one, our faith is one, our manner of life is one: that which one hath ſaid, thinke that euery one hath ſaid. For Chriſt ſake we are prepared to looſe our liues. The tirãt was very wroth at their anſwere, and made them all be ſtripped, and cruelly beaten, ſaying: let words giue place to deedes, and your preſumptuous anſwers to the cudgell. The holy martyrs reioyced, that they were worthy to ſuffer beatinges and tormentes for Chriſt his ſake.

The tirant on the one ſide, and the executioners on the other ſide, moued thẽ to deny Chriſt, but the holy men perſeuered in confeſſing him, whom they requeſted to giue them ſtrength, to ſuſteine the tormẽts, which hourely increaſed at the hands of the bloody butchers. But finding the conſtancy of the martyrs, they were tired to torment them, and ſo was the tirant to ſee them tormented, and left them bound, commaunding them to be ſo kept. Now becauſe the ſea

was

was rough, which hindered their nauigation toward Italy, where they had a mind to do all the hurt they could, they put it first in practise in that Iland, ouerrunning all, sauing such strong cities as defended themselues, with robbing, adulteries, spoiling of Churches, and ruinating them to the very ground. Placidus with his brethren and the other monks, remained certaine daies in prison, hauing no vittels giuen them: & yet the barbarias ceased not to torment them with scourging and bastonadoes, & when they saw these things could no waies make them alter their minds; by the appointment of the Captaine, they tyed them aloft by the feete, making a smoke vnder their heads, and beating them againe very cruelly. When they were taken from this torment, the tirant commaunded to giue them a little raw barley and water, to keepe them in life, that might be able to endure their torments, He made them faire promises, in the behalfe of his king Abdala, if they would once deny their faith, but these holy men contemned his promises, and also his torments.

That night came to them secretly Gordianus, who escaped out of the monastery, and craued pardon of Placidus, and desired to be tormented, but Placidus commaunded him to haue care to note that, which he & others that were with him did suffer, that he might certify in particuler the blessed father S. Benedict, and the monks of his religion of all that did happen. So he did, writting euery particular accident in the martirdome of these blessed Saints, which endured many daies. The tirant Manucha dragging them vnto his sight, and tormenting them from the head to the foote with blowes, and with renting & scorching their flesh with fire. The blessed damosel Flauia susteined a good part therof, she being naked and hoised vp a loft before many people, the tirant asked her: how being a Romaine, and of noble parentage, she could endure such a shamefull reproach. She aunswered: that she not only was ready to suffer to be depriued of hir cloths and her honour for Christs sake, but also of her life, by sword or fier, or any other torment that he would imagine.

The hellish man seing torments preuailed not, fought to ouercome her by another way. And so he caused fiue lusty and shameles villaines of the Moores to come and abuse her. The good damosell had excessiue griefe to heare this, and turned to God almighty with teares, beseeching him to helpe her; he heard her praier: and made such as came neere and touched her with their lothsome hands, to become lame and mained: wherby they let her alone in quier, & she was freed from that reproach.

Great was the cruelty these ministers of the deuill exercised in all the Iland, in afflicting the Christians: they bound them hand and foote, and put in their mouths gagges to hold them open, and then cast in durt and filth into some, & into others salt water of the sea and vinreger, wherewith they did choake them. They caused others to walke barefooted vpon pikes of iron, set in the ground:

they dragged others by the leggs, vntill they were torne and rent a sonder, they burned the skinnes of others with plates of iron made red hotte, others they sawed, and cut in pieces: of others they bored their brest bones vntill they came euen to their bowells; they dragged others at their horse very tailes, and spared not the infants, but dashed out their braines against the walles. They vsed as litle mercy toward the feeble women, some of them they hanged by the hayre, others by one foote, and tied a great stone at the other. They rubbed the shoulders and brests of others with plates of iron made red hoate, and great was the number of them that died euery day.

The tirant Manucha was not slow to torment Placidus and his companions. They were brought euery day before him, and he persuaded them first to deny Christ, and seeing that to be all in vaine, he againe would cause them to be whipped: and because he saw Placidus praise God, and was confortable in the midest of his torment, he made the executioners to strike his mouth with a great stone, which filled all his mouth full of bloud, yet ceased he not to praise almightie God, wherat the tirant raging more, made them cut out his toung, which being cut out, yet he praised God more and more, giuing him thanks, for that he suffered for his sake.

The tyrant found out a new torment for them, he put vpon their thighes glowing hoates, the crooked heads of Iron anchors, fastened like boots, hanging on their feete. In which torment they continewed a whole night, and Placidus songe hymnes, and his companions praised God. When the day came, and they still remained constant in the confession of their faith, he gaue sentence of death against them in this maner. For that Placidus, Eutichius, Victorinus with Flauia the damosell, and Faustus, and Firmatus with the other Christians, despise the commandement of our mighty king Abdalla, & adore Christ for God, who was crucified of the Iewes, and hated of the God whom we adore, our will is, that they be beheaded, and their bodies left vnburied, to be foode for the beasts of the field, and birds of the ayre. The ministers of the enraged Manucha, hearing the sentence, led the holy Saints away, scourging them till they came to the sea shore, where they were for to loose their heads.

Placidus made his prayer in that place, and lifted vp his eyes and said: My Lord Iesus-Christ sonne of the liuing God, which dideſt descend from heauen vnto earth, and for our saluation didst abide death vpon the Crosse, haue mercie on vs ô Lord, and by the merits and intercession of Benedict thy seruant our maister, we beseech thee, to giue vnto vs the vertue of constancy; to the end, that passing this cruell passage of death, without any impediment or stay laid in our way, by our enemy the deuill, we may come to enioy the eternall felicitie of thy heauenly kingdome. Let the holy Angell Saint Michael receaue our soules in peace, and present them before thy heauenly tribunall. This we requeſt

queſt and beſeech of thee who art our God, bleſſed and glorious for euer. Placidus hauing ſaid theſe words; all the other aunſwered Amen. And as they kneeled they were beheaded forthwith in Sicilia, in the hauen of Meſſina, and their bodies remained foure dayes vnburied.

The Barbarians not content herewith, deſtroyed the monaſtery; ſo that they left not one ſtone vpon another: and though the Church of Saint Iohn Euangeliſt ſtood very neere it (whether it was for deuotion, for the Moores do reuerence him highly, or whether for Gods pleaſure) it was not touched nor defaced. And for that the ſtormes and roughnes of the ſea was now ceaſed, Manucha commaunded euery one to be embarqued, to goe vnto Reggio in Calabria. As they were paſſing the Faro, there roſe ſuch a tempeſt, that they could not goe forward, nor returne back: and, by the iuſt iudgement of God, they were drowned, and ſunke all of them, being 100. veſſels, and 1600. men. The bodies of the holy Martir Placidus, and of his bretheren, were buried in the Church of Saint Iohn Baptiſt, by Cordianus his familiar friēd, who came with him from Monte Caſſino. The ſame man buried the other 33. martyrs in the ſame place, where they were beheaded: and in the one place and the other, God did by them many miracles, many ſicke men recouering from all diſeaſes by their interceſſion.

S. Placidus at his death was 26. yeares old: for when he was 7. yeares old, the bleſſed Father S. Benedict receaued him into his company: he remained in Sublacque 5. yeares, and vpon Monte Caſſino 9. yeares; in building the monaſtery he ſpent foure, and there he was Abbot one yeare. Al which make the ſomme of 26. yeares. He was borne in the yeare of our Lord 515. and he was martyred in the yeare 541. on the fifth day of October being ſaturday.

The life of S. Marke Pope and Confeſſor. Octob. 7.

BY the death of that holy Pope Silueſter, was choſen to ſucceede in his place, and in the chaire of S. Peter, Marke, a citizen of Rome, ſonne of one Priſcus, endued with rare and excellent vertues. The Church of God enioyed in his daies great peace, and outward tranquilitie; being fauoured, and freed by Chriſtian Princes from all forreine enemies. Yet inwardly the Arian hereticks infeſted the ſame, as ſpitefullie as they could. They had wonne themſelues fauoure, and wrought an entraunce into the Emperours houſe and familie; and, inueagling one of his very ſonnes, drewe him into the ſnares of their hereſies: which was after, a cauſe of great perſecution in the Church of God, and many afflictions laied vpon Catholicks. The old Emperour continued ſound, and alwaies a good Catholique; and accordingly affected and fa-

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uoured S. Marke, aſmuch, as he had before honoured S. Silueſter. Wherefore this holy Pope, furthered and cheriſhed with the Emperours countenance, employed his care and beſt endeuoures in reſiſting theſe Arrian hereticks, and ſetling and ordaining ſuch good orders, as for the gouernement of the Church were adiudged neceſſarie. Amongſt which one was to preſcribe, that on Sondaies and chiefe feſtiuall daies, the Creed or beliefe ſhould be ſaid in the maſſe, to the end that the hearers might the better learne it, and be more ſtrenghtned in their faith, by this publique profeſſion made thereof.

He moreouer builded two churches; one in the way to Ardea, three miles from Rome; the other in the cittie, called by the name of him that built it: both which churches Conſtātine endowed with great reuenues and poſſeſſions, and adorned with veſſels of gold and ſiluer. He graunted the Biſhop of Oſtia leaue to vſe the Pallium, by reaſon it was his auncient priuiledge to conſecrate the Pope of Rome. He gaue holy orders twice in the moneth of December: wherin he ordered 8. Biſhops. 25. Prieſts, and 6. Deacons. And hauing liued 2. yeares, 8. moneths, and 20. dayes in the chaire of S. Peter; he died the 7. day of October, on which the Church doth celebrate his feaſt, and in the yeare of our Lord 340. and was buried in the Churchyard of Balbina, in the ſame church he made in the way to Ardea. S. Hierome ſaith he dyed in the yeare 334. Onuphrius 336.

The life of SS. Sergius, Bacchus, Marcellus and Apuleius Martyrs. Octob. 7.

THe holy martyrs Sergius and Bacchus, liued in the time of the Emperour Maximian, and ſerued him in an honorable office; the one being Primicerius, the other Secondicerius, that is Sergius principall, and Bacchus ſecond ſecretarie of ſtate: both for their vertues eſpeciallie beloued & honoured by the Emperour, ignorant as yet, that they were Chriſtians. Being in the city of Auguſta, in the prouince of Euphrateſia, he came to haue ſome knowledge herof, by reaſon of certaine accuſations laid againſt them. And deſiring to be further certified, he called them to waite vpon him to the church, whither he was going, to ſacrifice vnto his Idolls. The holy Saincts accompahim, and gaue their attendance: yet in ſuch ſort, that, hauing brought him to the church doore, they ſtayed without, when the Emperour went in. When the time came to offer ſacrifice, Maximian looked about for them, and not ſeeing them, commaunded others to looke where they were. The meſſengers found thoſe holy Saints at the gates of the temple, making their prayer vnto God: who vnderſtanding the Emperour did ſend for them, came to his preſence. He

ſhewing

ſhewing himſelf diſpleaſed, demaũded of thẽ; why they came not in with him, and offered ſacrifice to the great Iupiter. They anſwered boldly; becauſe they were Chriſtians, and thought that ſacrifice was due to none, but only him, who was the true God, that made heauen and earth. The Emperour all in a rage, commaunded to plucke off their golden chaines from their neckes, and ſtripe them out of their rich apparell, the tokens of their nobilitie: then to cloath them in womens garments, loade them with yrons, with guiues, and fetters, leade them with open reproach and ignominie through out all the citie, and ſoe caſt them into priſon. And hauing tryed, that all his crueltie and craft could not make thoſe noble ſpirits relent, nor ſwarue, in the leaſt thing, from their Religion, he ſent them to Antiochus gouernour of the Eaſt, a fierce, cruell, barbarous natured man: to the end, that he ſhould draw them to offer vp ſacrifice, or put them to moſt grieuous torments. Beſides that in this he alſo had another reſpect, to haue Sergius the more diſgraced, by hauing appointed for his iudge Antiochus, a man, that in former times was one of his followers, and had bene preferred to the dignitie of Gouernour or Prefect of the Eaſt, by the meanes of Sergius.

The holy Saincts were brought before him: and he committed them firſt to priſon; where they ſpent their time in prayer & deuotion, beſeeching our Lord to graunt them ſtrength, and affoard them ſuccour in their battaile. Afterwards Antiochus, ſending for them, vſed all meanes to winne their willes to offer vp ſacrifice to his Idols. But they anſwering, that his Idols were diuells, & no Gods; he commaunded foure luſtie and mercileſſe fellowes to whip, and ſcourge Bacchus, with the rougheſt and hardeſt ſinewes of Oxen. This torment was ſo terrible, and the laſhes ſo cruell, tearing his fleſh, and wounding him ſo deeply, that heere-with the martyr ended his life, and yeelded vp his ſpirit to God. He afterward appeared vnto Sergius, ſhinning with glory and heauenly brightneſſe: he declared vnto him the endleſſe reward, which he had receaued for thoſe ſhort torments, and encouraged him to vndergoe what paine ſoeuer was prepared for him, to the end, that, as in their puniſhment, ſo they might be partners in their victory and triumph.

Antiochus earneſtly deſired, to make Sergius more plyable, and reduce him to his opinion: but ſeing all he could doe was in vaine, led by his fierce & cruel nature, & deſirous to ſatisfie the Emperour, he commaunded a paire of ſhoes, all beſtudded and thick ſett with points of ſharp nailes, to be put on his feete, and ſo to runne before his chariot: and after this manner he did driue him nine miles, to the exceſſiue paine of the holy martyr, out of whoſe feete ranne ſtreames of bloud. But, the night next enſuing, an Angell did come, and cheriſh him, and ſo healed his feete, as if he had ſuffered nothing at all.

The iudge attributed to Magicke this fauour of God, and being therwith

more enhardened, did commaund him to endure againe the ſame torment. The ſeeing nothing would auaile, nor worke the martyr to his will: he commaunded that his head ſhould be ſtroken off. Sergius kneeled downe vpon his knees, & made his prayer to almighty God, beſeeching him to accept the loſſe of his life, as a ſacrifice, to pardon thoſe that did perſecute him; & graũt them knowledge of his light and his truth. He heard a voice, which inuited him to the kingdom of heauen, and did congratulate his victorie: wherefore, ſtretching forth his necke, he was ſtreight way beheaded the 7. of October, in the yeare of our Lord 300. God did honour Sergius from heauen with miracles, and on earth he was honoured with great gifts of princes. For Coſroes, king of Perſia, though a pagan and infidell, did ſend to his temple a moſt riche Croſſe of gold, with other precious giftes, in token of great fauours receaued at his hands, as children by his wife Queene Sira, and ſafetie in many great daungers of perills. Iuſtinian the Emperour built two faire churches in his name, one at Conſtantinople, the other at Ptolemaida. At Rome a church with the title of a Deacon Cardinal is dedicated vnto them. And the very city, wherein S. Sergius was put to death, was called of his name Sergiopolis. Of theſe two Saincts there is mẽtion made in the ſecond Nicene councell, act. 5. in the Roman Martyrologe, and in many famous Authors.

The liues of SS. Marcellus and Appuleius Martyrs. Octob. 7.

ON this ſelfe ſame day the 7. of October, the Church doth make a cõmemoration of Marcellus and Appuleius martyrs. They had bene diſciples of Simon Magus: but ſeeing by his diſputations with S. Peter, that he was nothing but a falſe deceauer, they forſooke and left him, aſtonied at the wondrous works and miracles of the glorious Apoſtle, receaued his doctrine and were made Chriſtians, and folowed him all the dayes of his life. After his death, they liued according to his heauenly doctrine, vntill they came to be ſo happie, as to ſhed their bloud for that faith and religion, which thy had learned of ſo good a maiſter. They were put to death and martyred, by the cõmaundement of a Conſull, called Aurelian in the raigne of Domitian, and in the yeare of our Lord 93. the 7. of October, and were buried without Rome neere the walles of the citty.

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The life of S. Dyoniſe Areopagite, and others. Octob. 9.

SAlomon in the booke of Wiſedome, ſaith, that God diſpoſeth all thinges ſweetlie, ordaining moſt conuenient meanes to obtaine, ſuch ends, as he intendeth: This was the reaſon why in his birth he vſed a ſtarre, to guide the three Eaſterne Kinges to adore him. For they being Magi, that is, men skillfull in Aſtrologie, by ſeing a ſtarre of ſo new a faſhion, ſo different in place, in courſe, and motion from all other ſtarres, would be the more eaſilie wonne and allured, to ſeeke the Author and cauſe of that ſtarre; as they did effectuallie, finding and adoring Ieſus-Chriſt.

To conuert S. Dyoniſe the Areopagite, a great Philoſopher, and Aſtrologer, God vſed the like proportionable meanes: and it was, that rare and ſingular Eclipſe which, at the time of our ſauiours death, happened beyond the courſe of nature. For Dyoniſe, marking the ſtrangenes thereof, and marualing at ſuch a neuer ſeene wonder; noted the yeare, the day, and houre: and after vnderſtanding by S. Paul the true cauſe, and myſterie of that Eccliſpſe, he was conuerted to imbrace that religion, which was eſtabliſhed by his death, who was principall Author, and only motiue of that wonder, which ſurpaſſed nature. The life of this Saincte, with Ruſticus and Eleutherius his fellow martyrs, collected out of Michael Singelus prieſt of Hieruſalem, out of Suidas and Simeon Metaphraſtes, is as followeth.

THe citty of Athens was famous in all Greece, for that it was the chiefe place of learning, the wellſpring of knowledge, and mother of Wiſemen. Dyoniſe the Areopagite was borne therein, of a riche and honourable familie: and of parents morallie iuſt, and courteous: louelie to ſtrangers, and liberall: in his youth he gaue himſelfe to learning, wherein he became ſo eminent, that aſwell for his knowledge, as for his Nobilitie, he had the chiefe place amongſt the Magiſtrates, which gouerned the citty. He was moſt eloquent in the Attick tongue; a moſt skillfull Rhetorician, a rare man in the doctrine of Stoicks, Epicureans and other Philoſophers. But aboue all he was accounted a iuſt man, and vertuous in exerciſing his office, not fauouring the riche, nor oppreſſing the poore, not condemning the innocent, nor leauing the culpable, without due chaſtizement.

He went into Egipt to ſtudie the better, & vnderſtand the courſe, of the heauens, the force and influence of the ſtarres, and all that knowledge of Aſtrologie. Being about the age of fiue and twentie, and reſiding in the cittie of Heliopolis, in companie of one Appollophanes, an Athenian, and a famous ſophiſter; he did behold that ſtrange Eclipſe, which happened at the death of our Sauiour: when viewing the creator of all things, the Author of life, and fountaine of all light ſo darkned, ſo eclipſed, ſo ignominiouſly ſuffering death, the

Sunne, as one ashamed to behold that spectacle, did hide, and wholly loose his beames, in the midst of the day. S. Dyonise, as a man that was skilfull in learning, did quicklie perceaue this Ecclipse was against the course of nature, by reason it lasted aboue the naturall periode; but much more, because the Moone was at the full, and wholly opposite to the sunne; so that, supernaturally running a violent course, she altogether couered the sunne, and keeping him for the space of three houres, returned againe to her place of opposition. He wondered at so rare a miracle, that neither was heard nor seene before; and being amazed, said to Appollophanes and others: *Either the God of nature doth suffer, or els the whole frame of the world doth perish and is dissolued.* He noted the yeare, the day and the houre in which this strange noueltie and wonder succeeded, which was so deeplie imprinted in his minde, that he neuer forgot it all his life. He returned to Athens, and liued in his owne common wealth with great moderation, and reputation; the Athenienses honouring him, as a most wise Philosopher, and vpright iudge. They made him president or chiefe of the highest courte of Iustice, that was in all Athens. This courte was called of the Areopagites: who tooke their name from a place, where the courte was kept: which was in a street or litle hill called in Greeke Pagus, dedicated to Ares, that is to say Mars: and the Iudges of this court were so graue and vpright, that in ancient times to cal a Iudge vnsported, seuere, vncorrupted, vnflexible either for loue, or feare, or flatterie or briberie, they would call him an Areopagite. It came to passe: that about this time, S. Paul did preach the Ghospell in Athens. He disputed sundry times with the Epicurean, Pithagorean, Academicall, Stoicall, Peripatetticall philosophers, and laboured to reduce them to the faith of Iesus-Christ, and draw them from their Idolatry. He told them of an other life; of resurrection of the bodies, of a generall Iudgement; of a supernaturall reward or punishment, according to each mans good or bad works. These Philosophers hearing a matter of such consequence, and fearing the daunger of new religions, and thinking it a thing of greatest importance, brought him before the chiefe court of Areopagites, and their supreme Iudge Dyonise. For allthough the Romaines were in actuall possession of the whole world in a maner, and Lords of all Greece, yet the Lacedemonians and the Atheniens were permitted to liue in their auncient liberty, gouerned by their owne Lawes, officers & magistrats freely elected by themselues.

When S. Paul was brought before Dyonise and the other magistrats, in the presence of the Philosophers, who had before giuen information of him, he with a Retorique more diuine, rhé humain, meaning not to exasperat so wise & learned a nation, by telling thé he was come to teach them a thing wherin thy were ignorant, & to giue them notice of gods, that they knew not of; all which they would hardly haue disgested, or els taken in euill part, said thus vnto them.

You

You mē of Athens, I haue ſene by experience, that you be a very ſuperſtitious people, more addicted to your Gods, then the other Greeks: for you labour to haue more, and honour them more, then all the reſt, as you haue more knowledge, and be more learned, then the reſt. Now I walking through your city, & beholding the many temples which be therin, I ſaw one vpon whoſe altar, there was this Inſcription: *To the vnknowen God*. That ſame God whom you doe honor vnknowen, is he whom I do preach vnto you, and wiſh you to honor carefully. He is not far from you, nor from any mortall man, ſince (as one of your owne poets ſaid very well) we liue in him, by him we moue, and remaine in him; of him we haue our being, our motion, & life. Then ſpeaking againſt the multiplicitie of Gods, he tould them at laſt, of the day of indgement, and of the reſurrection of the dead. The anſwere they gaue him, was this: that they would giue him audience ſome other day, and ſo diſmiſſed him.

Theſe few words of the Apoſtle were ſo full of miſteries, that they put all theſe wiſe and lerned men to ſilence, yea and aſtonied and amaſed them. The Apoſtle departed out, not ēpty hāded: for he caught in his net the chief magiſtrat Dyoniſe, with whom he had conference in priuate: and in the end, the Apoſtle gaue him perfect and full notice of our faith. He preached vnto him Ieſus Chriſt God & man, his death, paſſion, reſurrection, and aſcenſion vnto heauen. And becauſe the Apoſtle made particuler mētiō of the ecclipſe which hapened at the time of our Sauiours death, & S. Dyoniſe was deſirous to know that wonder, aſſone as it was laid open vnto him, he yeelded forthwith & ſaid he would be a Chriſtian.

It might ſeeme a lightneſſe in S. Dyoniſe, to giue credit ſo ſoone vnto a ſtranger, in a matter of ſuch importance as it is to renounce the gods ſo long time adored by his forefathers, and to receaue a new God that was crucified: & the more, for that he was ſo learned, and was therfore more obliged to conſider verie well therof, before he altered his opinion in a matter of ſuch conſequence. Vnto this I aūſwer by the ſame reaſon: S. Dyoniſe, becauſe he was wiſe & learned, reſolued vpon an honorable and worthy matter ſo ſoone. For euen as he, and all other wiſemen of the Painims were reprouable, to adore them for gods, whom thy knew had bene infamous wicked men, ſo they deſired to find ſome, that ſhould giue them knowledge of anoher God, more worthy to be worſhipped, thē they were: They knew likewiſe by the light of nature, that there ought not to be many gods, but one God only. So that Dyoniſe hauing this deſire, & S. Paul coming to encounter him, he fled not from the combat, but did rather (holpen by God) follow the Apoſtle, without reſiſtaunce, and by Baptiſme was made a Chriſtian. There were others alſo conuerted, but S. Dyoniſe did ſurpaſſe them all in vertuous and holy works: for which cauſe, the Apoſtle made him prieſt and alſo Biſhop of that city.

S. Dyoniſe was the firſt Biſhop that Athens had, and that was great glory vnto

the city, becauſe it had brought vp, and giuen learning vnto her firſt paſtour. This holy Saint had priuate frendſhip, and conuerſed a long time with the Deuine Hierotheus, a Spaniard borne (after the opinion of many Authors) who was inſtructed in like maner by S. Peter in deuine letters, and therupon he was called Diuine. S. Dyoniſe confeſſeth that he was his inſtructor, and that of him he learned the knowledge of holy writ. This holy Saint vnderſtanding that the Bleſſed Virgin was yet aliue in Ieruſalem, had a great deſire to ſee her; and ſo he went thither & ſaw her. Hubertinus recounteth of him, that ſeeing the great brightnes of her face, her heauenly beauty, her celeſtiall wordes, and the great company of Angells that attended vpon her, he ſaid of himſelfe; that he had adored her for God, if by faith he had not knowen, there could be none, but only one God. The ſame S. Dyoniſe relateth, how he was preſent at her glorious paſſage out of this, to euerlaſting life, and reckoneth the names of the Apoſtles there preſent alſo.

He returned to Athens, where he continued, exerciſing his office of paſtour, and in conuerting ſoules vnto God, vntill the laſt yeare of the raigne of Nero, in the which he went to Rome, to ſee his maiſter S. Paul, at whoſe martyrdome he was preſent, as he ſaith in an epiſtle of his to S. Timothee, who was alſo the diſciple of S. Paul. Then he returned vnto Athens; where he ſtaied vntill S. Clement the diſciple of S. Peter came to be Pope; who beholding in S. Dyoniſe good qualities, enioyned him to goe and preach the faith of Chriſt in Gallia, now called Fraunce, and adioyned vnto him a prieſt called Ruſticus, and Eleutherius a deacon.

S. Dyoniſe thus accompanied went into Gallia, and came vnto Lutetia, now called Paris, which citty he found to be great and rich, populous, and furniſhed abundantly, both from Heauen and earth: the climat very temperate, producing noble and haughty minds; the earth very fertill, bringing forth all things neceſſary for the body. S. Dyoniſe reputed it euen another Athens, as Diuining it ſhould be both in literature and ſtudy, ſuch as it afterwards came to be. He reſolued to make his abode it that place, and began to open his heauenly breſt, and ſhow the riches incloſed therin, by preaching the Goſpell. He added to his words many great miracles & wonders: as reſtoring their ſight vnto the blind, hearing to the deafe, and ſpeach to the domb; curing many alſo of ſundry other infirmities. Wherfore in a ſhort ſpace (ſuch was his fame) he grafted in that place moſt fertill plants, and there made a garden, which brought forth quickly aboundance of fruit. He not only preached Ieſus-Chriſt in that city; but alſo bleſſed, and ſent his diſciples, to preach in ſondry coſts of the world. He ſent Eugenius (the firſt prelate of Toledo a great city of Spaine) into that country, where he preached the Ghoſpel, and conuerted many vnto the Chriſtian faith. Some others were ſent into Germany, who likewiſe gained many ſoules vnto God,

God, yea not only many men were conuerted, and made Christians; but also the temples of the Idolls were razed to the ground: & moreouer, many Churches built, where the name of Iesus-Christ was lauded and praised.

This was a great torment to the deuill in the deadly foe of mankind: wherfore he incensed diuers to persecute S. Dyonise, imagining, that with taking away his life, all this would fade, and vanish like smoake, and the adoration of Idols would retume to its former estate and credit. So some of his ministers, instigated by him, went to Rome, to certify the Emperour Traian thereof, as Suidas and other Authors affirme, though Metaphrastes saith it was nto Domitian, who in his deedes was a deuill incarnate, it may be these complaints were addressed vnto Domitian, and that he ment to send Fessenius Sisinius the gouernor of that prouince to apprehend Saint Dyonise, or put him to death; and that Domitian deceasing in the meane space, and the Senate reuoking, & repealing all the decrees of that bloudy tirant, the execution of this decree was staied vntill the time of Traian, vnto whom new complaints of Dyonise being come, he reuiued the decree made by Domitian, vpon which Fessenius caused the B. Bishop to be apprehended. S. Dyonise was 90. yeares of age, when he with Rusticus and Eleutherius were taken.

The gouernour discoursed a long time with them, accusing S. Dyonise very much for preaching of new Gods, against the edict of the Emperour, and Senat of Rome; and for labouring to extinguish the adoration of the auncient Gods, so much renowned in the world; gods which had bene so fauorable to the Romain Empire, as to extend & enlarge their dominion ouer all the world. Haue compassion, ô Dyonise (said the gouernor) of this they old age; And make some recompense for the harme thou hast done. Confesse thy errors, and recant thy opinions; which be vaine, and without all foundation; persuade the people to abandon these new fangles, and returne to their former vsages. Saint Dyonise hearing this, repleat with the zeale of gods honor, answered; that he had persuaded many to leaue the adoration of the Gods, knowing it to be a vaine and foolish thing, to account those for Gods, who were vnworthy to be called men, their wickednes and infamy was such, when they liued, that it was a great blindnes to adore stocks and stones, and pieces of wood; that what he had preached, was very true, concerning Iesus-Christ his being true God; and that neither feare, nor threats, nor torments should moue him, or stur his fellowes from their faith.

The gouernor was angry at this aunswer, and arose in a rage out of his chaire and said: The gods be despised, the Emperour disobeied and his subiects & people seduced by your sorceries, in doing false and counterfeit miracles. These your transgressions deserue a rigorous punishment: wherfore I giue sentence, that you be forth with put to death.

SS. Dyoniſe, Ruſticus, and Eleutherius not ſhewing any the leaſt ſigne or token of feare, or baſenes of mind, ſaid with a cheerfull countenãce: Let them, that adore your gods, be like vnto them; we only adore the God of heauen; and by his power, and not by ſorcery, we haue reſtored ſight to the blind, ſpeech to the dombe, health vnto the ſick, and freed many that were poſſeſſed with the deuill. Let the miniſters of the Idolls doe ſuch thinges if they can, to conſerue their credit & eſtimation: but they are farre from working ſuch wonders, whoſe Idolls haue mouths, yet cannot ſpeake; haue eies, and ſee not; they haue eares, and heare not. They doe only kindle and nouriſh the fire, wherin they themſelues burne; and they that ſerue them, ſhalbe partakers therof with them.

Theſe words put the gouernor into a further chafe, ſo that he confirmed the ſentence of death, and committed them to the handes of the executioners. So the glorious martyrs were led forth of the city, to the toppe of a high hil, where they were to be executed. Then S. Dyoniſe kneeled downe, and lifting vp his eies and hands vnto heauen, ſaid: *O Lord God omnipotent, Ieſus-Chriſt ſonne of God, Holy Ghoſt the comforter, holy and vndeuided Trinity, receaue in peace the ſoules of thy ſeruants; who, for thy ſake, doe looſe our liues.* Ruſticus and Eleutherius aunſwered with a loud voice. Amen. After this the venerable and B. Prelat Saint Dyoniſe, bad the headſman to doe his office. And he being ready, began with him, and then went to Ruſticus and laſtly to Eleutherius, and cut off all their three heades in that order.

Although God permitted theſe his ſeruants to be put to death, as is aboue ſaid, yet was not he forgetfull of them; yea becauſe he would the more glorify them, and not ſuffer their bodies to be diſhonored, his will was to worke a wonderfull miracle in that place. The headles body of S. Dyoniſe aroſe on his feet, and tooke vp in his hãd his owne head, & went, as it were in maner of triumph, vntill it mett a vertuous woman, coming out of her owne houſe, not farre diſtant from the place, where the holy Saints were martyred. The body of S. Dyoniſe being come vnto that place, where the woman was, deliuered his head vnto her, as a pretious treaſure, and ſhe alſo receued it as a moſt goodly Iewell.

The bodies of SS. Ruſticus and Eleutherius, continued ſtill in the place of execution, and the headſ-man and the other officers, talked and deuiſed to caſt them into the riuer, to be deuoured by the fiſhes, and with all to bereaue the Chriſtians of them, who as they knew well, would reuerence and eſteeme them very much.

A woman called Catulla, who had bene a defender and helper of S. Dyoniſe and his companions in this perſecution; heard of their wicked deſigne and intention, and inuited the headſ-man and the officers vnto her houſe, to make good cheare, and accordingly, did ſet meat and drinke before them. In the meane ſpace, ſhe ſent for certaine Chriſtians ſecretly, who conuayed away and hid

hid the bodies of the holy martyrs. When the officers, and the headſ-man had eaten their fill, they went out to looke for the bodies of theſe bleſſed Saints, to haue put in practiſe their lewd deſigne: & not finding them, they ſtreight waies made a tumult, and threatned exceedingly ſuch, as had ſtollen them away: but the diſcreet woman appeaſed them with gifts, and with faire words, and ſo they departed quietly away.

The Chriſtians laid the bodies of the holy Saints in a priuate houſe, without the walls of Paris; and after certeine yeares, there was builded for them a godly ſumptuous & ſtately Church; where they now doe reſt. They who do viſite their holy relicks, do obteine many graces by the interceſſion of theſe holy martyrs.

The death of theſe holy Saints fell on the ſame day, that the Church celebrateth the ſame, viz: on the 9. of October, in the yeare of our Lord 96. in the time of Domitian, or Traian, as others ſay. S. Dyouiſe was 90. yeares old, when he was martyred, as Trithemius ſaith. He wrote certeine bookes repleniſhed with merueillous and profound doctrine, viz: *De Eccleſiaſtica, & Celeſti hierarchia, De miſtica Theologia, De diuinis nominibus*, and others, out of which, the faithfull beleeuers reape no leſſe fruit of his doctrine, then the former had gathered by the good example of his holy life, as the third Councell of Conſtantinople affirmeth, in which place, they were acknowledged for his bookes, and were highly eſteemed.

The life of S. Calliſtus Pope and Martyr. *Octob.* 14.

Salomon ſaith in Eccleſiaſticus. The abſtinent man encreaſeth the daies of his life. *This ſentence is verified in Gallen the prince of phiſike and medicine. Who liuing 140. yeares, and being asked how and by what meanes he liued ſo long answered: I neuer roſe from the table ſatiate and full. More are they that die by ſurfet, and too much, then by abſtineuce and too little. This being conſidered by the B. Pope Calliſtus, he ordeined the faſt, called the Ember, by commaunding the faithfull, that in the foure times of the yeare, viz: the Spring, Sommer, Autumne and Winter, they ſhould faſt three daies in one weeke, in euery one of theſe quarters, and likewiſe in thoſe daies, pray vnto God, that he would giue, and conſerue the fruits of the earth: and alſo, that prayer may be made vnto God for them that take holy orders at thoſe times. Alſo, as the church ſaith in a praier: faſting was inſtituted, for the good of body and ſoule, being vnto them both a holeſome medecine. Oration. Quadrag. The life of this holy Pope was written by Damaſus, and other Authors, in this manner.*

BY the death of S. Zepherinus Pope and martyr, Calliſtus the firſt of that name was placed in the Chair of Saint Peter. He was borne in Rome, and was the ſonne of Domitius. He builded a Church in the honour of the glorious

Virgin, which is called Santa Maria trans Tiberim: though, as Platina ſaith, it cannot be that which is ſo called at this preſent; becauſe at that time, the Chriſtians had not ſuch large liberty, as to build ſumptuous Churches, yea thoſe which they had were litle, meane, and priuate as this was then, becauſe of the perſecutions; but Gregory the 3. enlarged it, and before him Pope Silueſter, the firſt, that builded publike Churches.

Pope Calliſtus at his owne coſt, cauſed to be made a Churchyard in the way called Appia (which is called the Churchyard of Calliſtus) where many martyrs are buried. In this Churchyard was afterward built the Church of S. Sebaſtian, therin are conſerued many relicks, and many altars, and litle chapples are vnder ground, where maſſes were ſaid in great ſecrecy, for feare of the Pagans. This ſame Pope, as is aforeſaid, ordeined the feaſt of the *Quatuor tempora*, or Ember daies. And becauſe the giuing of holy orders was vſed to be done, but once in the yeare, which then was not ſufficient, for that the number of the faithfull was very much augmented, it was alſo neceſſary to encreaſe the number of prieſts and Deacons, and ſo it was permitted to giue holy orders at thoſe foure times of faſting.

Calliſtus forbad all faithfull beleeuers, to participate or conuerſe with perſons excommunicate: and alſo commaunded, that no excommunicate perſon ſhould be abſolued, except the cauſe was firſt heard, and the party ſatisfied. He alſo was the firſt, who prohibited matrimony betweene kinsfolks, and apointed the ſame conſanguinity vntill the ſeuenth degree, though it after was limited to the fourth degree, as it is at this preſent. This good Pope gouerned the Church of God vertuouſly 6. yeares. 2. months and 10. daies, in the which he gaue holy orders fiues times in the moneth of December, & ordered 8. Biſhops, 16. prieſts, and foure deacons, and then was martyred.

Vſuardus recounteth his martyrdome in this enſuing maner, ſaying: That the Emperour Alexander Seuerus, hauing kept him long in priſon, cauſed manie baſtanadoes to be giuen him, allowing him with all very litle ſuſtenaunce: and laſtly, he cauſed him to be throwne out of a window of the priſon, and in that ſort he yeelded vp his ſoule vnto God. The Church celebrateth his feaſt on the 14. day of October, which was the ſame day he was martyred, in the yeare of our Lord 224.

It is to be noted that S. Leo the Pope in his 8. ſermon, which he made of the feaſt of the tenth month, ſpeaking of the foure times of Ember, ſaith. It was a comaundement deriued from the Holy Ghoſt. The Councell of Magunce held about the yeare of our Lord 813. in the 34. chapter, ſpeaking likewiſe of the foure Ember daies ſaith: it was the inſtitution of the Romaine Church, and nameth not Calliſtus.

But the one & the other of theſe authorities is not againſt that which is here writ-

written, for if S. Leo say, that this fast was deriued from the holy Ghost, we may say, it is true: and yet the introducing thereof into the Church, was by the meanes of this Pope Calliſtus. And where the Councell ſaith: it was inſtituted by the Romaine Church, the meaning is; that ſome Pope brought it in vſe, which of neceſſity muſt be a holy man, and of a very auncient time.

The life of S. Luke the Euangeliſt. Octob. 18.

THe Apoſtle S. Paule writing to the Romaines, ſaith of himſelfe: I am debter to the wiſe, and to the fooliſh; to the prudent, and to the ignorant; to the learned, and to the vnlearned. *Into this debt fall all the preachers and maſters, that teach and preach Ieſus-Chriſt. They be bound to ſatisfy the wiſe and the ignorant, giuing to euery one of them meate agreable to their neceſsity; that they may profit all, by applying themſelues to euery one in the matters they treat of, and in the buſines, they haue in hand. S. Luke the Euangeliſt diſcharged very well this duety: for he inſtructed the wiſe and the ignorant, giuing to euery one bookes, out of which to learne their duety.*

The vſe of Images in the Church is approoued by the Church, as holy and profitable. Among other the vtilities therof, this is one; that Images are the bookes of the ignorant and vnlettered: for in them they ſee that painted, which other men read in bookes. So S. Luke writing the Ghoſpell, did ſatisfy the learned and wiſe: and being a cunning painter, he painted ſome Images, wherewith he ſatisfied the ſimple, and the vnlettered. By theſe two meanes, he that before was a phiſition, and cured corporall infirmities, did afterward cure and heale the maladies of the mind of many, who were ſaued, being turned to Chriſtianity, and the ſeruice of God by his meanes. The life of this holy Euangeliſt, was written by ſome graue Authors, and among others Simeon Metaphraſtes, whom I principally follow.

THe city of Antioch hath alwaies bene renoumed among the faithfull, for that they tooke the name of Chriſtians in that place, whereas before they which profeſſed the Ghoſpell and faith of Ieſus-Chriſt, were called diſciples. In this city was S. Luke borne of noble parents. From his childhood he was inclined vnto vertue, he loued chaſtity right well, for he obſerued it all his life. He was ſuch an enemy vnto Idlenes, that euen in his childhood, becauſe he would not be idle, he gaue himſelfe to ſtudy the Greeke toung. Then he paſſed to the ſtudy of philoſophy, and phiſick, and when he found himſelf dulled with ſtudy, he vſed for his recreation to paint. And though any of theſe ſtudies require a mans whole attention, yet had he ſuch a wit, that he proued a good philoſopher, an excellent phiſition, and a famous painter.

The report of the miracles of Chriſt comming to Antioch, S. Luke thought, that if the fame were true, he deſerued, that people ſhould go and ſee him from

the vtmoſt parts of the earth, but he, eſpecially being a phiſition, hearing it reported, that Ieſus healed the ſick ſo eaſily, peraduenture had a greater deſire to ſee him, then others, and in caſe it was done by art, and might be learned, to be taught by him. He went to Ieruſalem, and heard ſome of his ſermons, which made ſuch impreſſion in his mind, that although he was very rich in poſſeſſions, and worldly goods, and that he ſaw them, that followed him, forſooke all, and that otherwiſe they were not admitted into his ſchoole, deſiring yet to be his diſciple, & to keepe in his company, he left and abandoned al his worldly goods & poſſeſſions, as eaſily as one would haue ſhaken the duſt from his feet, when they are to be waſhed. So he came into his B. his company, and Ieſus receaued him to be his diſciple, and ſo he remained, and was partaker of many miſteries, which our Lord wrought in the world.

He was ſent to preach when the other diſciples were alſo ſent by two and two into ſondry coſts. He was in Ieruſalem at ſuch time, as our B. Sauiour died. And for that he had heard him ſay, that he would ariſe againe the third day, he ſtaied ſtill there, on which day he (according to the opinion of ſome Authors) being accompanied with another diſciple called Cleophas, determined to iourney from Ieruſalem vnto the caſtell of Emaus, being 60. furlongs frō thence. Which they did to ſecure themſelues of the imminent daunger, & alſo to be informed by paſſengers of ſome euents. They went in this iourney diſconrent, talking together of the things which had befallen in Ieruſalem, & whileſt they talked, Ieſus appeared to them in the ſhape of a traueller, and kept them company.

In their communication and conference, he reproued thē for their litle faith, and inſtructed them in many thinges, and reduced to their memory many ſayings of the Prophets, which ſhowed, that Chriſt muſt ſuffer and dye, and then riſe againe: finally, being come neere the caſtell, he made as though he would go further, but at their requeſt, he ſtaied ſtill with them. And being ſet at the table, they knew by breaking of bread, that he was Ieſus, who was riſen againe. They returned ſpeedily to Ieruſalem to bring this good newes vnto the Apoſtles, and there, in their company, they ſaw him againe. S. Luke was preſent likewiſe, when our Lord aſcended into heauen, and at the comming of the holy Ghoſt.

After this he ſtaied in Ieruſalem certain yeares with S. Iohn the Euangeliſt, in the company of the mother of God, vntill S. Paul was conuerted, and came to Ieruſalem. S. Luke grew into great friendſhip with the Apoſtle, and the cauſe therof was (as it is thought) becauſe they were both lerned, though they ſtudied different faculties, as likewiſe the cauſe of the frendſhip of S. Barnabas with the ſame S. Paul, was, becauſe both of them had ſtudied together in Ieruſalem, and had bene ſchollers vnto Gamaliel. S. Luke being then in the company of S. Paul, went with him in his long per grinations, and was partaker of his trauels.

Of

Of S. Luke S. Paul maketh mention in his epistles to Timothie, saying: *Luke only is with me*; and to the Colossians he saith: *Luke my dearly beloued, saluteth you*, and to the Corinthians, he saith: *I send to you Titus, and a brother* (meaning Saint Luke) *whose praise is in the Ghospell in the Churches: and not that only, but he is deputed as a companion of our peregrination, by all the Churches.* S. Matthew being among the Hebrews, had written his Gospell in the Hebrew toung; and S. Marke remaining in Rome among the Romaines, in Latin. S. Luke wrote his in Greeke, because he preached among the Greeks. It is said, that at all times, that S. Paul saith in his epistles, *after my Gospell*, he meaneth of the Gospell of S. Luke, for that he wrot it being in his company.

S. Dorotheus B. of Tirus saith, that S. Luke wrote his Gospell by the apointment of S. Peter, and not of S. Paul, because he saith in the beginning thereof; that he wrote it by the relation of them, who saw it from the beginning: and S. Paul did not so. This holy man wrote also another treatise, which is called the Acts of the Apostles. In the beginning of which he speaketh of the Ascension of Christ into heauen, and of the coming of the holy Ghost. Then speaketh he of the miracles and preaching of the Apostles, of their persecutions, the death of S. Stephen, the conuersion of S. Paul, the death of S. Iames the great, and the imprisonment and escape of S. Peter. After this he goeth on with the peregrinations of S. Paul, his persecutions and trauels, of all which he himselfe bare no litle part, and goeth on, till he leaueth S. Paul in Rome.

Then S. Luke departing from thence returned into the Orient, trauelled ouer a great part of Asia, and arriued in Egipt. He visited Thebais the higher, and the lower, in all places preaching the faith of Christ, and conuerting soules in euery place, wheresoeuer he went. At the end of his peregrination, he came to the great city of Thebais, and was the prelate and pastor therof: and as such a one laboured to destroy the Idols, and to build Churches. Which he might the better doe, by reason of the great multitude that receaued the faith of Christ, and were Baptised, by hearing his exhortations. S. Luke remained there many yeares, ordered Bishops and priests, whom he sent into diuers countreis to preach: In such sort, that this prouince brought forth many good plãts worthy of eternall life.

This holy Euangelist caried alwaies with him two Images he had made him selfe: the one of our B. Sauiour, & the other of his B. mother; which were good meanes to conuert the Painims, for that not only he did miracles with them, but all they that saw them, were moued to great deuotion. These two Images were so like the one to the other, that he, which did not know whose pictures they were, might easily know, that there was some neere kindred betweene the two persons represented by them. To conclude, the holy Euangelist being 84. yeares old, passed from this mortall, vnto the eternall life.

Elizabeth maruby dyed ye 19 of oct Nice-ober.

Nicephorus Calliſtus in his Eccleſiaſticall hiſtory ſaith: that S. Luke died a martyr in Grecia, and that he was hanged on an Oliue tree, but it is commonlie holden, that he died a naturall death. The ſame Author, and others with him, ſay: that Conſtantin the ſonne of Conſtantin the great by the meanes of one Artemius, who was afterward a glorious martyr, brought to Conſtantinople, the bodies of S. Andrew from Patroſſo a citty of Achaia (though at this time, the body be at Almalphi, a citty of the kingdome of Naples in Italy) of S. Timotheus from Epheſus in Aſia, and of S. Luke from Thebes where it remained, and that he builded a ſumptuous Church to lay in all the ſaid bleſſed bodies. Now the citizens of Padua ſay; that they haue the body of S. Luke the Euangeliſt in their city, in the Church of S. Iuſtina. The Church celebrateth the feaſt of S. Luke on the day, whereon he died, which was on the 18. day of October, in the yeare of our Lord 90. and in the raigne of Domitian, as Caniſius accounteth.

The life of S. Hilarion Abbot. *Octob.* 21.

THe Apoſtle S. Peter, in his firſt Canonicall epiſtle, hath one ſentence fearefull for the good, and dreadfull to the euill, viz.: If the iuſt ſhall ſcant be ſaued, what ſhall become of the ſinner? *If he that hath ſerued God all his life doth tremble at the hower of death, what ſhall he do, who hath bene a wicked man, and is a ſinner, at that dreadfull hower? This was verified in S. Hilarion the Abbot, who being at the point of death, felt a great feare in his ſoule, but he incouraging it, ſaid*: Depart my ſoule out of my body: of what art thou afraid? thou haſt ſerued Chriſt 70. yeares; and doſt thou now feare to dy? *The life of this holy Abbot is written by S. Hierome in this ſort.*

SAint Hilarion was borne in Tabara fiue miles from the city of Gaza in Paleſtine. His father and mother were both Idolaters, ſo that he grew as a roſe among thornes. Being a litle child, he was ſent to ſtudy in Alexandria, in which place, he made demonſtration of his rare towardlines, and inclination vnto goodnes, rare wit, and morall vertues, which cauſed all men that knew him, to loue him. But he was much more beloued of God, for in that place he atteined vnto the knowledge of the Chriſtian faith, which he receiued, and was Baptiſed. So that he, who before was only accounted a vertuous man, was now ſuch a one in verity, and indeed, and delighted in nothing, but in vertuous actions, and the ſeruice of God, ſpending the greater part of his life in the Church, and in the company of godly prieſts: and by meanes of them, he came to the knowledge of S. Antony, who dwelt in the deſert, and amaſed all worldly men to ſee and heare of his ſtrict life, and his ſanctity in confounding the deuills, in which

which he reioyced the heauenly court.

Hilarion had a great desire to see him in the desert, which when he had done, he chaunged his ordinary clothes, and put on such weedes as the monkes that were in the company of Saint Antony then wore, with whom he also staied two months: In this time, he marked the order of his life, his grauity in behauior, his incessant praier, his humility in the entertainment of strangers, his seuerity in correcting offenders, the austerity he vsed toward his body in diet, apparell, and sleeping, he saw the multitudes of people, which came from all coasts vnto him, to obtein remedy and helpe for all maner of necessities, by his intercession and praiers. Hilarion thought, that this was the beginning of the reward of the long endured trauels of Anthony; and that he should do well to follow his steppes. This being determined, he returned into his country, where he found his father and mother deceased: wherfore he deuided his patrimony, and bestowed part on his brethren, and part on the poore, hauing in mind these words of Christ: *He that doth not renounce all that he possesseth, cannot be my disciple.* At this time Hilarion was 15. yeares old, and by this meanes being poore, yet accompanied by Christ, he went vnto a desert place, which was haunted by robbers. Wherfore, they that heard of his boldnes, wondered therat; and told him, in what danger he was like to be, by dwelling there: but he feared no temporall perill, to escape eternall death.

This holy Saint was of a weake complexion, slender and leane, but in mind he prepared himselfe to endure all maner of heat and cold, though it afflicted him neuer so much: neuertheles he was clothed with sackloth, vpon which he wore a garment like a mantle, wouen with rough haire of beasts, as of camels; this S. Antony gaue him at his departure from him. His diet was this: after the setting of the sonne, he tooke 15. fruits of Carica, which is a fruit peculier to Siria, much like figgs, but because as it hath bene said aboue, many robbers dwelt in those deserts, he staied not long in a place, so that he had no cell.

Lucifer being much aggreiued to see himselfe so ouer-maistred by a monke, before he had beganne warre against him, began now to molest him with sundry temptations. He represented vnto him filthy and lasciuious things, so that the seruant of God was enforced to thinke of that which he knew not; and to haue that in his imagination, which he had neuer proued nor tried. He was wroth with himselfe, and knocked his brest at this, thinking he was able by force to vanquish this temptation with blowes; he was enraged against his owne body, and said vnto it: Thou Asse, I will so vse thee, that thou shalt not kicke: for I will take thy prouender from thee, and I will giue thee no meate but straw. I will quell thee with hunger and thirst, and will lay heauy loads on thy back. I will torment thee with heate and cold, and will make thee to haue more mind of thy meat, then of thy pleasure. This said the blessed yong man, and as he

said,

said, so he did, for he continued sometimes 3. or 4. daies without meat; & yet he laboured hard in digging the ground, not entending to sow any graine theron, but only to get out the thornes and euill herbes, that budded in his owne body. He also made baskets and bulrushes, as the monks of Egipt vsed to doe, yet not omitting for it his prayers, wherein he spent the greatest part of the night and day. When he felt his body faint and weake by trauell, he tooke his ordinary diet, which was a few wilde herbs, and whilst he eate, he said to his bodie: Take heed my body, for thou shalt not eate, before thou dost faint: and for that thou now doest eate, prepare thee, & fal to thy labour. By this course, he brought his body to such a state, that he had nothing on it, but skinne & bone.

The holy hermite was one night at his praiers, & he heard the crying of children, the weeping of women, the alarums of armies, the bleating of sheep, the bellowing of bulls, the roaring of lions, the hissing of serpents, and sundry voices of different monsters. At the first hearing, he was somewhat affrighted therwith: but calling to his mind the craft of the deuill, he fell flat on the ground, and made the signe of the Crosse. And as he looked on either side, if with his eyes he could discerne what it was that he had heard with his eares (the moone shining bright) he saw sodeinly, a chariot drawne by furious horses, who made a shew, to kick, & runne ouer him. The holy young man with a zelous & feruēt voice, called on Iesus, and in an instant he saw the earth to open and to swallow the chariot, and therwith departed the noise and feare the chariot made. The blessed man rendered thanks to God, saying that which the Israelits said, when the red sea ouer-whelmed and drowned Pharao and all his hoast. Viz: *Our Lord hath drowned in the sea, the horse and the horseman.*

Many other were the temptations where with the deuill did try him; Sometimes, as he lay resting on the earth, to giue a litle repose vnto his afflicted body, there was presented before his face naked women. An other time, when he was molested with famine, there appeared vnto him most costly tables, couered and loden with many delicate viands. If he was at his praiers, woolfs seemed to go about him houling. If he song himnes in praise of our Lord, he saw some braule or fray made before him, and some of them seemed to be dead at his feet, seeming to say: Bury me.

On time being at his praiers, & some what distracted, as thinking vpon some thing not belonging to his prayers, there came close to him a grim and sterne fellow, like vnto those they call Sworde players, in Rome, and gaue him two terrible kicks on the sides with his feet, and then with a whippe, lashed him on the shoulder, saying to him; Holla what now? why doest thou sleepe, and hauing said this, laughed out of measure. And hauing thus soundly beat him, said to him againe: Wilt thou haue a litle barley: but Hilarion said not a word vnto him.

This

This holy saint from the age of 16. vnto 20. (to defend his body from the cold and from the beames of the sunne, in the place where he staied) vsed the shelter of a little cottage made of bul-rushes, and of another prickled herbe called Carica, from that time afterward, he builded a litle Cell, which as S. Ierome saith, stood vntill his time: and was 4. foot wide, and 5. foot high, so that it was somewhat lower then he was, and somewhat longer then his body was. So that it was more like the graue of a dead body, then the lodging of a liuing man.

It was his vsage to cut the hayre of his head once euery yeare, and that at Easter. He slept vpon a bundle of bul-rushes laid on the bare ground, and had no other bed, all the daies of his life. He neuer chaunged the sackloth, which he once put on: nor euer mended it, for he said, it was a thing superfluous to seeke finenes in a sackloth. He had by hart the greatest part of the holy scripture, & after he had said many psalmes and himnes, he recited a great part therof by order, and alwaies continued in deuout and reuerent behauiour; for that he considered God alwaies present, and speaking with him.

He vsed to alter his diet according to his yeares, in some yeares he eate lentills steeped in cold water, an another time he eate bread only steeped in water with a litle salt, at another time herbs and rootes were his only sustenaunce, & another season he did eate euery day sixe ounces of barly bread, with some litle pittance of sodden herbes: when he came to be feeble and weak, he put a few olines vpon the herbs, and this was dainty meate. And thus he spent his time vntil he was 63. yeares old, from this time vnto 80. he would eate no bread, nor any other thing, but a certeine meate made of flower, & of stamped herbs mingled together, which serued him both for meat and drink. This thing may cause men rather to wonder, then to put any in hope to be able to imitate him, because the grace of God strengthened him, and the long vse thereof, and abstinence in his youth from all carnality, which debilitateth the body, made it to him more easy, and more able to liue such an austere life, wherin he merited much: & perhaps another man should offend God by shortning his daies in doing the same.

S. Hilarion liuing now in his cabbin, the thieues had notice, and came to him, but seeing the estate he was in, they said vnto him scoffingly: What wouldest thou doe, to see they selfe assailed by theeues? He aunswered: The poore & naked mā feareth not the thief. They replied: At least thou maist lose they life: And he said: It is true, they may depriue me therof, but I care not a beane, if they do so at this present. The thieues were astonished & amazed to heare his words, and to see his constancy, which might haue bene a motiue for them to amend their life spent in wickednes, seing a man, that had chosen rather to lead such a strayte life, then to fall into any offence towards God. Hilarion liued in this maner 22. yeares, and was knowne in all the Land of Palestine.

Vpon a day a woman came vnawares vnto him, and fel at his feet, she perceiuing,

uing, that he seemed to be displeased to see her in that place, and to make signes, to haue her depart, she shed many teares, and said vnto him; Oh Seruant of God, pardon my presumption, and boldnes, for my great afflictions enforce me so to doe. Doe not shunne me, turne thy eyes of pitty toward me: behold me not as a woman, but as a person afflicted. Remember that a woman was mother vnto our B. Sauiour. They that be whole haue no need of the phisitian, but they that be sick. At these words S. Hilarion staied, and asked of her, the cause of her coming thither, and why she wept. The woman made answer: That this 15. yeares she had bene maried, and neuer had child, for which cause her husband determined to depart from her, and leaue her desolate. The holy Saint lifted vp his eyes vnto heauen, and praied for her, and so dismissed her. After a yeare the same woman returned to visite him, with her sonne in her armes, which God had giuen her, at the praiers of S. Hilarion, and this was the first miracle, that God shewed by him.

After this, followed another more wonderfull: viz: A noble lady returned home from visiting S. Antony with her three litle sonnes, and being come vnto Gaza, all three fell sick there, and died, whether it was by the change of the aire, or whether God would haue it for the honor of S. Hilarion. The disconforted mother seihg such a desolation in her house, was in a maner, out of her witts, and called vnto hir, one whiles one sonne, another time the other sonne, and knew not which of them to bewaile first. And hearing that in the desert, neere vnto the city, Hilarion did dwell, shee came vnto him accompanied with two hand-maids, and said vnto him with vnspeakable grief: I beseech thee, ô holy man, by Iesus Christ, and by his sacred bloud, to come with me vnto the city of Gaza, and raise my three sonnes, lying dead in that place, which thing wilbe for the glory of God, and the confusion of the Idolaters.

S. Hilarion refused to doe it, saying, it was not his vsage to go into the city, no nor out of his Cell: but the woman weeping bitterly, said: ô Seruant of God, giue me my three sonnes, whom Antony hath seene aliue in Egipt; cause, that I and thou, may see them aliue in Siria. The people present hearing the womans wordes, wept aboundantly; and so did S. Hilarion, who vanquished with the teares of the woman, went into the city of Gaza, at the sonne set, and called on the name of Iesus vpon the dead children, who arose incontinent, & gaue thanks vnto the holy Saint, and all the company rendered infinite praises vnto God. This miracle was diuulged in many places, wherfore much people resorted, only to see the holy man. And many that were heathens and pagans by the only sight of him, receaued the Christian faith, and tooke the order of monasticall life, and staied with him. There had not bene before his time any monks in Siria, so that S. Hilarion was the first bringer of that holy institution, and to liue in monasteries, in to those parts.

There

There was brought to him a woman, who had bene blind ten yeares, & had ſpent all her goods in phiſicke: which when S. Hilarion vnderſtood, he ſaid vnto her. It would haue done thee much more good, to haue giuen all thy poſſeſſions vnto the poore, becauſe Ieſus-Chriſt would haue cured thee. When he ſaid this, he laid a litle of his ſpittle vpon her eyes, and incontinent ſhe recouered her ſight perfectly.

There was in Gaza, a Chariot man poſſeſſed with the deuill, who had left nothing free in him, but his toung. This poore man was brought to S. Hilarion, who ſaid vnto him: Beleeue in Ieſus-Chriſt, and vſe this trade no more, which is perilous for thee, thou being of an impatient nature: And he promiſed ſo to doe; and inſtantly he was whole and ſound, both in body and mind.

Another man called Marſitas, was able and did cary on his back 15. buſhells of corne, and was in great eſtimation for it, for there was neuer an aſſe in all Siria, that was able to carry ſuch a load. Into this man the deuill entred, and made him ſo fierce, that he did much harme, and it was in vaine to bind him with cords, or chaines, for he brake them all in ſonder. One while he aſſailed this man, another time that man; & with his teeth did bite off the noſe of ſome, and the eares of others. He was led vnto S. Hilarion in ſuch ſort, as men vſe to lead a bull, when he goeth to be baited. When the monks ſaw him, they were all afraid, becauſe he was a man of great ſtature, of a terrible aſpect, and of a grimme countenance. S. Hilarion commaunded them to vnlooſe all his bands, and to take off all his fetters he wore. When he was vntied, he ſaid vnto him: Come hither vnto me. Marſitas trembled and held downe his head, and fell at his feet & licked them with his toung, all his former fiercenes being vaniſhed away. The bleſſed man kept him ſeuen daies in his company, and made continuall praiers vnto God for him, and to conclude, perfectly cured him.

There was brought alſo vnto him another man poſeſſed with the deuil, whoſe name was Orion, a very rich man, who had a legion of deuills in him. S. Hilarion expoũding a paſſage of holy writte vnto his monks, the man poſeſſed came on a ſodain, and ſlipping out of the handes of them that led him, ranne toward the holy ſaint, and tooke him vp in his armes, and hoiſed him aloft in the aire. All that were preſent, cried out, fearing he would caſt the holy man downe headlong being weake and feeble with continuall faſting, but Hilarion with a cheerefull countenance ſaid: Let me deale alone with this luſty wraſtler, and turning vp his hand, tooke him by the heare of the head, and threw him vnto the ground, and then ſett his feet on him, yea, he trode and ſpurned him with his feet, ſaying: Here yee ſhalbe tormented, yee accurſed diuells; the poore man yelling and houling, and turning his face toward the ground. And S. Hilarion ſaid vnto God: Ah my Lord, deliuer this wretch, vnlooſe this man that is boũd, it is as eaſy for thee to vanquiſh and ouercome many, as one.

In this ſpace were heard to come out of the mouth of this wretch ſundry and diuers voices, like a confuſed ſhout or noiſe of people, but laſtly, he was made hole and ſound, and within a few dayes after, he came vnto the monaſtery with his wife and children, and brought preſents vnto the man of God, who ſaid vnto him, haſt not thou read, what befell vnto Giezi, and vnto Simon Magus, the one ſold the grace and gift of the Holy Ghoſt, and the other deſired to buy it, and both of them were puniſhed ſeuerely for their ſinne. If thou knoweſt ſo much, retorne vnto thy houſe with thy gifts, for I will not take them. Orion wept and ſaid: father receaue them, and giue them vnto the poore.

S. Hilarion replied: Thou maiſt doe that better then I, for thou dwelleſt in the city, & knoweſt them that be needy: I haue forſaken all mine owne goods; vnto what end ſhould I take care or charge of other mens? I know, that vnto many, the name of a poore man is an occaſion of auarice, there is none, that giueth better vnto the poore, then he that reſerueth nothing for himſelf. Orion was much diſcomforted at his words, & lay proſtrat on the ground before him. Wherefore the bleſſed Abbot ſaid vnto him. My ſonne, be not aggreiued or afflicted at it, for that which I do for my ſelfe, I doe alſo for thy good: If I ſhould receiue thy gifts, I ſhould offend God, and the legion of deuills would returne into thee againe.

In the city of Gaza, there was a yong maid of good life, of whom a yong man was enammored. This man endeauouring by all meanes poſſible, to draw her to his will, & nothing preuailing, went vnto Memphis and made his mind knowen vnto the inchaunters and ſorceres of the temple of Eſculapius. They gaue him a plate of braſſe, wherin were grauen dreadfull figures, and bad him lay it vnder the threſhould of the damoſells dore, and to couer it with earth, and then to ſay certein words, which they taught him. Vpon this, the damoſel tooke ſuch affection vnto him, and was ſo fonde, that it was rather madnes then loue, for ſhe called for him, with a loud voice, ſhe ſcratched her face, rent her haire, and did other follish and rauing tricks.

The father of the damoſell brought her to be holpen, vnto S. Hilarion, & the deuill who tormented her, howled and ſaid: I haue bene enforced to come hither, I was well in Memphis. Alas how great be the torments, I endure? thou doeſt commaund me, to come forth, and to depart, and I am bound vnder the threſhould of the dore, in a plate of braſſe. I cannot depart from hence, vntill the yong man, who hath ſet me here, do vnlooſe me. S. Hilarion ſaid vnto him; Is thy force then ſuch, that a plate of braſſe doth keepe thee in bondage? Tell me now, why art thou ſo bold as to enter into this handmaid of our Lord? The deuill aunſwered: I came in, to preſerue her virginity. Ah villaine, ſaid the holy ſaint, wouldſt thou, that art the enemy of chaſtity, preſerue her virginity? Why didſt not thou take poſſeſſion of him, who ſent thee hither. The deuill replied: why

why should I do so, for he is a frend to the deuill my companion.

To conclude, S. Hilarion deliuered and set free the damosell, and would not haue the impediment the deuill named, to be taken away, to shew, that nether magick, nor inchauntment, are of power to resist or withstand the will of God. Then he reproued the damosell for some light and wanton behauiour, she had vsed; for punishment wherof, God had permitted the deuill to torment her. S. Antony wrote some letters vnto this holy Saint, and reioyced to haue aunswer from him againe. And if at any time there came any sick men to him from Siria, he said vnto them: Why do you fetch such long iourneis hither to me, and haue my sonne Hilarion in your owne countrey?

There were now many Monasteries founded, and the holy man visited them at vsuall times, and as he went to visite them one time in this maner, he came by the way vnto a territory called Elusan, & found them celebrating the feast of their Goddesse Venus, in her temple. When the people, though they were Idollaters, went out to meet and receiue him (for they had bene much obliged vnto him for doing good vnto many of them) the holy saint entertained them louingly, and wept for tendernes of hart, & looking stedfastly toward heauen, besought them rather to adore Iesus-Christ, then those stockes and stones; and if they would do so, he promised, he would come and visite them oftentimes. These simple words void of retorike, were so forcible with that rude natiō, that before he departed thence, he set downe a plot and forme, for the building of a Church, and they moued him to make the heathenish priest, which made sacrifice vnto the goddesse, a Christian, which thing they obteined.

The holy saint visiting the monasteries builded by his disciples, came vnto one (whose gouernor was a couetous man) at the importunity of thē, that went in his company. Nowe hard by the monastery there was a vineyard, and they perceaued that with in it there were many watchmen, to keepe out those that came with the holy man from entring the same, lest thy should meddle with the grapes, that were ripe, hauing slings, with which they threw stones against his company. S. Hilarion smiling therat, went vnto another monastery of a good man, who besought, yea importunated him to eate a few grapes, to refresh himselfe being faint with his long iourney. The holy old man said: *Accursed is the man, that seeketh the refreshing of his body before that of his soule. Let vs first make our prayers, and pay our det, we owe vnto God, after that yee may go vnto the vineyard.* When God was serued: S. Hilarion went vnto a high place, and blessed the vineyard, then he bad his flock to go and feed therin. The number of them, that went, was litle lesse then .3000. for so many he had in his company; This vineyard did vsually euery yeare yeald 100. measurs of wine, and 20. daies after the people had eaten the grapes, the vintage was made, and it yealded that yeare .300. measures. But the couetous churle, who would not suffer any to enter within his

vineyard, had much leſſe, then he vſed to haue, and that litle, which he had, became ſower, and then he repented (but to late) that he had bene ſo churliſh and diſcourteous toward the holy ſaint. This bleſſed old man had a guift of God, by the ſmell of bodies, of garments, and things, which any man touched, to know the vices they had, and to what euill ſpirit they were ſubiect; and with what vertues they were adorned.

Being now fully. 63. yeares olde, and ſeing the multitude of religious men, that were vnder his obedience, and the great concourſe of people, that came to him daily, to haue remedy of their afflictions, he was much diſcontent there at, and lamented for the ſame: His religious men asking him the cauſe, he aunswered them: It ſeemeth to me, being eſteemed holy by men, that God hath rewarded me in this life, for the ſmall ſeruice, I haue done vnto him. It ſeemeth to me alſo, that I retorne vnto the world, ſince vnder the colour of ſuſteining & mainteining the relligious men, there are preſented vnto me many occaſions of ſinne. His diſciples hearing theſe words did watch him diligently, eſpecially Iſichius (for the great loue and affection he bore vnto him) feasing he would ſteale away from thence.

On a time a venerable matrone came to viſite him, with intention to go further, and viſite S. Antony alſo. He vnderſtanding her intention, wept & ſaid vnto her; I was alſo of that mind, if the gouernement of this monaſtery had not ſtaid and with-held me, but nowe it is too late, for two daies ſince, the world is depriued of that worthy father: This matrone credited his words, and went no further, and within a few daies after came vnto their eares, the newes of Saint Antonies death.

It were a wonderfull thing to conſider the graces and giftes of this Saint, his miracles, his abſtinence, and his profound humility. S. Hierome ſaith of him: I am amazed and aſtonied, to conſider the great enimity Hilarion had with worldly pompe and glory, and with the eſtimation of men. This bleſſed old man was viſited by prieſts, by relligious men, by clerks, by all maner of people, and he to fly from honour, which was done vnto him by euery one, determined to depart, and trauell into ſome other country. When this was knowen, he was beſet and enuironed with more, then 1000. perſons, who beſought him not to leaue them, but he ſtriking the earth with his walking ſtaffe, ſaid: I cannot abide that my God ſhould be accounted a deceiuer, or a lyer. I cannot endure to ſee the Churches demoliſhed, the Altars troden vnder feet, and my children ſlaine with the ſword. By theſe words he ſaid, many gathered, that God had reuealed vnto him, ſome great euill and perſecution that ſhould enſew vnto his brethren, as it came to paſſe after, in the time of Iulian the Apoſtata.

To conclude, the bleſſed man would not ſtay with them any longer: and told the people, he would neuer eate bit of ſuſtenaunce, if they did not permit him

to

to go quietly; and they hindring him, he would not eate any thing for seauen daies together. They seing his resolution to be such, permitted him to depart in peace, although it was much against their willes, and because the good old man was so feeble that he could not trauell on foote, he rode, and chose for to keepe him company. 40. monks, whom he iudged to be most abstinent, and most prepared to abide trauell and paine.

Passing with them through many countreis, he at the last arriued at the Cell of S. Antony. There he talked with the disciples left by that blessed man, and conforted them, being sadde for the death of their master. He recreated himselfe a while with them, in visiting diuers places which they showed vnto him. In this place (said they) S. Antony vsed to pray: here he exercised himselfe in digging the earth: These trees were planted with his hands: here he made the founteine handsome for their vse, with his owne hands. Then they shewed him his Cell, the length wherof was fit to receaue a man, lying out in length. They also rehearsed vnto him some of his miracles. S. Hilarion demaunded of two of those monks for the place of S. Antony his buriall, they only knowing it. It is not knowen, if they did shew it vnto him or no, because S. Antony had commanded them, and bound them by othe, not to disclose it vnto any; and he did it, lest any man should honor, or reuerence his body.

After the death of S. Antony, for three yeares space, it had not not rained in all that prouince, wherefore the common people said it was; because the elements lamented for the death of that blessed man. They besought S. Hilarion to pray for them, which he did, and then it rayned. Wherfore he was for that benefit, highly esteemed among the people of that country, they saying: that God had sent him vnto them, in the steed of S. Antony.

He departed from thence, and went to visite two holy Bishops Dracontius, and Philo; who were banished from their churches, by the Emperour Constantius, for that they would not follow the heresy of Arrius. These holy Bishops were comforted much to see S. Hilarion, who departed from them, and went to Alexandria, and was lodged by certeine relligious men, neere vnto the city. When night came, he saddled his litle beast, meaning to depart, and when they asked of him, why he would go away thus sodenly, he aunswered: lest my stay be the cause of some great trouble.

On the next day it proued euen so as he had said: for thither came officers of the Emperour Iulian the Apostata, guided by some of the citisens of Gaza to apprehend him, by order from that tirant, but when they found him not, they wondred, saying; now we find it true, that hath bene said vnto vs of this man, viz: that he is a coniurer and a sorcerer, knowing things to come. Behold how he is escaped out of our hands?

The B. Abbot went like a pilgrime into diuers countreis, but he was easilie knowen,

knowen, where soeuer he came, for men possessed with the deuill discouered him. He knew that Iulian the renegat had made a search for him and his disciple Isichius, with an intention to put them to death, if he had taken them. In which, because he missed, he set their monastery on fire, and persecuted the monks with extreme rigour. But within a while after, the wicked Emperour being dead, and also Iouinian who liued a very short time, Valentinian succeeded in the Empire.

S. Hilarion was entreated to returne, and gather his monks together, and to reedify his monastery which he would not do, but rather he tooke sea, to go & dwell in some Islands vnhabited, that the sea might keepe that secret, which the land did diuulge and publish: but he could not be hid, for the people came likewise vnto him in that place also.

So he departed from that Island, and passed into Africk, and from thence into Cycile, where he made his stay vpon a cragey mountein. In the day he made a bundle of wood, and laid it on the back of one of his disciples, to cary vnto the next towne to be sold and with the mony arising therof, they bought bread, with the which, those few, that were with him, liued and susteined their liues. He could not liue vnknowne in that place neither, for a man possessed with an euill spirite, in Rome, cried out and said: Hilarion the seruant of God is in Cycile. So that many diseased people came thither to recouer their health by his meanes.

Because he perceiued himselfe honoured in that place also, he departed, and went into Dalmatia, where was a dragon that destroied al the countrey, deuoured the oxen and other beastes, and killed the husbande-men, and the shepheards. The blessed, man hauing compassion on the people, caused a great stack and pile of wood to be made, and when he had praied: he commaunded the dragon to go vpon the stack of wood, and when he was on it, he bad the people set fire thereunto, and thus the dreadfull dragon was brent and consumed with fire, in the sight of all the people.

Then he determined to depart from that place also, for which cause, he was embarked, and being on the sea he was assailed by pirats. His disciples with the others that were in the shippe, doubted they should be slaine, but the goodman reproued them for distrusting in God. And then standing on the deck, he praied, and stretching out his hand against the pirats, said: *Come no further this way:* O straunge and wonderfull thing: at the saying of these words, they turned aside, and returned back euen as swiftly, as though a strong gale of wind had caried them away.

The sea was also obedient vnto him: for at such time, as he was at Ragusium, the sea swelled and rose out of measure, and so much, that the people of the country feared all of them should be ouer-flowne & drowned. The blessed old man

man tooke land, made the ſigne of the Croſſe in the ſand, and held vp his armes againſt the ſtorme, and the ſea was aſſwaged & ceaſed incontinent, to the great admiration of all the country, who kept this deed in memory, and the fathers vſed to tell the ſame vnto their children.

Another time as he ſailed, and not hauing anything to pay for the fraight, he would haue giuen vnto the owner of the barke, a booke, in the which he had written the foure Goſpels, with his owne hand, which he alwaies carried about him: but becauſe he had cured before time the ſonne of the maſter of the bark, he would not receiue the booke of him, but he gaue him his faire, and rendred vnto him infinite thanks for his former benefit.

Finally, this bleſſed old man remayning in Cypres, and hauing ſent Iſichius his diſciple, to viſit the aſhes and ruines of his deſtroied monaſtery, and to ſalute the monks remaining in that prouince, ſtaid in the city of Papho, vnto which place many ſicke men, and men poſſeſſed came out of all partes of the Iſland, and the holy ſaint by praier healed them.

Iſichius being returned from Siria, the reuerend father conferred with him of his departure from thence, which he did not vpon inconſtancy, but only to fly from credit and honour, which was beſtowed vpon him in that place: So hauing foũd out a place not far diſtant from the city, which ſtood out of the way, and was vnhabitable for the craggines, knowing that the going vp vnto it was very difficult, for they muſt go vp creeping with their handes, and that at the toppe therof was a pleaſant and delightfull place, furniſhed with many trees and cleare fountaines, and that (as the fame went) many euill ſpirits haunted, and vſed in that place, and therefore none was ſo hardy, as to dwell there: the holy man reſolued to make the ſame his habitatiõ. There were ſome, that came to viſite him, yea many diſeaſed perſons: and among others, one ſicke of the palſie, who was the owner of the place. Great were the conflicts and encounters the ſeruant of God endured in that place by the deuills, who did inceſſantlie diſquiet him; becauſe he was come to thruſt them out of their long continewed habitation. The bleſſed man tooke thereat great conſolation, for that he had there ſome enemy with whom to contend and ſtriue.

S. Hilarion being now come to the age of 80. years (Iſichius his diſciple being abſent) fell ſick: and perceuing that the hower of his death drew nere, he wrote a ſchedule, or note of his hand, in which he left by his teſtament Iſichius his diſciple, to inherite all his treaſures: the booke of the Goſpells written with his owne hand, his long religious weede, the ſackloth or hoode, with which it was couered. When it was knowne in the country, that the holy ſaint was ſicke, ſome came to viſite him, and he charged them deeply, that aſſoone as he was dead, they ſhould bury him in the ſame place where he dwelt, and that they ſhould not keepe him aboue ground the moment of an hower.

When the pangues of death came, all thinges failing but his ſences, which were perfect, looking with his eyes open, he ſpake to his ſoule, and ſaid: Depart forth now, depart, feare not: thou haſt ſerued Chriſt 70. yeares, and doeſt thou now feare death? In ſpeaking theſe words, he ended his life. His body was buried incontinently, as he had apointed: ſo that his death and buriall was reported in the city both at one time. His diſciple Iſichius being certified of his death, & returned into Cypres, and fayning that he deſired to dwell in the ſame place, where his maſter did dwell, and was buried, after ten moneths paſſed, he ſtole away the bleſſed body of his maſter, venturing his life for the ſame (for if the Cypriots had knowne it, he had bene ſlaine by them) & caried it into Siria, and buried it in his auncient monaſtery, an infinite company reſorting thither to ſee it.

The bleſſed body was found hole, perfect, and entier, & ſo were all his cloths and garments, euen as he and they were, when he was aliue, caſting a very ſweet and pleaſant ſmell. S. Ierome ſaith, that vntill his time there had bene variance and controuerſy: for the Syrtads ſay; they haue his body, as they haue indeed, and the Cypriots ſay; they haue his ſpirite: but aſwell in the one, as in the other place, are ſeene many miracles, done by the interceſſion and merits of this glorious ſaint: but much more in the place of Cypres, for in that place the bleſſed father tooke great delight.

The death of S. Hilarion the Abbot, was on the 21. of October, and on the ſame day, the Church celebrateth his feaſt. It was alſo in the yeare of our Lord 379. Valentinian being the Romain Emperour. Nicephorus Calliſtus wrote of this holy ſaint in the 11. booke cap. 14.

The life of S. Vrſula, and the eleuen thouſand Virgins. Octob. 21.

ON the ſelfe ſame day being the 21. of October, our holy mother the Church doth celebrate the Martyrdome of S. Vrſula and the 11000. Virgins her companions, in whoſe hiſtorie ſome things are certaine, and other ſome doubtfull. This is certaine, that S. Vrſula and all her holy companions were Virgins, and martyrs, and were 11000. in number. For although neither the Romaine Martyrologe, nor the Collecte vſed in their feaſt, doe affirme that they were 11000. yet becauſe venerable Beda & Adon in their Martyrologies, and Molanus in the additions he made vnto the Martyrologe of Vſuardus, and other Authors, together with the tradition of the Church do auerre it, we haue ſufficient authoritie to beleeue it. But that which is vncertaine, and doubtfull is, the maner of their martyrdome: the voyage which theſe virgins made to Rome with ſoe great a traine, and their returne from thence with Pope Siricius when he left his Popedome; and other ſuch thinges, which ſome write without either ground, authoritie, or any probabilitie; contradicting the truth of Eccleſiaſticall Hiſto-

ries,

rict, and reason it selfe. Wherefore leauing out that which commonly is reported of the manner of their meting; and the end for which these 11000. were gathered together, and that they aduanced for the faith of Christ our Lord, and thereby purchased vnto themselues the crownes of virgins and martyrs; I will relate here what Cardinall Baronius, And William Lindanus Bishope of Ruremund, men of rare learning, haue iudged most probable and secure, taking it out of a very ancient booke of the Vatican libraries of Rome, which treateth of Brittany, whose Author is Gaufridus Bishop of Asaffe in the kingdome of England, and is after this manner.

GRacian sonne vnto Valentinian the elder being Emperour, a certaine captaine of his called Maximus, a very stout and valiant man, naturall of the Island of Britanie (which now is called England) rebelled against him, and was proclaimed Emperour; and by the fauour of the souldiers, and of other English men his friends, and acquaintance, entered into France, and possessed himselfe of it all, but especially of one prouince which then was called Armorica, and is that which now we call little Brittanie; because the Brittons and Englishmen did conquere and raze it, and with great rage and furie putting to sword all the naturalls therof, left it vninhabited as a wildernes. Maximus thought it necessarie to people that prouince againe, because it lay fit for him, therin to conserue and transport his English souldiers: and for that purpose he deuided the fertill fields and lands of the lesser Britanie amongst his souldiers, which came to him out of England, to the end that they might till, husband and mannure them, and reape the fruit therof. But because his souldiers might marry & haue succession, and settle themselues in that prouince, where there were no women, for that they were also put to the sword; he determined to send vnto the Ilands of Britanie, which comprehend England, Scotland, and Ireland, for a great number of virgins, which being brought vnto the new & lesser Britanie, might martie with those souldiers, who were for the greatest part naturals of their owne country. The chiefe commander of all that army was called Conanus, a man of great birth, & of greatest estimation of all the English nation: whom Maximus had made his lieuetenant generalle, and Warden of all the ports of that coaste. Conanus desired to marrie with the daughter of Deonocius kinge of Cornwall, called Vrsula, a most noble and vertuous lady; in whom did shine all the gifts of chastitie, beautie, and grace, which might be desired in a woman. Throughout all the prouinces of Britanie there were culled forth 11000. virgins, as well for the intent aboue mētioned, as also that they might accompanie Vrsula, who was to be their leader and lady. Some of these virgins went of their owne accord, and others by constraint, but seing that the commaund of Maximus then Emperour, or rather tirant, was so peremptorie, that no excuse could be admitted, they imbarked themselues in those shippes, which were prepared for their passage vnto the new prouince of Britanie.

It pleased our Lord, that these shippes, launching out of the hauen, met with a quite contrary winde, which in stead of carrying that blessed and holy companie towards Britanie, it furiously carried them quite contrarie: and passing by the Ilands of Zeland and Holland, droue them into the mouth of the riuer of Rhene, a riuer of great capacitie, debth and bredth, and carried them soe high as the water did ebb and flow. At that time which this hapned, Gratian the Emperour vnderstanding what Maximus had done in England, and France, and that he carried him selfe as Lord and Emperour, not as his Captaine and officer; for to represse and chastize him, he entertained into his seruice the Picts and Hunnes, a fearce, cruell, and barbarous people, who had conquered the Gothes, and done wonderous thinges by their force of armes. These being gathered together vnder the commande of Melga, Captaine of the Picts, and Gaunus Generall of the Huns, began to molest the seas, and to lie coastinge about after the manner of pirats, robbinge and spoilinge all that fell into their hands, with intent to passe ouer into England, to expulse Maximus the tirant, and to serue Gratian the Emperour, who for that purpose had entertained the. These barbarous people were at that preset where these blessed virgins arriued, and perceauinge that the ships, which brought the virgins, belonged to their enemies, and to Maximus in particular, against whom they had vndertaken that voiage, they encountred with them: and seing that they were loaden with virgins (being as dishoneſt and lasciuious, as they were cruell and furious) they entended to rauish them. But those holy virgins (Vrsula their leader incouraginge and exhortinge them) determined rather to looso their liues, then their chastitie: and heere vpon, as well in deedes as in wordes, shewing their valour and constancy, and that they were prepared rather to suffer what torments soeuer then to offend God; those barbarous people, conuerting their loue into fury, and detestation of the Christian faith, fell vpon them like wolues vpon a flocke of lambes, and put them all to the sword; because they would remaine there no longer, but passe ouer speedily into England which they thought had beene vninhabited, because Maximus had drawne so many souldiers from thence. Of all that holy and virginall companie, onely one called Cordula remained aliue, who through feare hid her selfe at the time of that slaughter; but seeing what had passed, and that all the rest of her companions were martirized, being encouraged by the motion of our Lord, who had chosen them all for him selfe, the next day following she discouered her selfe, and was also martirized, as the Roman martirologe recounteth.

The principall of these virgins which there shed their blood for the faith of Christ and their virginity, were (according to S. Ado) Saint Vrsula guide and cheife leader of all the rest, and Sentia, Gregoria, Pinnosa, Mardia, Saula, Britula, Saturnina, Saturnia, Rabacia, Palladia, Clementia, and Grata. On that

day,

day, in which they ſuffered, Chriſt their ſweet and beloued ſpouſe triumphed in theſe holy virgins ouer infidelity and carnality, ouer ſinne, and hell; and declared of what greater force the vertue of a Chriſtian is in ſufferinge death, then the crueltie of the diuell and his miniſters in inflicting it: for that his ſouldiers by their fall ariſe, by their death ouercome, and therby receaue a crowne of eternall glorie. The bodies of theſe holy virgins were gathered together by the Chriſtians with great deuotion, and caried to the citie of Collen, which is ſeated vpon the ſame riuer of Rhene, where was erected a famous monaſterie of Nunnes, & euen vntill this day many heads of theſe holy virgins are to be ſeene, and are reuerenced with ſingular deuotion, although they be diſtributed into many parts of Chriſtendome.

Some are of opinion that the place in which the holy bodies of theſe virgins now remaine, is the very ſame in which they were martired, becauſe the earth on which that Church is built will not retaine any dead body, although it be of a child newly baptized, but by night it caſteth it forth, as Lindanus Biſhop of Ruremund recounteth; giuing this as a token, that God will not haue any other body to be buried, where the bodies of theſe ſo many virgins, & martirs his ſpouſes lie, who there ſhed their pureſt blood for the confeſſion of his faith, and defence of their chaſtitie. It is recounted that S. Vrſula and her holy companions, fauour and aſiſt them at the hower of their death, who in their life time haue been deuoted vnto them. The martirdome of theſe virgins was accordinge to Baronius, in the yeare of our Lord 383. Gratian and Valentinian and Theodoſius the elder rulinge the Empire, whom Gratian had made his compartener in the Empire, ſeeinge himſelfe to be ſtraigthened on euery ſide by the warres of ſo many barbarous people, and ſtanding in neede of the aſſiſtance of ſo valourous a Captaine. It was alſo vpon the 21. of October, vpon which day the holy Church celebrateth their feaſt. Of theſe 11000. (beſides thoſe Authors we haue already rehearſed) haue written Wandalbertus, who floriſhed in the yeare of our Lord 880. Sigebertus Monke of the Monaſtery called Gemblacum, who liued almoſt 500. yeares ſince, Rogerius Ciſtercienſis, Richardus Præmonſtratenſis, Claudius de Rota, Bonfinius in his Hiſtorie of the affaires of Hungarie, Petrus de Natalibus, Polidore Virgill in his Hiſtory of England, and aboue all the reſt more copiouſely, Laurentius Surius in his fift tome of the liues of Saints.

The life of SS. Chriſantus and Daria Martyrs. Octob. 25

SAint Chriſantus was borne in the citie of Alexandria: he was ſonne to an honourable Perſon, of the order of Senators, called Polemius: who to-

gether with his sonne, and the rest of his familie, came to dwell at Rome, where he was most graciouslie, and friendlie wellcomed, and honourablie aduaunced by Numerianus the Emperour. Being once setled at Rome, the greatest care of Polemius was, to haue his sonne Chrisantus, that was of a quicke & piercing witt, and great capacity, trained vp in learning. As Chrisantus was turning ouer many bookes, and seeking out such as were most for his purpose, it happened, by the especiall prouidence of God, that he met with one, wherin were written all the foure ghospells. He did peruse them attentiuely, & read the from the beginning to the end: he plainely perceaued the steppes of darknesse, and shade of death, wherin he had walked; and that our soules had no other light, sauing only Christ Iesus. And being desirous to haue the riches, hidden in that booke, more disclosed vnto him; and vnderstanding, how a famous clearke in holy writte, named Carpophorus, lay secret in a caue, for feare of the persecution; he went vnto him, and with teares besought him, to instruct him in the faith and the ghospell of Christ. Carpophorus did willingly accomplish his desire: he instructed him first; and then Baptized, and lastly so confirmed, and strenghtned him in our faith, that seauen daies after, he openly auouched and taught in Rome, that Iesus-Christ was the only true God. Polemius came to haue notice hereof: and, partly for zeale of his blinde religion, partly for feare of the cruell lawes, and punishments established against the Christians, he was greatly enraged with his sonnes proceedings, whom he therfore committed to a darke and close prison, assigning him his meate with a scant & very hard allowance. But finding this punishment was to litle purpose, and wrought no other effect in Chrisantus but only to strengthen him in his faith, he tooke another course of kinde vsage, of gentleneſſe, and pamperinge; seeking by the meanes of certaine women of his owne, yonge, beautifull, and gallantly attired, to peruert him, and allure him to naughtineſſe; that leesing his chastitie, he might the more easilie loose his faith. They brought him out of prison: they aparailed him richely, they lodged him in a goodly chamber, most costly furnished and hanged: the women came in, to performe their lewd and wicked intent: but Chrisantus, fearing his frailtie and feeblenes, lifted vp his eies to heauen, crauing helpe and succour of our Lord. And he did afoard it him so aboundantly, that, as Simeon Metaphrastes writeth, a heauie sleepe and drousineſſe so deepelie possessed those women, that none could awake them, except they were caried out of the chamber: and by this meanes God preserued his seruaunt from so great a daunger.

Polemius did iudge it more conuenient for his purpose, to seeke out some faire yong gentlewoman, wise, louely, discreet and gracious, and matche her with his sonne and make her his heire, to the end, that she, as his lawfull wife, might worke his mind, and make it more pliant; which the others, being seruants

uants, could not bring to passe. Amongst the virgins of Minerua, they found out one called Daria, endued with all the rare gifts and qualities that might be desired and wished in a woman. They acquainted her with all theire designes and purposes, yet hardly could they perswade her to marrie Chrisantus, and vndergoe that taske of healing him frō that, which they called madnesse. Notwithstanding at length, the teares of old Polemius, and a strong imagination that heerein she did her Gods great good seruice, did make her relent, and win her to doe it. She apparailed her selfe most gorgeously: she came into the place where the yong man was, with a comely behauiour; yet somewhat strayning it to a light wantonesse, and heedlesse demeanure: she assailed him with louelie, and sweet, but well weighed reasons, and gentle termes, endeuoring to perswade him, to forsake and abandon that faith of Christ, and marry with her. But our Sauiour was on Chrisantus his side, to stay him from sliding into sinne: he gaue his words such a heauenly grace, and printed in his minde such forcible reasons, that with them he conquered Daria, and made her fall into the self same snare wherin she laboured to entrappe Chrisantus. For moued by his reasons, and powerfully drawen by the grace of God, she resolued to be a Christian. They accorded to keepe their virginitie vnspotted, and yet giue it out, and so possesse others with a conceite, that they were married: by which meanes Chrisantus was freed out of prison, & from the keepers his father had placed about him: Daria was Baptized; and both of them did liue together, as brother and sister, keeping their puritie vndefiled.

Now as it is the propertie of goodnesse, freely to impart it selfe to others, and of vertuous people to desire and endeuour that others be partakers of that precious iewell which themselues enioy, each of them counsailed all such persons, with whom they conuersed, to receaue the faith of Christ our Sauiour, & lead a chaste and vertuous life: & many were perswaded to embrace such good counsaile; the women by Daria; the men by Chrisantus. This was speedily knowen ouer all Rome; and notice thereof came to Celerinus prefect of the citty; who forthwith commaunded them to be apprehended, & brought before Claudius the Tribune; apointing him to heare and examine their cause, &, finding them guiltie, to punish them. The Tribune commaunded Chrisantus should be led to the temple of Iupiter, where, because he refused to adore the idoll, he caused him to be most cruelly beaten. The executioners performed the Tribunes comaund, with so litle remorse and compassion, that his bones and bowels might be seene through his woūnds. They caried him backe againe to prison; cast him into a loathsome darck dungeon; loaded him with gyues and ferters; and cast vpon the ground many filthy and stinking things. But in the sight of the cruell officers, his yrons was turned into dust: and in steede of the stinking noysome smell, there was a most sweete and fragant sent. Then a Bulls hide was flaied

and

and taken off, and Chrisantus naked, was put thereinto, wherein he remained a whole day, exposed to the scorching beames of the Sunne (though he receaued no harme at all.) They cast him once againe into prison, loden with yrons, which were streightwaies consumed and turned to pouder; and many lights appeared, which made the darke dungeon bright like noone day. They tied him vnto a post, meaning to beate him with rodds of yron; which when the officers tooke vp in their hands, they became very soft, and no man could strike with them any one stroake to any purpose. At length the Tribune Claudius conuinced that so great wonders as these, were not done by art Magick, but by the hād and power of God, the beames of whose grace did now beginne to enlighten his hart, falling downe at the feete of S. Chrisantus, and craving pardon for the harme which he had done him, he desired him to pray to the God he adored, and by whom he was assisted in so many and so cruell torments, to graunt him pardon for his sinnes, & knowledge of himselfe. The like did all his souldiours: whom the martir embraced most louingly: and there were baptized all at one time Claudius with Iaso and Maurus his sonnes, and Hilaria his wife, all his whole familie, and the souldioures of his charge, with many other people.

The Emperour Numerian assoone as he came to the knowledge of so great an alteration, commaunded that all should be put to death. Claudius was cast into the riuer Tiber, with a great stone about his necke, and drowned: the rest were beheaded. Hilaria some daies after, being at her praiers in a caue, where bodies of the martyrs were buried, was taken by the painim: and as they were about to carry her before the Emperour, she craued some respit to make her praier; wherin she requested almighty God, to take her into the companie of her husband, and sonnes. His Maiestie vouchsafed to heare her praier, and she rendered her soule into his hands, and her body remained with the other holy Saincts.

The Emperour gaue order that Chrisantus should be brought to a prison called Tullianum, and Daria to the common stewes amongst naughtie woemen: where, by the presence of that holy virgin, so ignominious and reproachfull a place, was turned with her praiers into a chappell. For God did send in her defence a lion, who slipping off his chaines, and breaking loose out of his den, laied himselfe at the feete of Daria, with signes and tokens that he would defend her. Not long after came in a bold impudent youth, with intention to defloure the B. virgin. But the lion encountred him, cast him to the ground, held him downe with his pawes, and looked vpon her, as one demaunding, how he should vse that wretched yong man. She commaunded that he should doe him no harme; and taking occasion from the lions obedience towardes God, she spake vnto the man, and reduced him to the faith of Christ. He seing in what perill of his life he had bene, and how once he was rather dead then aliue, and seing himselfe againe free from all danger by the commaundment of the holy

virgin,

virgin, went preaching aloud through all Rome: There was no other God, but Ieſus-Chriſt, whō the Chriſtians adored. The keepers of the lion came to haue him back: but he fell vpon them, and caſt them to the ground, and ſtaid expecting the will and pleaſure of the Saint: ſhe by ſo good an occaſion, did likewiſe acquaint them with the power and ſtrength of the faith of Chriſt; & they were conuerted thereunto, and became the publiſhers and preachers of the glory and Maieſty of our Lord.

Celerinus the Prefecte, informed of all this, cauſed a fier to be kindled about the lodging, to burne and conſume the virgin and the lion together: but by the will of almighty God, to whoſe power nothing is impoſſible, in whoſe ſight his martyrs are renowned and glorious, the lion hauing receaued the virgins bleſſing, bowing downe his head, went through the flame without burning, and through the whole citty without doing or receauing any hurt or damage. After all this, Chriſantus was put vpon a torment called Armentarium: but the poſt brake in ſunder, his bands were vnlooſed, and the torches which were lighted, to burne him on the ſides, were quenched. Thoſe alſo, which would haue tormented Daria, had the ſinewes of their handes contracted, with ſuch exceſſiue paine, that they were conſtrained to let her alone: Finallie they led them out of the citty, into the way called Salaria; where hauing digged a great ditch or pit, both the Saincts were put aliue into the ſame, and then couered and ouerwhelmed with earth and ſtones, and after this manner, iointlie martyred and buried.

Many Chriſtians had gathered themſelues once together in a caue, to celebrate the feaſt of theſe holy martyrs. Numerianus the the Emperour, vnderſtanding this, ſent a company of ſouldioures, commaunding them to ſtop vp the mouth of the caue, & let none eſcape with life. There was amongſt them a prieſt, whoſe name was Diodorus: he ſaid maſſe, and gaue them all the B. Sacrament, encouraging them to ſuffer that death with ioy, and conſtancie, for the loue of Chriſt: they did according as he did exhorte them, and ended their liues glorioufly in that place.

The Church doth celebrate the feaſt of SS. Chriſantus and Daria, the 15. of October: and their death was in the yeare of our Lord God 284. in the raigne of Numerianus Emperour. The martyrdome of theſe Saints was written by Verinus and Armenius, prieſts of Saint Steuen Pope and martyr: Metaphraſtes enlarged it ſomewhat more. S. Damaſus made certaine eloquent verſes in praiſe of theſe Saints, and ſet them on their tombe. There is mention of them alſo in the Romaine Martirologe, and in that of Vſuardus: as alſo in the 5. tome of Surius; in Cardinall Baronius, and Gregorius Turonenſis.

The life of S. Euaristus Pope and Martyr Octob. 26.

OVr Sauiour saith in S. Matthew: that none can gather grapes of thorns, nor figgs of thistles. *This cometh to passe; because a mans power is bounded and limited; but the power of God is infinite, without bounds or measure: he can therfore, if he please, gather figges of thistles, and grapes of thornes; as it appeareth he did by S. Euaristus Pope; who was made a sweet and delicious fruite, being in his life holy, and in his death, a martyr. God gathered this grape from a thorne, viz. from a Iew that was his father. The life of this holy Saint collected by Damasus, and out of an epistle Decretall of the same Euaristus, and out of other Authors, was thus.*

EVaristus was sonne to a Iew called Iudas, and was borne in Bethlehem; and whē the holy Pope Anacletus was dead, he was chosen to succeed in his place. He was a very learned and holy man; & the first, that diuided the parishes of Rome into sundry titles, amōg sundry priests, which were afterward called Cardinals. The same Euaristus ordained, that seuen deacōs should accompany the Bishop, where soeuer he went, and should stand by his side, whensoeuer he preached, to the end his ministery should be honoured, his doctrine witnessed, and also that he might shew some kind of authority, and be defended if any Gentill made shew of violēce against him. He also prouided, that matrimony should be publikly solemnized, and not in secret: and that the spouses should go vnto the Church, to haue the nuptiall benedictiō: though, as Tertullia saith, that espousalls & marriage were made in the Church, euen from the time of the Apostles.

Moreouer, he commaunded; that Bishops should not leaue or forsake their Churches to go vnto others, which thing is agreable with the condition of maried folks, who may not abandon their owne wiues, for other women. He also ordained, that the accusations of the people, should not be receaued against their owne Bishop, if they had not notice before, or els some preghant suspition of fault in him.

It is not knowen, how S. Euaristus died, but that the Catholike Church hath and doth account him in the nomber of the Popes which were martyrs. In such sort, that hauing holden the papacy 9. yeares 10. months and 2. daies, and hauing giuen holy orders three times in the moneth of December, and at them ordered 5. Bishops 6. priests, and 2. deacons, he exchanged this temporall life for the eternall (and was buried in the Vatican, neere vnto the sepulcher of S. Peter, chief of the Apostles) on the 26. day of October, & on that day the Church doth celebrate his feast. The death of this holy Saint, was in the yeare of our Lord 120. in the time of the Emperour Traian.

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The life of SS. Symon and Iude Apostles. Octob. 28.

HOly Writ in the first booke of Machabees speaketh of Mattathias, who hauing done noble acts in the defence of the people of Israell, and finding himselfe now tired, old, and neere his death, called to him his sonnes, kinsfolkes and freinds, and the chief of them that had serued vnder his Standart. When they were all come, he made vnto them a speech, exhorting them earnestly to perseuer in the seruice of God, and in his holy faith: for that he was able to deliuer them, though all the World were against them, as he had done in former times, when they put their trust in him. He to this purpose, recounted vnto them the examples of Abraham, Phynees, Dauid, Daniel, and his three freinds. After this, he concluded his speech with these words; Behold, Symeon your brother is a man of wisedome, giue eare to him, as to your father. Iudas Machabeus also is valiant, and corragious, euen from his childhoode, let him be the captein of your hoast.

This history agreeth much for the B. Apostles Symon and Iude: for that Mattathias is the figure of Iesus-Christ our Lord. Who hath done worthy acts in the World, for the defence of all Christians, which haue serued vnder his banner, and speaketh thus to them: Behold you Christians, Symon my Apostle is your brother, and a man of wisedome, listen to him, & esteeme him as your father, and imitate him in holy and vertuous life. Iudas also, his companion in martyrdome, is valiant, euen from his youth, let him be your captein in the battle, take him for your Aduocate, and commend your selues to him, for that will helpe you much to obteine the victory. The liues of these two Apostles, taken out of that which is written of them in the holy Scriptures, and out of diuers Authors, was in this manner.

SAint Symon and S. Iude were the sonnes of Alpheus and Mary Cleophæ, & brethren to S. Iames the lesse, and Ioseph the iust. Symon was called Cananeus, for that he was borne in Cana of Galily, and S. Luke calleth him Zelotes in the Greeke toung, for that Cana by interpretatiō is zelous: He was thus surnamed, to be knowne from S. Peter, who is also called Symon; as Iudas was surnamed Thaddeus, to distinguish him from Iudas Iscarior. It is not written, whē or how they were called to the Apostleship, but there is mention made of them in the Ghospell, when the names of the twelue Apostles are reckoned. As also when Iesus-Christ in the sermon of the supper, said: *He that loueth me, shalbe loued of my Father, and I will loue him, and manifest my selfe to him.* Iudas answered him: *How is this to be done, that thou wilt manifest thy selfe to vs, and not to the World?* Christ spake of his death, and of his resurrection, after which they were to see him againe: for that he would manifest himselfe vnto them really and veritably in body & soule. When also his eternall father would truly come to inhabite by grace in him, who loueth him, and obserueth his law.

There is no other particuler mention of S. Iude, nor of S. Symon in the Ghospell, but that they were present in all places, and at all times, that the Ghospell saith; the Apostles were with Iesus. As at the banket in the desert, when Christ fed much people twise with a few loaues, and a few fishes. They were present at the raising of Lazarus, at the entring of our Lord into Ierusalem, when they sange Osanna. They were present at the supper, when our Lord washed their feet, communicated them, made them priests, and consecrated them Bishops.

They fled also, when Iesus was taken in the garden, they saw him rayſed to life, not as a spirite, but the same that he was, before he died. Our Lord talked and conuersed with them, as may be seene by the actions of Thomas, who touched the wounds of his hands and side: they saw him also ascend into heauen, they were also present at the comming of the Holy Ghost with the other Apostles; and when they receiued him, they receaued also his gifts, and especially that gift of toungs, with which they preached the Gospell in diuers parts of the world.

Symon preached in Egipt, and Thaddeus in Mesopotamia. They kept company in Persia, and preached therin together, as S. Isidorus, Ado, and venerable Beda say. Assoone as they came into that country, all the Idolls, which before gaue oracles, became dumbe. And wheras Baradach captaine to the king of Babylon (whom some Authors call Xerxes) hauing then in hand a great enterprise, desired to be enformed of the successe thereof by oracle, & passed from one vnto another; at last one of them, bad him looke for no answer, as long as Symon and Iude, Apostles of Christ were in the country.

Baradach caused them to be sought out, & brought before him. He demanded who they were: from whence they came; and what they did in that same country. The Apostles aunswered, that they were Hebrews, and seruants of Iesus Christ: and that they were come into that country for the good of all maner of persons, in teaching them the true faith, which if they receaued, it should be the right meanes for the sauing of their soules. Baradach said to them: when I returne from the dispatch of my affaires, I will heare you willingly. The Apostles said: it shalbe better for thee presently to confesse him, by whose meanes, thou maist ouercome thine enemies, and reduce them to the obedience of thy king: Baradach said: I thinke your God be more potēt then ours, since that your comming hath put them to silence: But, tell me; what successe shall the warre vnto which I go, haue? The Apostles said: To the end thou maist see, that thy Gods be not only impotent, but also liers, and deceuers, we will giue them leaue to aunswer to thy demaunds, that they giuing an answer of that, which they know, we may show what they be, and what they can do.

The Gods answered by their ministers (whom Baradach had caused to come thither) that the warre should be long, and that therein much slaughter should

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be on both sides. When the Apostles heard their answer, they laughed: and Baradach said to them: I heare these words to my griefe and sorrow; and do you laugh? The Apostles replied: Feare not, for to morrow at three a clock, there shal come embassadors from the Indian rebels vnto thee, who shall most humbly entreat thee for peace, and submit themselues wholly to thy mercy. When the ministers of the Idols heard these words of the Apostles, thy scoffed therat, and in a rage against them, said to the capteine: These fellowes come from the Indians thy enemies, that thou crediting their deceitfull speeches, mailt not be prouided and furnished with defence; and then the Indians may come & giue thee some notable discomfiture. To this the Apostles replied, and said to the capteine: We do not bid thee to tarry a moneth, or longer, but one day only: if thou find vs to ly, punish vs, as thou please. Baradach aunswered: I thinke best to keepe you and them also in prison, vntill I see, which doth deceiue me, and then I will punish them that do deserue it.

On the next day, euen as the Apostles said, the ambassadors of the Indians came, with whom Baradach hauing concluded a peace, resolued to punish seuerely those false Prophets, but the Apostles staid him, saying: that thy were not come in to that country, to take away any mans life, but to giue it vnto many. Then the captein would haue giuen them many Iewels, but they would not take any. He had them vnto Babilon, where the king was; vnto whom he repeated what had befallen, betwene him and the Apostles; and commended them very much, and said: they had the gift of prophecy, knew things to come, were humble and vertuous, and coueted no temporall gaine.

At that time, the king had in his company two magitians or Inchaunters, one was called Zaroes, the other Arphazat, who were fled out of India where S. Matthew preached, for that he had discouered their wickednes and deceits. These mallicious fellowes, seeing the Apostles to be of the colledge and company of S. Matthew their deadly foe, persecuted them, saying of them much euill vnto the king: And with their inchantments, caused many serpents to appeare in the place, to terrify the Gentills, and to hurt the Apostles: but they by their word only, commanded the serpents to wound the inchaunters, but not to kill them. The serpents obeied and put them to great griefe and paine; and moreouer, hauing lost hereby their reputation and credit, they were enforced to depart from Babilon, and to go vnto other cities.

They laboured what they could, to do some mischief vnto the Apostles; saying in euery place, where they passed, that they were enemies to their Gods, & would not haue them to be adored, and that they separated wiues from their husbands vnder the collour of relligion, and such other things. And in the places where credit was giuen vnto them, they gaue the people warning, that if the Apostles came that way, they should put them to death, and neuer suffer them

to speake. The holy Apostles preached the faith, without empeachment or cõtradiction in Babilon, and conuerted many, for that they did many miracles, especially in healing all sickfolks from their infirmities whatsoeuer. They baptised the king, and all his family, and hauing instructed many in the faith, they ordered prieits, & deacons, and made Abdias Bishop, who had followed them from Ierusalem, and had (as he saith) seene with his corporall eies Iesus-Christ, in his mortall flesh.

It fell out at that time (as the said Abdias recounteth it, and S. Antoninus of Florence repeateth it) that a woman, daughter to a noble man of Babilon, was gotten with child, & the Author of that wickednes was not knowen. She being vpon the time of her deliuery, her father & mother vrged her, to tell the man, that had dishonored her, that they might inflict vpon him some punishment, agreable to his desert. Shee, to free her selfe from further reproach, for that he was of so base a condition and estate, that she was ashamed to tell who it was, laid the blame vpon a deacon of the Apostles, saying: that he committed that villany. The deacon was forthwith taken, and led before the king. The Apostles vnderstanding therof, and knowing he was innocent, went to the court, and requested the king, that the parties, and the childe that was newly borne, might be brought before him; and so it was done.

The Apostle asked, when the child was borne: and they answered, the same day; then they looked on the child, and said vnto him: we commaund thee in the name of Iesus-Christ, to tell vs, if this deacon hath committed the offence, that thy mother chargeth him withall. The infant aunswered: This deacon is good and chast, and neuer in his life committed any carnall sinne, and he is not my father: His ennemies vrged the Apostles instantly, to aske of the child, who it was, that had committed the offence: they aunswered: It is lawfull for vs to cleare the innocent, but it is not fit for vs, to disclose them that are faulty. And at this, the wholle company remained astonied and amazed.

The faith being well planted in that place, they departed from Babilon, and went preaching through many prouinces of that kingdome, and at last they came to a very rich citty called Suamir, in which place Zaroes and Arphazat the two magitians, told the ministers of the Idols, that the Apostles were in the citty. Wherfore many of them assembled, and tooke the Apostles, and imprisoned them, and led Simon to the temple of the Sonne, & Thadeus to the temple of the Moone, for to adore them: but at the praiers of the Apostles, the Idolls and their statues, fell in pieces and to dust, & out of them went two deuils, in the shape of Negroes, with horrible roaring and houling. The painims were moued therat with such indignation, that in a rage, & with infernall fury, they ranne vpon the Apostles, and cut them in pieces.

At that time, the heauens and skie was cleare and calme: and one a sodein,

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it was couered with black clouds, which powred downe a dreadful tempest, and with all fell many thunderblots, which beat downe to the ground the temples of the Idolls nere vnto them, and slew many of the Painims: among whom were the two Magitians, whose bodies were afterward found beaten to ashes. The king of Babilon, who was a Christian, was much grieued for the death of the Apostles, and sent men to fetch their bodies vnto Babilon, where he caused a Church to be builded vnto them, in which place they remained for a while. They were afterward caried to Rome, and laid in the Church of S. Peter. The martirdome of these holy saints, was on the 28. day of October, and on the same day, the Church celebrateth their feast. The Apostle Iudas Thaddeus wrote one epistle, which is numbred in the canonicall scripture. God graunt we may be all writtē in the booke of life. Amen. The martyrdome of these two holy saints was, in the yeare of our Lord 64. in the time of Nero the Emperour, after the opinion of Onuphrius and Canisius.

NOVEMBER.

The feast of all Saincts. *Nouemb.* 1.

THe sacred scripture in the booke of Hester recounteth: that king Assuerus, to shew the greatnes and maiesty of his Empire (in the third yeare of his raigne) made a most solemne feast, to the Lordes and Princes of his court, and to all other the subiects of his kingdomes. This feast lasted many daies; the tables were alwaies couered, and richly furnished, with most costly meat, and delicious Wines; and euery other thing was in great abundance. No man was forbidden; but euery man might eate, when, and of what it best pleased him. Yet that in which the greatnes and maiestie of the king was shewed, was (as saith the text) that there was great store of wine, and that most excellent, and such was giuen to euery one as pleased him best.

When the king made this feast, Queene Vasti his wife made also another vnto her Ladies, and the damosells of the court; in which likewise her magnificence and bountie was shewed, being serued also at her tables with sundry and different dishes, of most delicate viandes. This feast is a figure, and representation of that, which passeth in the triumphant, and militant Church.

The great king Assuerus, representeth our Lord God: who to shew the glory and maiestie of his Empire (in the third yeare of his kingdome) made a most solemne feast vnto the Princes

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and Lords of his court, and all other of his kingdomes. These three yeares, signifie the three estates, and ages of the world, to wit, of the law of nature written, and of the law of grace.

That king Assuerus made this feast in the third yeare, signifieth: that in the third age and state of the world, to wit, in the time of the law of grace, our Lord God opened heauen; for before, in the time of the law of nature, and law written, heauen was shut vp from men, and they could not enter thereinto; but in the time of the law of grace, God opened his royall pallace, and inuited all the great Lords of his court, to participate and enioy the rich treasors he had therein; as the Apostles, Martyrs, Confessors, and Virgins doe, who sit continually at his celestiall tables, and eate that which is most to their content. For the viands or meates being variable, to wit, the delights and contents in heauen being sundry, euery one taketh, and reacheth that, which sauoureth best vnto him. But aboue all, the wine, for that it is most excellent, maketh the feast better, and sheweth the greatnes thereof. This wine signifieth the taste, and suauity of the holy Ghost, which is best to bed among them in great aboundance, and the blessed, being (as it were) inebriated of God, are made partakers thereof; and haue no mind nor thought of any thing that may bring discontent, or annoy: but all thinges causeth vnto them vnspeakeable ioy and delight. This is the feast which the king made. It is said also, that the Queene made a feast to the Ladies, and damosells of the court.

By the Queene, is vnderstood the Catholique Church, who maketh a feast vnto her women and damosells, that is: the soules trauayling in her affaires. It is not altogether from the purpose, if it be said: that they that be in the militant Church, be called women, and they that be in the triumphant, be called men; because, as man is the more perfect creature then woman, so there is found more perfection in them that be in heauen, then in them that be in the earth, though they be all holy persons, the reason is this: they which be in heauen, cannot fall any more, but they that be holy on earth, may fall againe, and so do many and oftentimes. Before Queene Vasty kept this feast, she gaue vnto her damosells to eate, sometimes of one kind of meat, somet mes of an other, yet moderately, and in measure; but on the festiuall day, she gaue them all kind of delicacies most freely. So also the Catholique Church maketh ready her table daily for all faithfull beleeuers, yet diuersly, some dayes with one kinde of meat, some daies with another.

Sometimes she maketh a feast, and giueth meate to all them that haue beene good all the time of their liues, and this she doth in celebrating the feast of S. Iohn Baptist. Another day she dresseth a dinner for great sinners, presenting vnto them a Mathew, and a Marie Magdalene, which for a season offended God by their wicked liues. She also maketh a feast for religious men on the day of S. Benedict, S. Dominick, S. Francis and such others as they be. She maketh a feast to the religious recluses on the day of S. Clare, of S. Catherine of Siena, and such others. To the maried people, when she celebrateth the feast of S. Ioseph. Vnto Kings and great Lords on the day of the Epiphanie, when the feast of the three kings is celebrated: vnto Bishops and Prelats, on the day of S. Ambrose, S. Martin, S. Nicholas, and of such like. Vnto virgins and damosells, on the day of S. Agnes, S. Lucy, and many others. But the day of all Saints, signifieth the day that Queene Vasty made the feast, and prepared the royall banquet

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vnto all her ladies and damoſells; becauſe on this day the Catholique Church doth prepare and dreſſe meat for all manner of people, when ſhe celebrateth the feaſt-day of all the ſaints in heauen; who be a patterne and example for all men in the world; that by imitating them, they may reforme their liues, and amend all looſe, and lewed behauiour.

DIuers and ſundry reaſons haue beene diuerſly alleadged, why the Church of God doth celebrate a feaſt of all the ſaints together. One reaſon is: the dedication of a temple, which was conſecrated in Rome, in the name of all the Saints. Ado Biſhop of Viena, and thoſe Authors that write the liues of the Popes and Emperours, relate in this manner. About the yeare of our Lord 608. Boniface the 4. being Pope, there raigned in Conſtantinople Phocas the Emperour, who though he be noted to be couetous, and cruell, yet was he a Catholique Prince, and very affectionate to the Church of Rome, and a priuate friend vnto Pope Boniface.

There had beene built in Rome a moſt ſumptuous temple, in honour of Cybele (that falſe goddeſſe, mother of all the Gods) and in the name of all the others Gods alſo. This was built by Marcus Agrippa a noble man of Rome, who called it by a greeke name Phanteon, that is to ſay: the habition of al the Gods. The temple is round, and hath no other window, but one great hole in the top thereof, which giueth light to all the temple. It is ſaid; Agrippa cauſed it to be built in that faſhion, for that he would not ſhew himſelfe partiall toward the Gods, in ſetting one in a more honorable place thē another, but to make them all equall; and by the iudgement of thoſe, that haue skill in Architecture, it is held the moſt artificall building, that is in all our knowne world.

Of this temple, with the the conſent of the Emperour Phocas (becauſe he had iuriſdiction, and comaunded in Rome, and a great part of Italy) Boniface made a Church, and conſecrated it to the mother of God, and of all Saints. His reaſon was: that euen as the pagans in this temple, had adored the diuels, and all the crew of their heatheniſh Gods, with Cybele their mother; ſo from thenceforth there ſhould be honored in the ſame place, the Bleſſed mother of the true ſonne of God, and all the whole court of heauen, with the holy martyrs alſo. For at that time they did not ſo ordinarily celebrate in the Church, the feſtiuall dayes of the Confeſſors.

The Pope called this feaſt, *S. Maria ad Martires*, and willed it ſhould be kept on the ninth day of May. Afterward Pope Gregory the 4. who liued in the yeare of our Lord 827. (after the opinion of Onuphrius Panuinius) tranſlated the feaſt vnto the firſt of Nouember; becauſe of the infinite number of people, that reſorted to Rome, to ſollemniſe that feaſt. Wherfore, he thought it more conuenient, to transferre it vnto a ſeaſon wherin the fruits of the earth were gathered, and brought into the barnes, that there might be ſufficient ſtore therof, and no ſcar-

city for the pilgrimes and ſtrangers; as there was wont to be, and is ordinarily in the month of May.

At this preſent, that Church is called: S. Maria Rotunda; and the day is called; the day of all Saints. On the firſt of Nouember it is celebrated with great ſollemnity, and marueilous concourſe of people to the honour of the B. Virgin and all ſaints. And this may be one of the reaſons why the Catholique Church celebrateth this ſollemnity. Another reaſon is: for that the Church endeuoreth to ſatisfie in honoring all ſaints in common; ſince it is not poſſible ſo to doe in particuler feaſtes.

The holy Ghoſt, by whom the Church is ruled and gouerned, apointeth ſome feaſt daies of ſaints to be kept feſtiuall, beſides thoſe daies, which are kept holy in the honour of Chriſt, his B. mother, and the Apoſtles. The reaſon why the feaſt day of one ſaint is celebrated, more then another, may: becauſe they were martyred in Rome (which is the head of the world, and the perpetuall ſea of the vicar of Chriſt, as long as the world endureth) as S. Laurence, S. Agnes, and others. Or for that their bodies haue beene tranſlated thither from other countries, as S. Anaſtaſius, and S. Gorgonius. Or elſe, for that they haue been renowned martyrs, as S. Vicent of Valentia, the Spaniard, and S. Catherine of Alexandria: or it may be, for ſome other ſuch like cauſe.

The reaſons of them al are not knowne, but ſecret. As of the ſaints which the ſame Church putteth into the Canon of the maſſe: for though they imitate liuely (as Gabriell ſaith) the paſſion of Chriſt, yet it ſeemeth there be ſaints of more fame, which might haue beene ſet in that moſt rare and ſinguler place, as well as other that be there; as S. Sebaſtian, S. George, and many others. Yea as the ſame Gabriell ſaith: it hath beene knowne; that ſome men in particuler Churches, haue taken ſome ſaints out of the Canon, and put others in their place; and it hath bene found; that they that haue beene blotted out, haue bene put in againe, and they that were newly written, were cancelled, and blotted out. So that it ſeemeth there is in it ſome miſtery, for the which it is fit, thoſe ſaints ſhould be nominated and none other.

And it ſeemeth to be the ordinance of God, that in ſome particuler citties and prouinces, the feaſts of ſundry ſaints ſhould be celebrated. As through all Spaine, the feaſts of S. Iſidore, and Ildephonſe are celebrated. At Toledo is kept the feaſt of S. Eugenius; & at Alcala, the feaſt of the two ſaints Iuſtus & Paſtor. The Popes do alſo obſerue the ſame order in Canonizatiõ of ſaints, concerning the ſaying of their office, and ſolemniſing of their feaſt. For although he that is canoniſed, is to be holden, & reputed a ſaint of all Chriſtians, vnto all whom it is commaunded that they honour him as a ſainte; yet for the celebration of his feaſt, a place is ſet downe and aſſigned, or els a particuler congregation. As to S. Francis of Paula, founder of the order of the Minimes, his feaſt is kept

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in all the places of his religion, & in ſome citties; as in Towers in France where he died. Of S. Catherine of Siena alſo, who is canoniſed, and her feaſt is kept through all the order of preachers, and in the citty of Siena in Italy.

Of S. Romualdus founder of the Calmaldoly, whoſe feaſt is ſollemniſed in al the monaſteries of his religion, and in the citty of Rauenna, where he was borne, and in the towne of Fabriano, where his body lieth, yea, not long agoe, Pope Gregory 13. hath granted a plenary Indulgence to al Chriſtians both men and women, vpon the feaſt day of the ſaid Romualdus, which is on the 19. of Iune, that ſhal viſite the Churches of the monaſteries of the Calmaldoly, aſwel of monkes as of nonnes; And the like is alſo, of many other ſaints.

Notwithſtanding all this diligence of the Catholike Church, there remaine many thouſand of ſaints, of whom is kept no feaſt nor commemoration, neither in generall, nor in particuler, yea, of many there is no memory nor knowledge. Of theſe then, which be an infinite number, is celebrated the feaſt of all ſaints. Which is a reaſon of great conſolation, for afflicted & tormented mindes; for though when the ſacred ſcripture maketh mention of thoſe which be ſaued, it is done with ſuch reſtriction, and limitation, that it maketh the moſt valiant to tremble, & diſmaieth the faint and weake harted: as it is ſaid of them that departed out of Egipt, that of ſo many thouſands, two only entred into the land of promiſe; and alſo when Chriſt ſaith: *that the gate of heauen is narrow, and the way by which we go thither ſtraite*: As alſo when he ſpeaketh of rich men, & ſaith: *that it is more eaſie for a Camel, to paſſe through the eye of a needle, then for a rich man to enter into heauen*: As alſo the parable of the ten virgins, of which fiue were excluded out of the gate, yet this (I ſay) is matter of great conſolation, to ſee that the holy ſaints be ſo many, that there cānot be feaſts performed vnto them all, through the whole yeare, and that they muſt haue a particuler day allotted for them all; in which the Church ſingeth for the Epiſtle, a leſſon of the Apocalips of S. Iohn, where it is ſaid; that euery tribe had ſo many thouſands of ſaints in heauen.

The third reaſon, why the feaſt of all ſaints is kept, is: for that we be much bound vnto them, for many graces and fauours, which we continually receaue of them, and by their meanes; and for that cauſe it is conuenient, that in their memory we make ſome feaſt, and reioyce for the ioy which they haue, by poſſeſſing the preſence of God in heauen. This obligement and bond is ſo great, that before this ſollemnitie was inſtituted, by Gregory, or Boniface, ſome Catholiques, and deuout Chriſtians, were in particuler perſwaded to celebrate ſuch a feaſt; of which number S. Auguſtine was one, who ſaith in a ſermon: My deare & louing brethren, we celebrate the feaſt of all ſaints vnder one ſollemnitie, of whoſe company heauen reioiceth, & the earth is made happy by their aide, and the Church renowned by their triumphes. That the obligation &

bond which we haue to the ſaints is great, we may ſee by this: that not ſpeaking of the fauours and graces, which we all receaue of God by their merits and interceſſion, there is not a man in this world, if he looke into his life, but he ſhall find himſelfe obliged to ſome particuler Saint, it being certaine, that God for his ſake, hath done him ſome good.

Moreouer, it is a cleare caſe, that we are bound vnto the ſaints, hearing Chriſt ſay of them: that they feele an accidentall ioy, euery time that a ſinner doth repent. By which we may gather; that if they feele ſuch ioy, to ſee a ſinner bewaile his ſinnes with teares, to knock his breaſt, to ſigh, and lifte vp his voice to heaue̅, if this muſick pleaſe them ſo much, that for the ſame, they make publike ioy, and ſollemnize his conuerſion, what Iubiley, triumph, and ſollemnitie make they, when ſuch a ſinner is freed clearly from his ſinnes, and from the priſon of the body, and entreth into heauen? If the ſaints reioyce ſo much at our good, it is very fit that we reioyce by celebrating their feaſtes. The fourth, & laſt reaſon why we celebrate the feaſts of all the ſaints, is: becauſe we ſhould imitate them. When the poore man ſeeth the treaſors of the rich, his pouerty is more apparent and manifeſt; and the ſinner ſeeth his defects better, when the vertues of the ſaints are repreſented vnto him.

The Catholike Church celebrating the feaſts of the ſaints, doth not only intend to honor them, and God in them, but alſo would lay them before vs, for a patterne and example, to the end we ſhould imitate them, if we would go whither they be gone, and be ſaued, as they are ſaued, & poſſeſſe Gods glory, as they poſſeſſe it. Aſſuredlye we may ſay, that many that are called the diſciples of Chriſt, & indeed be Chriſtians, for that they be Baptiſed & haue faith, in works are Pagans, and diſciples of the diuell, blinded, and deceiued, & that their conſciences be harquebuze proofe, as may be ſeene by that which followeth.

In this feaſt of the ſollemnitie of all ſaints, the Church readeth a Goſpell, which was the firſt that Ieſus Chriſt preached in the world, and conteineth the deſpiſing of all temporall things, and (as S. Auguſtine ſaith) compriſeth the ſumme of all that, which is neceſſarie for the perfection of a Chriſtian. He ſtaieth not on that point, but beginning to preach his new law and Goſpell, teacheth vs all to make ſmall account of things preſent, and to make moſt reconing of things to come; to extirpate the loue of terrene goods out of our heates, and to direct our loue vnto celeſtiall things. This is quite contrary vnto that, which the world teacheth, for Chriſt ſaith: *Bleſſed be the poore*; & the world replieth: Bleſſed be the rich. Chriſt ſaith: *Bleſſed be they that weepe*, and the world ſaith: Bleſſed be they that laugh. Our ſauiour ſaith; *Bleſſed be they that ſuffer hunger*: and the world ſaith: Bleſſed are they that are alwaies full. Hereby we may ſee, of whoſe ſchoole euery one is, and whoſe diſciple he is.

Some are troubled, vexed & tired, neuer taking repoſe nor reſt, to get riches

gether, to vse delights, and pleasures of the world, which are hurtfull vnto their soules; and yet they seeke after them so earnestly, that they could not vse more dilligence, if they should haue heard Christ say? They that seeke riches, delights, and pleasures of the world, be happy and blessed. What folly and blindnes is this, to professe thy selfe a Christian, and to liue like a Pagan? Either liue as thou beleeuest, or beleeue as thou liuest.

In times past, there were in Athens many schooles of Philosophers, different one from another, as the Stoicks, Academicks, Peripatetticks, Pythagoreās, Epicureans, and Cynicks: and euery one liued conformeable vnto the opinion of his sect. You needed not aske of them, whose disciples they were, for by their habite and behauiour, it was forthwith knowne, vnto what schoole they belonged. You should see in a Stoick a graue maiestie, an honest behauiour, quietnes, temperance, constancy in one state, and stabilitie like a rock in aduersity. In a Cynick and Epicurean, yee might haue seene the inconstancy and vanity of a dissolute person, a scoffer, prattler, and taunter, so that euery one showed indeed, what doctrine he professed.

It were well if euery Christian would do so also, to wit: that euery one in his countenance, his words, and workes, would shew himselfe to be a Christian, & the disciple of Christ. That great Philosopher Picus Mirandula saith very wel. Not to beleeue the faith of Christ Iesus, and his doctrine, preached so plainly, and confirmed with so many miracles, is great obstinacy, but to hould, receiue, and to beleeue the same, and to liue contrary to that which it receaueth, is folly in the highest degree.

Is it not extreame folly (as that excellent and famous preacher *Thomas de villa noua* saith in a sermon) for vs, that fight, as we Christian doe, vnder the banner, and standerd of Christ crucified, to labour and striue for riches, for delights, & pleasures of the world? Christ our captain is nailed on the Crosse, naked, poore, shamed, and reproached; and we that be his souldiers, will (forsooth) be rich, well apparelled, honored, and enioy all contentments, & pleasures we can procure. Is it not a very folly for vs, that haue alwaies enioied in the world consolations, recreations, and all kind of temporall delights; and yet make account to be receiued into the societie of the Apostles, and company of the Martyrs?

S. Paul speaking aloud to all men saith: If we suffer as the Saints haue done, if we imitate them, and their liues, we shall raigne with them. Which is as if he had said: If we do not imitate them, we may be well assured we shall not haue their company. S. Iohn Euangelist saw a great company of the Saints in heauen, and wondering much to see them so bright and beautifull, demaunded of an Angell, who they were? The Angell answered: These be they, which be come out of tribulation, and haue endured in the world many troubles, persecutions, and death it selfe.

How can they that be nice and delicate, and drowned in worldly pleasures come into their company? The Saints sit at the table of Christ, and they all weare the signes, and tokens of their torments; as Christ himselfe, carieth the signalls of his woundes. Some carie those markes they receiued in the world, hauing beene beheaded, stoned, boyled or flaied. Others how they were broiled, killed with clubbes, or the like. How can those people that were ouer rich, and laboured to be tenderly cherished, honored and wholly possessed of worldlie delights, appeere among them that were flaied, boyled to death, killed with clubbes, stoned or beheaded?

The same Iesus-Christ which said: *Blessed be the poore. Blessed be those that waile. Blessed be they that be hungry. Blessed be they that be persecuted*; saith presently after that. *Woe to you that be rich. Woe to you that haue your content in this world. Here you haue it, and in the next you shall faile of it.* As if he had said: Remember, that there be not two paradises. There were two before time, but because man was rebellious against God, he lost the terrestriall Paradise, and was cast out of the same, to the end he should not thinke of it, nor labour to obtaine it againe. And if he should striue to obtaine the same, he should be assured, neuer to haue the celestiall paradise; for he that hath paradise heere, let him not looke to haue the other hereafter.

So was it said to the vnfortunate rich man, who being in the flames of hell, lifted vp his eies, and seing Abraham and Lazarus, asked for one drop of water, to coole his tong in that flame; but he was answered. Remember thou hast had prosperitie, therefore looke not to haue it any more. All these thinges we are taught by the feast of all Saints, and the Catholique Church doth celebrate it, to the end we should imitate them.

If we cannot imitate the Apostles, let vs follow the examples of the Martyrs. If not the martyrs, yet of the Confessors. And if not of the Cõfessors, let vs be ashamed at least, that eleuen thousand weake, and tender damosells, hauing giuen their liues to enioy that, which the holy saints in heauen enioy, any man should be such a coward, or crauant as not to endure that, which feeble women, and virgins haue endured. This is the last reason, why the feaste of all Saints is celebrated, to wit: because we should imitate and follow their steppes, both in life and death.

For all these reasons before mentioned, it is iust and reasonable, that on this day we should do honour vnto them all. And as S. Iohn Damascene saith: we are to honour the most B. Virgin, for that she is the mother of God. And we ought to honour S. Iohn Baptist, for that he was a Prophet, the precursor, and a Martir. We should honour the Apostles, as the brethren of Iesus-Christ, and witnesses of his life and death. We are to giue honour to the Martyrs, as to the souldiers, and partakers of the cup of Christ.

We

We muſt giue reuerence to the Confeſſors, for the conflicts they had within themſelues, liuing in continuall penance, and mortification. We muſt beare reuerence vnto the virgins: as vnto the ſpouſes of Chriſt: And vnto the other holy Saints, and all the Angells of the Hierarchies, as citizens of heauen, enioying the preſence of God. And ſo honouring them, and imitating their vertues, we ſhall receiue helpe and benefit by their aſsiſtance and prayers in this world, and be receiued into the glory which they poſſeſſe in the eternall beatitude. Vnto the which God bring vs, for his great mercy ſake. Amen.

The commemoration of the faithfull deceaſed. Nouemb. 2.

THe Prophet Daniell being in Babylon, diſcouered a fraud, and deceit, which the miniſters of a temple vſed, in making men to beleeue, that their Idoll called Bell, did eate vp thoſe meates that were offred vnto it, when as they themſelues indeed did eate it vp. Darius the king, punished theſe men with death; whereupon the people raiſed an vproare and commotion, againſt the Prophet, and (the king not being able to reſtraine their furie) they threw him into a denne among Lions, to be by them rent, and torne in pieces. In this woefull ſtate the holy man remained ſixe daies, being grieuous, as well for the continuall ſight of the lions, as for that the place was filthy, and ſtincking, and beſide all this, hunger afflicted him exceedingly.

It fell out at that ſeaſon, that the Prophet Abacuc being in Paleſtina, and carrying victuals to his shepheards, an Angell told him; that God comaunded, he ſhould carry that Victuall vnto Daniell, who was in the Lions denne in Babylon. Abacuc excuſed himſelfe ſaying: that he knew not where Babylon was, neither did he know Daniell. The Angell ſaid. I will ſhew thee; and with that, he tooke him by the haire of the head, and in a moment, ſet him in Babylon, in the Lions den, and ſhewed him Daniell, readie to die with hunger. Abacuc ſaid vnto him; Daniell, eate of this meat that is ſent thee by God. Daniell did eate thereof, & was ſomewhat refreshed, and enabled thereby to ſupport, and beare the affliction of that place of punishment, vntill at laſt, he was taken out by the kings comaundement.

By this figure is repreſented liuely vnto vs, the commemoration the Catholique Church maketh for the dead, on the next day after the feaſt of all Saints. Daniell in the Lions denne, repreſenteth the ſoules that be in the paines of purgatory. It agreeth alſo very fitly, that the Lions did not rent nor teare Daniel in pieces, alſo that the ſight of them was grieuous in that place of paine, and alſo hunger afflicted him very much. So the ſoules that be in the paines of purgatory be not tormented by the diuelle, which is very iuſt; as not fitt, that they ſhould chaſtice thoſe, that they could not ouercome. The place it ſelfe which is allotted vnto them, is painfull and grieuous, for it is full of fire, which is the ſame with the fire of hell (as S. Auguſtine affirmeth.) Hunger doth afflict them alſo, which is the great deſire and longing they haue to ſee God; For though they be ſecure to ſee him at length; yet it is a great griefe vnto them,

them, that the time is prolonged.

The Prophet Abacuc, who caried meate vnto his shepheards, is a figure, of euery good and faithfull Christian, which doth good vnto the soules in purgatory. For in the carying of meat vnto his shepheards, viz: vnto his Curate, or any other priest, in bringing bread and wyne vnto the Church, and the other almes, which are done for the soules (such as prayers, and sacrifice bee) an Angell cometh, and bringeth it vnto Daniell in the denne. And in deed, it is an article of the Catholique faith, that all those thinges that be offered for the soules in purgatorie, by persons that be in state of grace; or else if the worke it selfe doth merit, and deserue it (as the holy sacrifice of the masse) both comforteth and helpeth the soules that be in purgatory exceedingly.

THe vndoubted verity, that there is purgatory, is an Article of the Catholique faith, & he that denieth it, shall thereby prooue himselfe an heretique. This truth is prooued by the testimonies of the scripture, as that excellent learned man frier Alfonce de Castro saith, in his booke he made against hereticks. Esay saith: *Our Lord shall wash the vncleanes of the daughters of Syon, and the bloud of Ierusalem in the spirit of Iudgement, and in the spirit of Heat.* The Prophet Malachy also threatning sinners with the coming of Almightie God to chastice them, saith of him: *that he is a fire, in which the siluer is molten, and purified.* These two places are alleadged by S. Augustine to prooue; that there is a purgatory after this life. Iesus Christ our sauiour saith the same, viz: that *he that speaketh wordes against the Holy Ghost, shall not be pardoned neither in this world, nor in the world to come.* S. Gregory vseth this sentence, and so doth S. Bernard also, as an effectuall proofe of this verity. For they say: if sinnes be not remitted in the other world, this sentence (*shall not be remitted in the other world*) should not haue bene written. And the truth being that in all holy writte, there is not any superfluous word, for to say there were any (as S. Basile saith in his exameron) were blasphemie; it followeth then, that there is a purgatorie: for it is a cleare case, that no sinne is pardoned in hell.

S. Paul also writing to the Corinthians saith: *that the workes euery one hath done, be they gold, siluer, or stones, wood, haie, or straw, the fire shall try them.* And then he he saith imediatly, *that he whose workes shall haue need of this tryall, shall suffer detriment, so that such shall not be saued, but by fire.* Origen alleadgeth this sentence to prooue this verity. There is another very forceable reasō for this point, S. Iohn saying in the Apocalips (speaking of the holy and heauenly cittie of Ierusalem) that none shall enter thereinto with any spot or staine of sinnes, yet many men die with veniall sinnes; and others that haue mortall sinnes are confessed, and haue not time to do their enioyned penance. Of these who are pardoned, and absolued of their faults, it is cleare that they shall doe penance in purgatorie, before they enter into heauen: for thither they cannot come with any spot.

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Therefore we muſt needs confeſſe, that there is a Purgatory, where the ſoules ſhalbe purified and refined from all their filth and defects, with which they depart out of their bodies, before they enter into heauen.

Moreouer, many holy perſons, and of vertuous life, who are worthy of credit herein, haue had reuelations of this truth, as S. Gregory writeth in his dialogues. But beſide all theſe reaſons alleadged, I will relate one, which is of great authority, and was (as it is ſaid) the firſt cauſe, and beginning, that mooued the Catholique Church to ordaine, & inſtitute the Commemoration of the faithfull departed, one the next day after the feaſt of all Saints, and this it is.

In the life of the holy Abbot Odilo (written firſt by Peter Damian Cardinall of the Church of Rome, and related by frier Laurence Surius) we read: that a religious man returning from the viſitatiõ of the holy ſepulchre in Ieruſalem, and other places of the holy land, the ſhip wherin he ſailed, was driuen forceably vpon certaine vninhabited Iſlands, which were full of rocks, and craggie hilles, neere vnto Theſſalonica, and be called the Iles of Vulcan.

The religious man tooke land in the Ile, and found in an obſcure and ſecret place an hermite, vnto whom he went; & among their conferences the religious man told him, that he was of the prouince of Aquitaine in Frãce. The Hermite, hearing that, was very glad (as appeared by his countenance) & asked him, if he knew the monaſtery of Cluny, and Odilo the Abbot therof. The religious man ſaid, yes: and deſired to know the reaſon, why he demaunded that queſtion. The hermite anſwered: know you that in this Iland be hollow places, full of wind & fire, which ſome call the mouth of Vulcan, by the which are ſeene diuels to enter in, and to go out ordinarily, in diuers and ſundry ſhapes and formes.

Sometimes by their external looks, they ſeeme to be cheerfull and iocund, & at other times they ſeeme to be penſiue and ſadd. I being deſirous to know the cauſes of this different behauiour, adiured, and charged them in the name of Almighty God, to tell me the true cauſe; and they ſaid vnto me; that they make ſhew of ioy and gladnes, when the ſoule of any perſon, that hath liued well in the world, whom they could neuer induce to commit mortall ſinne, is brought vnto purgatorie for ſome veniall ſinnes; and the diuells ſeeing them to ſuffer in the flames are ſatisfied therewith, and ſhew their gladnes by externall ſignes. But if there be giuen any almes, any maſſes ſaid, or any good workes done by good people (as faſtinge and prayer) whereby the ſoule departeth ſooner out of that place, and flyeth vnto heauen, this cauſeth the diuells to be afflicted. They complaine eſpeciallie of the monkes of Cluny, where continuall prayers are made for the ſoules of the dead, that they may be deliuered out of that paine. Therefore I pray thee (ſaid the ſollitarie hermite) and I coniure thee in the name of God Almightie, to requeſt the Abbot Odilo, and the other to ſay maſſe, & prayers without ceaſing, for the ſoules in purgatory, ſince

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The commemoration of the faithfull deceaſed. Nouemb. 2.

THe Prophet Daniell being in Babylon, diſcouered a fraud, and deceit, which the miniſters of a temple vſed, in making men to beleeue, that their Idoll called Bell, did eate vp thoſe meates that were offred vnto it, when as they themſelues indeed did eate it vp. Darius the king, punished theſe men with death; wherevpon the people raiſed an vproare and commotion, againſt the Prophet, and (the king not being able to reſtraine their furie) they threw him into a denne among Lions, to be by them rent, and torne in pieces. In this woefull ſtate the holy man remained ſixe daies, being grieuous, as well for the continuall ſight of the lions, as for that the place was filthy, and ſtincking, and beſide all this, hunger afflicted him exceedingly.

It fell out at that ſeaſon, that the Prophet Abacuc being in Paleſtina, and carying victuals to his ſhepheards, an Angell told him; that God comaunded, he ſhould carry that Victuall vnto Daniell, who was in the Lions denne in Babylon. Abacuc excuſed himſelfe ſaying: that he knew not where Babylon was, neither did he know Daniell. The Angell ſaid. I will ſhew thee; and with that, he tooke him by the haire of the head, and in a moment, ſet him in Babylon, in the Lions den, and ſhewed him Daniell, readie to die with hunger. Abacuc ſaid vnto him; Daniell, eate of this meat that is ſent thee by God. Daniell did eate thereof, & was ſomewhat refreshed, and enabled thereby to ſupport, and beare the affliction of that place of punishment, vntill at laſt, he was taken out by the kings comaundement.

By this figure is repreſented liuely vnto vs, the commemoration the Catholique Church maketh for the dead, on the next day after the feaſt of all Saints. Daniell in the Lions denne, repreſenteth the ſoules that be in the paines of purgatory. It agreeth alſo very fitly, that the Lions did not rent nor teare Daniel in pieces, alſo that the ſight of them was grieuous in that place of paine, and alſo hunger afflicted him very much. So the ſoules that be in the paines of purgatory be not tormented by the diuells, which is very iuſt; as not fitt, that they ſhould thaſtice thoſe, that they could not ouercome. The place it ſelfe which is allotted vnto them, is painfull and grieuous, for it is full of fire, which is the ſame with the fire of hell (as S. Auguſtine affirmeth.) Hunger doth afflict them alſo, which is the great deſire and longing they haue to ſee God; For though they be ſecure to ſee him at length; yet it is a great griefe vnto them,

them, that the time is prolonged.

The Prophet Abacuc, who caried meate vnto his shepheards, is a figure, of euery good and faithfull Christian, which doth good vnto the soules in purgatory. For in the carying of meat vnto his shepheards, viz: vnto his Curate, or any other priest, in bringing bread and wine vnto the Church, and the other almes, which are done for the soules (such as prayers, and sacrifice bee) an Angell cometh, and bringeth it vnto Daniell in the denne. And in deed, it is an article of the Catholique faith, that all those thinges that be offered for the soules in purgatorie, by persons that be in state of grace; or else if the worke it selfe doth merit, and deserue it (as the holy sacrifice of the masse) both comforteth and helpeth the soules that be in purgatory exceedingly.

THe vndoubted verity, that there is purgatory, is an Article of the Catholique faith, & he that denieth it, shall thereby prooue himselfe an heretique. This truth is prooued by the testimonies of the scripture, as that excellent learned man frier Alfonce de Castro saith, in his booke he made against hereticks. Esay saith: *Our Lord shall wash the vncleanes of the daughters of Syon, and the bloud of Ierusalem in the spirit of Iudgement, and in the spirit of Heat.* The Prophet Malachy also threatning sinners with the coming of Almightie God to chastice them, saith of him: *that he is a fire, in which the siluer is molten, and purified.* These two places are alleadged by S. Augustine to prooue; that there is a purgatory after this life. Iesus Christ our sauiour saith the same, viz: that *he that speaketh wordes against the Holy Ghost, shall not be pardoned neither in this world, nor in the world to come.* S. Gregory vseth this sentence, and so doth S. Bernard also, as an effectuall proofe of this verity. For they say: if sinnes be not remitted in the other world, this sentence (*shall not be remitted in the other world*) should not haue bene written. And the truth being that in all holy writte, there is not any superfluous word, for to say there were any (as S. Basile saith in his exameron) were blasphemie; it followeth then, that there is a purgatorie: for it is a cleare case, that no sinne is pardoned in hell.

S. Paul also writing to the Corinthians saith: *that the workes euery one hath done, be they gold, siluer, or stones, wood, haie, or straw, the fire shall try them.* And then he he saith imediatly, *that he whose workes shall haue need of this tryall, shall suffer detrinent, so that such shall not be saued, but by fire.* Origen alleadgeth this sentence to prooue this verity. There is another very forceable reasō for this point, S. Iohn saying in the Apocalips (speaking of the holy and heauenly cittie of Ierusalem) that none shall enter thereinto with any spot or staine of sinnes, yet many men die with veniall sinnes; and others that haue mortall sinnes are confessed, and haue not time to do their enioyned penance. Of these who are pardoned, and absolued of their faults, it is cleare that they shall doe penance in purgatorie, before they enter into heauen: for thither they cannot come with any spot.

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Therefore we muſt needs confeſſe, that there is a Purgatory, where the ſoules ſhalbe purified and refined from all their filth and defects, with which they depart out of their bodies, before they enter into heauen.

Moreouer, many holy perſons, and of vertuous life, who are worthy of credit herein, haue had reuelations of this truth, as S. Gregory writeth in his dialogues. But beſide all theſe reaſons alleadged, I will relate one, which is of great authority, and was (as it is ſaid) the firſt cauſe, and beginning, that mooued the Catholique Church to ordaine, & inſtitute the Commemoration of the faithfull departed, one the next day after the feaſt of all Saints, and this it is.

In the life of the holy Abbot Odilo (written firſt by Peter Damian Cardinall of the Church of Rome, and related by frier Laurence Surius) we read: that a religious man returning from the viſitatiõ of the holy ſepulchre in Ieruſalem, and other places of the holy land, the ſhip wherin he ſailed, was driuen forceably vpon certaine vninhabited Iſlands, which were full of rocks, and craggie hilles, neere vnto Theſſalonica, and be called the Iles of Vulcan.

The religious man tooke land in the Ile, and found in an obſcure and ſecret place an hermite, vnto whom he went; & among their conferences the religious man told him, that he was of the prouince of Aquitaine in Frãce. The Hermite, hearing that, was very glad (as appeared by his countenance) & asked him, if he knew the monaſtery of Cluny, and Odilo the Abbot therof. The religious man ſaid, yes: and deſired to know the reaſon, why he demaunded that queſtion. The hermite anſwered: know you that in this Iland be hollow places, full of wind & fire, which ſome call the mouth of Vulcan, by the which are ſeene diuels to enter in, and to go out ordinarily, in diuers and ſundry ſhapes and formes.

Sometimes by their external looks, they ſeeme to be cheerfull and iocund, & at other times they ſeeme to be penſiue and ſadd. I being deſirous to know the cauſes of this different behauiour, adiured, and charged them in the name of Almighty God, to tell me the true cauſe; and they ſaid vnto me; that they make ſhew of ioy and gladnes, when the ſoule of any perſon, that hath liued well in the world, whom they could neuer induce to commit mortall ſinne, is brought vnto purgatorie for ſome veniall ſinnes; and the diuells ſeeing them to ſuffer in the flames are ſatisfied therewith, and ſhew their gladnes by externall ſignes. But if there be giuen any almes, any maſſes ſaid, or any good workes done by good people (as faſtinge and prayer) whereby the ſoule departeth ſooner out of that place, and flyeth vnto heauen, this cauſeth the diuells to be afflicted. They complaine eſpeciallie of the monkes of Cluny, where continuall prayers are made for the ſoules of the dead, that they may be deliuered out of that paine. Therefore I pray thee (ſaid the ſollitarie hermite) and I coniure thee in the name of God Almightie, to requeſt the Abbot Odilo, and the other to ſay maſſe, & prayers without ceaſing, for the ſoules in purgatory, ſince

so much good ariseth thereof.

The religious man wondred at his wordes, and promised him faithfully to deliuer the message. So, being returned into France, he visited that monasterie, and recited vnto the Abbot and his monkes, all that which befell in those caues, and mouth of Vulcan. The holy Abbot Odilo, vnderstanding the same, ordeined, and commaunded, that in all his monasteries, they should haue the soules in recomendation. Then hemade a generall constitution through out all his order, that euery yeare, on the next day after the feast of all Saints, they should make a generall Aniuersary, for the soules of the faithfull deceased.

The Bishop of Rome, who was at that time Iohn the 16. hauing notice herof, examining well the deed, and seeing it to be holy and repleat with vertuous compassion; not only approoued it, but also commaunded the same to be done, through the vniuersall Church.

This Catholique article, that there is a Purgatory, being certaine, and also explained; ye must vnderstand, that the proper place is one of the partes of hel, of which there be foure: One is of the damned; the other of the children that die without Baptisme, before they haue the vse of reason; the other is Purgatorie; and the fourth is *Limbus Patrum*, or the place of the holy fathers, where the holy soules remayned before Christ dyed, and were then deliuered out of the same place, which now at this present is vacant. It is also very certaine, that by especiall order, and decree of Almightie God, some soules haue their Purgatorie, in place particuler to themselues; as S. Gregory saith of one, that had his Purgatorie in a Bayne, for his faultes committed therein; and it being manifested vnto a priest, that he should celebrate Masse for him, he was quitte and freed, and went vnto heauen.

Concerning the paines of Purgatorie you must vnderstand, that it is fire, and (as S. Augustine saith) it is the same, that the fire of hell is; and is yet discreet, and different. For as the naturall fire consumeth the straw, & purifieth the gold; so this fire consumeth eternally the soule in hell, after the manner of straw, and the soules in purgatorie (which be like gold) it burneth, and purifieth. It hath also another propertie, that it tormenteth not all men equallie, and therfore it is called discreet fire, for it maketh one to feele more paines, another lesse, according to the faultes and sinnes they haue committed.

It is vsually said thereof, and it is most true; that the stoning of S. Stephen, the gridiron of S. Laurence, the arrowes of S. Sebastian, the Iron combes of S. Vincent, and all the martirdomes the saints endured, doe not come neere the paines of thē, that suffer in purgatory. And there is as great difference betweene the one paine and the other, as betweene the soule that suffreth in purgatorie, and the body that suffreth heere in this world.

There is adioined vnto the paine of feeling, a greeuous longing, and desire the

the soules haue to see God, which is so great, that in some sort it doth surmount the paine of feeling, which is the fire. They see themselues there without remedy, for any thing they can do of themselues: and they know they must pay the vttermost farthing, if they in the world doe not helpe them. In that place doth afflict them the negligence and careleſnes of their kinsfolke, and friends; they sorrow also, for the ingratitudes of their heires; and slownes of their executors, in accompliſhment of their willes. They say many times with the holy man Iob: *Haue mercy and compaſsion of vs, you at the leaſt, who in the World are said to be our friends, for the hand of our Lord hath touched vs.* We be in those paines, out of which we cannot deliuer our selues; you may well do it: but why then doe you not? you may helpe vs: why be you then so forgetfull? you may ridde vs from, and out of these sharp and byting torments; why be you then so negligent or rather cruell, as to let vs lie still therein?

The father complaineth of his sonne, the wife of the husband, the sister of the brother, & the friend of his friend. Sometimes God permitteth those that haue not remembred their friends deceaſed, to be forgotten themselues, and to suffer that, which they haue permitted other men to suffer, and to be tormented by the torments from which they would not helpe to deliuer others. Laſtly you must vnderstand, that to do good vnto the soules in Purgatory, is not only profitable vnto them, but also vnto those, that doe it, since it is a worke of great charitie acceptable vnto God, profitable to keepe a man out of sinne, and is also good for the health of the body. The holy ghost entendeth so much in these wordes saying: *To pray, and to do good for the dead, is a holy, and a healthfull Worke: and is also very profitable for the soules,* their paines being diminiſhed, and they deliuered the sooner. The workes that helpe them are foure: viz: Almes; fasting; diſcipline, with other penall works; and the fourth is the holy sacrifice of the Masse said for them.

You must also vnderstand, that there is difference betweene these works: for that three of them (if they shall do the soule good) must be done in the grace of God, and if they be done otherwise, they do not helpe them, except they be done by the apointment of another. And if that he, that comaundeth the good worke to be done (as to giue almes, or such like) be then in the state of grace; in this case the worke is good and auaileable, and helpeth the soule, though the person that did that good worke, were not in that good estate himselfe.

Concerning the masse, and these other workes (as I haue insinuated before) there is a difference. For that helpeth alwaies, notwithstãding, that he that said it, was not at that time in the fauour of God: for that he who offreth it, doth it in the person of the Church, who is alwaies in the fauour of God; and therfore it helpeth those soules alwaies for whom it is especially said, and celebrated. So that we may truly say; that this is the best, and more secure worke, that can

be done for the ſoules in purgatorie.

If this, which we haue ſaid, be the truth, as vndoubtedly it is, viz: that the paines in purgatory be ſo great and exceſſiue: and that alſo being true, which S. Auguſtine ſaith, as it is for certaine; to witt: that to ſee God, one houre only, is of more worth then all the treaſures of the world; And ſithence with all them he cannot do that, which one may do with the good workes he doth for a ſoule in purgatory; that is: to deliuer it out of paine, and that it may ſee God before the time, it ſhould otherwiſe ſee him; How greatly and vnſpeakably ſhall that ſoule be obliged, and bound vnto the perſon, that ſhall ſo helpe, to deliuer it? without doubt, more then can eaſilie be ſaid.

And that ſoule being ſo much bound vnto any party (after it is in heauen, and enioyeth the glorie of God) ſhalbe his perpetuall aduocate, and beſeech the diuine maieſtie, to be gratious vnto him, that hath beene ſo good vnto it, by procuring it to be freed from the fault, and deliuered from paine, purchaſing heauen, by enioying it before the deſerued time. Which happy felicity in his kingdome, God graunt vnto vs all, for his heauenly bounty, and infinite mercy. Amen.

The liues of SS. Vitalis and Agricola Martyrs. Nouemb. 4.

THE Apoſtle S. Paul in his epiſtle to the Galathians, ſpeaking of them, that are baptized, and haue put on Ieſus Chriſt, by receauing his faith; ſaith, that, in the ſight of God, there is neither ſeruaunt, nor free man, but all are equall. *His meaning is not, that among Chriſtians there ſhould not be maiſters, and ſeruants; ſome to commaund, and ſome to obey, for this would be contrarie to all gouernement, and to the common courſe, and vniuerſall order of the world: wherein the Starres, the Riuers, the Trees, the Beaſtes, the Birdes, the Fiſhes are euidently diſtinguiſhed, not only by their vertues, but alſo by their greatneſſe, and leſſenes; and by a certaine preeminence and ſubordination: beſides that if there were equallitie in all men, none would vndergoe painfull, and meane offices in the common wealth; none would laboure and toile, none plowe nor ſowe: and euery one ruling, and none obeying, all would runne ſtreight waies to ruine and deſtruction. So that S. Paules meaning is not, that Chriſtians ſhould be all equall in this: but rather as S. Hierome and S. Auguſtine ſay, that in the eyes and ſight of God, the ſeruant is no leſſe worthy, nor leſſe eſteemed then the maiſter, if both of them be Chriſtians, and both do the workes of Chriſtians.*

Of this we haue an example in the two holy martyrs SS. Vitalis and Agricola: Agricola being the maſter, and Vitalis the ſeruant. They were both Chriſtians, and martyrs, and equallie eſteemed and regarded by Ieſus Chriſt, and the holy Church doth celebrate the feaſt of them both equally. Their life, written by S. Ambroſe, was in this manner.

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IN the perſecution of Diocleſian, and Maximian, there dwelt in the citty of Bolagna in Italy, a noble cittizen called Agricola, who had a ſeruant named Vitalis. They were both Chriſtians, and for that cauſe were apprehended by the miniſters of theſe two cruell Emperours. Theſe holy Saints, being in the preſence of the Preſident; the ſeruant, to wit, Vitalis, was firſt put to torments, therby the more to terrify the maiſter. And becauſe ſeruãts be ordinarily ſcourged for their chaſtiſement, and do tremble and quake to ſee the whippes; it was the Iudges will, that the firſt torment of Vitalis ſhould be ſcourging, and ſo he cauſed him to be beaten rigorouſly.

After that, he put him vnto other manner of torments: and herein, the Iudge was ſo cruell, and the officers ſo mercileſſe, that the body of the holy martyr, was wholly couered with blowes, and woundes. So that ſearch neuer ſo narrowlie, you could not ſee any thing but woundes, and gaſhes. There was not any blood left in his vaines, but all was ſhed, and the ſcourges, and wandes of Iron, wherwith they ſtroke him, hit not, nor touched not the whole skin any more, but the raw fleſh, & the bare bones, ſo that his very bowels were ſeene. The glorious martyr lifted vp his eyes vnto heauen, and made a deuout prayer, ſaying: O my Lord Ieſus Chriſt, my God and Sauiour; I humbly beſeech thee, that it would pleaſe thee to receaue my ſoule: for I deſire much to enioy the crowne, which thy holy Angell hath ſhewed vnto me. His prayer being ended, he yealded vp his ſoule vnto God.

Agricola was preſent at this ſpectacle, who being a man of good nature, pleaſing behauiour, friend to all, affable, doing good, and hurting none; was generally beloued of all. And therefore the executioners, yea, and the Iudge himſelfe alſo, being deſirous to haue him change his mind, and to ſacrifice vnto the Idolles, wherby he might be deliuered from death; made him to be preſent at the martyrdome of his ſeruant Vitalis; to the end, he might learne (as is ſaid before) to beware by another mans coſt, and affliction. But he that had ſeene the ſucceſſe of his ſeruant, was more deſirous, to gaine a crowne as he had done, rather then to be terrified with the torments; and ſo he remained firme & conſtant in his firſt good purpoſe.

The Iudge and the officers were wroth, & enraged againſt him, & the more, for that they had vſed him courteouſly, and he had deſpiſed, and contemned them; in which rage, the Iudge commaunded, he ſhould be put on the Croſſe. The executioners were not ſlow, to execute the commandement of the Iudge. Forthwith the Croſſe was brought, & Agricola was ſtripped naked. Then laid they him at length vpon the ſame, and piercing his hands and feete with ſharp nailes, they crucified him, lifting him vp aloft. In that place was to be ſeene, a wonderful and liuely repreſentation of our Lord in his ſeruant, that is to ſay, of

Christ in Agricola. The holy martir being thus raised on high, shewed, that he made small account of earthly thinges, but desired heauenly. He hauing bene on the Crosse a good space, on the same day, that his seruant Vitalis yealded vp his soule vnto God by scourging, beredred vp also his spirit on the Crosse. And so the maister and the seruant, were equall in their martirdome, and in their reward.

Their bodies were buried in a Churchyard where the Iewes were buried; and in that place they remained, as Roses among thornes, and light in darknes, vntill the time of S. Ambrose, as he saith himselfe, writing the story of their martirdome. But he hauing notice of the place, where they were, at the request of a holy widow called Iuliana, who had particuler, and speciall deuotion to these holy saintes, tooke them out of that place: and translated them into a Church, which the same Iuliana had builded vnto them; where their bodies take their repose and rest, and their soules expect to be reunited vnto them, at the last day of Iudgment.

The martirdome of these holy saints, was on the 4. of Nouember, and vpon that day, the Church maketh of them a cōmemoration. This befell in the yeare of our Lord 298. in the raigne of the Emperour Diocletian. The Spanish History saith: The bodies of these holy saintes, are said, to be in the Royall monastery of S. Maria Naxara in Spaine.

The life of S. Charles Borromeus Cardinall and Archbishop of Milan. The 4. of Nouemb.

SAint Charles was borne in the yeare of our Lord 1538. the 2. day of October, Paul the 3. being Pope, and Charles the 5. being Emperour. His father was called Gibertus Borromeus, and his mother Margarit de Medices, sister germain to Pope Pius the 4. not inferior to any other Lord of Milan, eyther for religion, or for antiquitie of their family and nobility. Our Lord entending to declare that he had designed this child for the honor & increase of the Catholique Church, it pleased his diuine maiestie, to honour his birth with a strange and wonderfull signe. For in the same moment of time wherin he was borne, there appeared ouer his mothers bed chambor a light, like vnto the beames of the sunne, and as long as a calliuer can well carry, which was attentiuely considered by sundry persons that beheld the same: foretelling by this vnusall light, the splendor and heroicall facts, as also the holy and irreprehensible conuersation of S. Charles.

Many were the arguments which he gaue of his future sanctitie, being yet a litle

litle child: as, to erect and adorne litle Altars before which he made his praiers, & other like exercises of deuotion. And it is allmost incredible, how much this litle soule, tooke delight and contentment therein. Which being considered by his parents, seemed to presage no other thing of him, but that he was especiallie called of God to an ecclesiasticall estate: for which cause they clothed him in the habit of a Clearke, which he receiued, and wore the same so ioyfully, as it seemed they had in this fully accomplished his desire.

His virtues encreased in him together with his yeares: whereof he gaue most rare testimonye, studying in the vniuersitye of Padua, where neuer any heard word to issue forth of his mouth, which sauoured not of vertue and edification: he was exceeding patient, sweete, peaceable, modest, and humble, so that none euer saw him arrogant, neuer in any choler, neuer addicted to pleasures, or any youthfull leuitie. During his studies, he had for maister and conductor, one Alciat (who after was Cardinall) vnder whom he made so great profit, that at the age of 22. yeares, he was with the generall applause of all, adorned with the title of Doctor.

Pius the 4. Vncle to Charles, being made Pope in the yeare 1559. he sent for him vnto Rome, and created him Cardinall and Archbishop of Milan, giuing him charge, not only of affaires concerning the gouerning of the holy Sea, but also honored him with sundry titles of most rich and wealthy dignities. Being placed herein (although he were set in the highest degree of honor) yet he neuer omitted to instruct and teach by his wholsome examples, the prouïnces as well neere at hand, as far off, pursuing the affaires of his charge, faithfully and with singular prudence, to the incredible contentment of euery one. Amongst many affaires of importance which were effected and brought to happy end by his labour and industrie, one and that of cheifest moment, was the concluding and finishing of the councell of Trent, the which Pope Paul the 3. had begun in the yeare 1537. to withstand and suppresse the wicked heresies of Luther, Caluin, Zuinglius, and other seducers, but could not haue it ended for sundry difficulties which occurred; whereof Pope Pius the 4. hauing once againe vndertaken the pursuit, he gaue the first and chiefest charge therof vnto his nephew Charles, as to one most zealous in this affaire: wherin he trauelled with such solicitude, vigilancy and feruor of courage, as none but himselfe could so well haue effected a busines so intricat as that was.

The councell being ended, himselfe was the first, who (his Vncle houlding yet the soueraigne seate) put in practise the execution of those decrees, in his owne bishoprick of Milan; & other Bishops moued therto by his example, did the like: by meanes wherof many kingdomes and prouinces in Christendome, increased incredibly in the seruice of God and in Catholique pietie: but the greatest fruit remained in the Church of Milã where this holy pastour desirous

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to reforme his cleargy and people, begonne first with his owne person, then with his house and familie, dismissing out of his seruice, all such persons as seemed to him lesse profitable to his designe, to the number of no lesse then fourscore persons (but first recompensing them all well) retaining the cleargie men of whom he hoped good example & assistance, in that which concerned the reformation of his church of Milan.

The Catholique church hath receaued an immortall benefit by the meanes of this holy man, for none so much watched and solicited as he, to bring into vse the ancient custome to hold prouinciall and diocesan councels, according to the decree of the councell of Trent. For in the space of 9. yeares, that he resided in Milan, he held six prouinciall councels, and eleuen sinodes of the dioceses wherein he instructed his subiects with so many documents and good examples, that the new order of the church of Milan, did illustrat all the adioyning episcopall seas. For proofe of his zeale, charitie and liberallitie, we may looke vpon the many churches, chappels & altars which he ether builded or repaired, as also sundry colleges, & seminaries which he erected for the education and instruction of youth, who should afterwards trauell in the vineyard of Iesus Christ. In Milan he built a colledge called the colledge of gentlemen, therin to instruct the young nobilitie in all vertue, learning, and discipline: and another for the cleargie of the Heluetians and Rhetians, where they are instructed in philosophie and diuinitie, to helpe the conuersion of those countries: which produceth such exceeding fruit, that it may of right be called, the rampaire and defence of the Catholique faith in the confines of Germanie. At Pauia he built another, called the colledge of Borromeus, which is without comparison, the most goodly and most sumptuous that is in all Europe, and endued the same with great reuenues. He founded a congregation of secular priests, called the Oblats of S. Ambrose. He built a church nere our Ladies of Rhauda, in his dioceese in honor of the Queene of heauen: and another very sumptuous in Millan, called the church of S. Fidelis, which he gaue to the fathers of the Societie, to whom he also founded the colledge of Brera in Millan, where they read all sciences, like vnto that which was erected in Rome by Pope Gregory the thirteenth. He likewise built a colledge for the order of Theatins. Two other seminaries built he in Milan, the one, in the Church and house of S. Iohn Baptist, capable of a hundred and fiftie priests. The other, called Canonicall, wherin are resident sixtie cleargie men, who study the holy scripture, and cases of conscience to become capable to take vpon them the care of soules: two others also in the diocese of Celana. He erected two Conuents for the poore Clarisses in the habit of Capucinesses, each containing fiftie religious, who leade so holy and austere a life, that all the city of Milan hold for assured, to be succoured by their praiers in any necessity. He built also a house with prouision

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ſpirituall and temporall for poore maidens that were left fatherleſſe, that ſo their honeſtie ſhould be conſerued, and two for women which either were forſaken by their husbandes, or by ſome meanes had blemiſhed their good names, or were any way in dãger of ſoule or body: an Hoſpital alſo for thoſe that were infected with the plague.

Finally, to omit many more of like ſorte, for breuities ſake, he let paſſe no worke of charitie towards poore and diſeaſed perſons of either ſexe, as well of body as of ſoule. For example, at what time there was in Milan an infinit number of poore beggars gathered together, who were ready to die for hungar and thirſt (the plague being then in chiefeſt furie) he cauſed to be giuen vnto them, all the prouiſion that was in his houſe, and after commaunded all his ſiluer & golden plate to be carried to the kinges coyners, and to be ſtamped into mony, and giuen vnto them; And moreouer he diſclothed his palace of all the tapiſtry, to the very carpets of his tables, to cloth the poore againſt the rigor of the cold. Yea his charitie extended it ſelfe ſo far, as to lie himſelfe vpon the bords, and cauſe his owne bed to be carried to the hoſpitall. And further, he depriued himſelfe of the Dutchie of Auriance in the kingdome of Naples, valued at ten thouſand Ducats mony of Naples, giuing all that ſumme vnto the poore, vnto hoſpitals, and vnto other workes of pietie: ſo that one may iuſtlie ſay, that S. Charles was much more affected towardes the poore, then hee was towardes his owne kinred. Amongſt ſixtie or ſeauentie thouſand poore perſons, ſick of the plague and of other diſeaſes, one was not to be found that wanted foode or rayment, ſo great was the care and ſolicitude of S. Charles; eſpecially to thoſe who were infected with the plague, whom this pittifull paſtor, did go in perſon from tent to tent to ſuccor and viſit as they lay in the fields, which viſit he often cõtinued till ſix or ſeauen houres within night. And albeit he had in his traine a great number of prieſts, which he had ſent for as far as Sauoy, to adminiſter vnto them the holy Sacraments, yet he himſelfe alſo vndertooke the ſame work ſo full of perill, as to viſit them, and to adminiſter the Sacramenrs vnto them with his owne handes, making no difficultie to ſtand by the bedds ſide of thoſe that dyed, and to put them in mind of the mercy of God, and to giue them full hope of pardon in the houre of death.

Great likewiſe was the temperance, abſtinence & auſterity of life of this holie ſaint; who firſt accuſtomed to faſt once a weeke: then twice, and afterwards foure times a weeke, and ſo continued vntill ſuch time, as quite forſaking fleſh, wine, and all other meates, he accuſtomed himſelfe to faſt euery day (except holy daies) taking only a meane refection in bread and water. He likewiſe got a cuſtome, to eate and ſtudy altogether ſo to gayne time: and many times he was found eating vpõ his knees, becauſe of his reading of the holy ſcripture, which he ſtill did read in that poſture of body, to declare the great reuerẽce that

he bore therto. Sometimes he remained in the church by occasion of the forty houres prayer, all the time that they lasted: and almost in each houre preached to the people, the concourse wherof was great both night and day. To these rigors of fastinges, he added the chasticement of his body with whippes and scourges, wore a shirt of haire, slept vpon a pad of straw, or elce vpon the bare bordes. He would not in the greatest cold, come nere the fire, and alwaies had his handes bare, so that sometimes the bloud it selfe issued from them.

For an euident signe of the sanctitie of this seruant of God, and in approbation of his great zeale in defending the rightes and priuiledges of the church, and reforming of corruption crept in amongst the religious and cleargy vnder his care, behold how the hād of Almighty God was very present assisting him, at such time as a wicked Apostata attempted to slay him: the occasion of which crime, was as followeth. This holy Archbishop endeauouring to reforme the order of the Religious called Humiliats (of whom he was Protector by order of the Apostolique sea) and labouring to restraine their scandalous libertie, and to reduce them to the first obseruation of their ancient rule; foure of them, who stiflie withstood this reformation, conspired his death, not otherwise able to auoide restrainte, by reason of the great zeale and authoritie of their zealous pastor and protector. Whervpon, one of them named Ierom Farina, for a summe of mony receiued, promised, to be executioner of this murder. This fellow therfore conducted by the diuell as a second Iudas, in the yeare 1569. the 26. day of October, at one a clock in the night, finding S. Charles according to his custome at prayer in his Bishops chappell, euē as the quire song these words of the ghospell; *Let not your hart be troubled, nor feare you not.* This wicked murderer, hauing got on secular apparell, approaching neere vnto the Bishop, shot off a pistoll, charged with a bullet, and sundry other murthring shot: the bullet wherof lighted full vpon his back, and some of the other lesser shot, pierced his garments euen to his flesh, and others went thorough a table of an inch thick, and the residue did notably batter the walls that were before him. Sodainly all the assistants rose vp on their feete, and began to be affrighted and to feare, he only who had receiued the blow, sitting still vpon his knees, remayned in peace, not shewing any signe of feare. But becausc the blow had made him much to bow downward, fearing they should thinke that he were slaine, holding his handes still ioyned together, he at the last lifted vp his head towards heauen, and hauing appeased those that were present, he ended the prayer he had begun, without so much as once more mouing his body. Afterwards retiring himselfe to go to rest, he found that his Rochet was fouled with the bullet, and his other garments also, but were not pierced. Notwithstanding, there appeared vpon his back a bunch of a bluish color, like to dead flesh where the bullet had light, which fell at the feete of S. Charles, as it were for reuerence,

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not drawing so much as a drop of blood: which marke remayned vntill his death, for a memory of the fact. The doctors of phisick, & many others which had seene and considered the place that was shot, iudged that it was a cleare & manifest miracle. In fine the murderer was apprehended with his four companions, by the commandement of the Duke Albuquerco gouernor of Milan, by an edict which he published the same night, & shortly after were put to death for their horrible fact.

Hauing walked in the narrow way of this world, triumphed ouer vices, and adorned himselfe with all the excellent vertues before rehearsed, the houre of his departure approaching neere, he first visited the holy Sudarie of our Sauiour Iesus at Turino, with a singular and vnspeakeable deuotion, and from thence went to the mount of Varalla nere to Nouara, where there is a deuout solitary place of Religious men, and the sepulcher of our Sauiour is erected like vnto that in Hierusalem, with diuers other monuments of Christs passion, whereunto the holy man was specially deuoted: where he abode the space of fifteene dayes, exercising him selfe in most austere workes of penance, and rendring his soule capable of celestiall glory by a generall Confession of all his life, with many sighes and abundance of teares. But falling sicke by his too much rigour, and feeling that his sicknes increased, he returned towards Milan, enflaming those that went in his companie in the loue of God by a burning charitie, wherewith he was wholy enflamed, and by his sermons which he made of the glory of the blessed, which were so full of fire and so piercing, that the harts of those that heard him, were touched therewith in such sort, that their eies distilled fountaines of teares.

He arriued at Milan, vpon the feast of all soules, towards euening, and hauing passed the day following in holy discourses, and receiued the Sacraments of the Church with singular deuotion & humility (holding his eyes fixed vpon a picture of the sepulture of our Sauiour as he was dead) couered with a shurt of haire and with ashes, like vnto another S. Martin (whose virtues he had diligently imitated during his life) with great tranquillitie and quiet of body & mind, he rendred his soule vp to God, about three houres after sunne setting, the last yeare of the popedome of Gregorie the 13. and 47. yeare of his age. It is impossible to declare, what sorrow, what lamentations, and what sighinges; the vnexpected death of this most holy pastor, caused both in poore and rich. The church, deplored her vigilãt pastor; the tribunals, their incorrupted iudge; the orphanes, their protector and defender; and the needie, their most liberall benefactor. Finally, to satisfie the great deuotion of the people, which flowed thither on euery side, it was necessary to expose the body the space of three dayes in the church, to the view of euery one. The Bishops pallace was filled with deepe sighes, the streetes with sobbs, and the houses with teares and how-

linges: ſo that there was not any in ſo great a multitude of people, which did not bewaile the loſſe of his good father (for hard it was to iudge, whether there were more people in the ſtreetes then vpon the topps of the houſes) and who purſued not his moſt holie paſtor, with complaints and inconſolable ſorrow: in ſuch ſort, that all the people cryed out aloud, *Mercie, mercie:* euery one thinking himſelfe right happie, to touch with his Beades or Roſarie, the venerable body.

The miracles which almighty God wrought by the interceſſion and merites of S. Charles, were very many, wherof theſe which follow were in part examined and approued for his canonization. He healed by the virtue of his holie prayer, Iohn Pietro Stopano, at this day Archbiſhop of Matia in the valley of Telino, of a deadly diſeaſe, being forſaken of the phiſitians. By the ſigne of the Croſſe, he preſerued the Abbot Bernardino Taruſi, and Ioſeph Cauallerio being drowned in the riuer Ticino. By the force of his prayer, he ſaued from the perill of death, Iulio Hogiatto, who being on horsback, fell from the top of a moſt high and horrible precipice. He draue away by the benediction of his handes, diuers diuels who had long time obſeſſed a young youth. With the ſame benediction he healed in an inſtant, one Margerit Vertua, who had a double tertian ague for the ſpace of eight months, and was brought vnto ſo low eſtate, that ſhe could not (lying alwayes on her bed) moue ſo much as any one parte of her body. In an inſtant, he likewiſe healed by his bleſſing, a noble woman, of a diſeaſe proceeding of witchcraft and diueliſh art.

Theſe miracles with many others, were wrought by him during his life, but he wrought a great many more after his death: wherof for breuity ſake, I will recount only ſome, omitting the circumſtances, which make the miracles the more famous, and declare only the matter it ſelfe and ſubſtance of the thinges. Dame Paula Iuſtina Caſata, religious in the great monaſtery of Milan, hauing bene for the ſpace of eight yeares and a halfe paralitique, altogether dead on the one ſide, infected with diuers other diſeaſes, and laſtly giuen ouer of the beſt phiſitians of the citty, finally inuocated S. Charles Borromeus, and that with very great fruit: for as ſooneas ſhe had made her prayer before the picture of S. Charles, by her ſtedfaſt faith ſhe was healed, the yeare 1601. vpon the feaſt of S. Iohn Baptiſt. And at the ſelfe ſame inſtant, fearing to be more ſlack in giuing thankes vnto the Sainte, then he had bene to giue her health, ſhe went forth of her chamber, entred into the church, and ſung, *Te Deum*, together with the other religious, who were all aſſembled to ſee this miracle.

Siſter Candida a religious woman of the conuent of Capucineſſes in Milan, hauing lyen three yeaces ſick, & her diſeaſe being iudged incurable by the doctors: hauing receiued the Sacraments readie to die, aroſe vp whole and cheerfull from her bed, for that at the ſame inſtant, ſhe had made a vow vnto Saint Char-

Charles, and had cauſed to be laid vpon her, the gowne which he was wont to weare in his chamber: which ſhe then went and carried with her owne handes into the Church, to the great amazement of the other religious. This hapned the yeare 1601. vpon the feaſt of S. Peter and S. Paul.

In the month of October, the yeare 1604. Phillip Naua of Milan, had a ſonne borne blind, the interior organs being ſo offended, that there ran downe continually a pricking humor, which had cauſed to grow without, two ſtrange clods or bunches of the bignes of halfe an egge, vnder the which the eies were wholy hid and buried. This cauſed Lucina his poore mother, ſeeing the deffect to encreaſe from day to day (the 25. day after his birth) to implore the aſſiſtance of S. Charles, beſeeching him, that amongſt the middeſt of his miracles, he would reſtore her infant his eyes, & in particular for the loue of the name of Charles, giuen vnto the infant at his Baptiſme. Inſtantly S. Charles appeared in a viſible forme, and hauing giuen his benediction, reſtored the child both ſight & perfect health of his deformitie.

The like hapned to one Martha Vighia of Milan, who hauing being afflicted for ſix whole yeares with the paine of her eyes, and after all ſorts of medecins, out of hope to recouer her ſight, S. Charles appeared vnto her in her ſleepe, anno 1601. willing her to goe viſit his ſepulcher, & ſo ſhe ſhould returne in perfect health: hereupon ſhe was led by the hand vnto the church vpon a friday, where ſhe made her prayer; and as ſoone as ſhe had kiſſed the ſtone of the ſepulcher of S. Charles, her ſight was entirely and perfectly reſtored vnto her.

Candida Franciſca, religious of S. Agnes in Milan, hauing kept her bed 22. monthes, lame of her right legge, and ſo greatly afflicted in all her body, that the doctors gaue her ouer as a dead woman: the 22. of Iune, anno 1601. houlding in her hand the picture of S. Charles, and inuoking him by moſt vrgent prayers, preſently all her paines were healed, and at the ſame inſtant, her right legge (which was a handfull ſhorter then the other) was reduced to the iuſt length and quantitie of the other.

Iohn Iacques Lomati, a gentleman of Milan, had his legges ſo grieuouſlie eaten and full of holes, that he could not ſtand vpon his feete, nor goe one ſtep without a ſtaffe: ſo that the Chirurgeons of the citty ſaid, that there was an end of Maſter Lomati. It chanced one day, that he was more ſorely tormented then ordinary; whereupon he went to the ſepulcher of Saint Charles, and beſought him of helpe. And to the end to obtaine the ſame ſo much the ſooner, he adiured this celeſtiall cittizen ſaying. If thou be that Saint whom all the people doe ſo honor, obtaine helpe of God for me. Sodainly as he had made this prayer, and that he attentiuely heard the holy Maſſe, he found him ſelfe healed of all his euills, and his ſoares conuerted into ſound and liuely fleſh, the 24. of September 1587.

Iohn Baptiſta Tiron, being a child of fiue yeares old, falling into the riuer of Ticino, as ſoone as he had called to memorie the name of S. Charles, before whoſe picture he was daily wont to make his prayers (inſtructed herein by his father) this holy Prelat appeared preſently in viſible forme, who drew him forth of the flood, led him vpon the waues therof aboue a hundred cubits, & brought him ſafely to the banck, before the ſight of ſundry perſons, who deſpaired of the life of the child.

Margarit, daughter of Angell Montis, of Milan, came out of her mothers wombe, with her two feete twiſted together, ſo that the ſoles of them were turned backwards, and the vpper part was vnder. She being fiue yeare old, and hauing ſtill this deformitie, her mother, called Militia Verga, carried her to the ſepulcher of S. Charles anno 1601. to craue helpe, offering a burning wax light vnto this friend of God for her daughter. The child lighted the wax light, and at the ſame inſtant, her right foote was ſet ſtreight and put in his place, and in length. By and by after, ſhe came againe, and made and repeated her former prayer, and her left legge receiued the like cure: but yet a litle marke ſtill remained of the precedent defect, in memory of the holy miracle.

Ioan, daughter of Iohn Baptiſt Maronis, cittizen of Milã, had from her birth her legges and her feete ſo exceeding crooked, that ſhe could in no manner of ſort walke vpon them: and the ioints of her knees being out of their place, ſhe could make her legges turne this way or that way, which ſhe liſted, and eaſily could caſt thẽ vpon her ſhoulders: ſo that ſhe trayled her ſelfe whither ſhe would goe vpon her handes and knees, with litle creepers made of wood. The 4. yeare after her birth, her mother being in prayer at the ſepulcher of S. Charles, the child receiued ful & entire health in al her members, in the month of Iuly 1604.

Anaſtaſia of Magis, of the ſame citty, had bene for the ſpace of 36. yeares, obſeſſed by ſundry malignant ſpirits. And albeit that in ſo long a ſpace of time, ſhe had proued ſundry meanes, as Exorciſmes and inuocation of other Saints, made many voyages, pilgrimages and the like, yet nothing at al did profit her. At the laſt ſhe had recourſe to this holy Cardinall, and as ſhe was in great deuotion before his picture, crauing to be deliuered, the 24. of October 1601. ſhe felt her ſelfe ſmitten vpon the breaſt, and that with ſo great a ſtroke, that ſhe fell downe halfe dead vpon the ground; And remayning ſo the ſpace of two houres, ſhe aroſe free from all infeſtation of the diuells, and was neuer ſince troubled more. The life of this Saint is extracted out of the Italian abridgment ſet forth by the very Reuerend Prelate Francis Penia &c. put into french by Charles de Canda, Prior of Domp-martin &c.

The foure Crowned Martyrs, Mouemb. 8.

THe Apostle S. Paul, writing vnto Timothie his disciple, saith: None shalbe crowned, but he which fighteth lawfully. Which is asmuch as if he had said: He that fighteth according vnto the apointment of his Captaine, such a one meriteth the crowne, and to triumph.

Amongst the Romaines in their warres, some did worthy, and very notable exploites; but because some were against the apointment of the captaine, they did not only deprive them of the crowne of victorie, but chasticed them seuerely. Some fathers there were, which put their owne sonnes vnto death, for that they went out, to answere a challenge on the contrary part, in single combat; although he returned with victorie, and slew his aduersary honorably. And this; because he had bene forbiden vpon paine of death, not to issue out to any such encounter, without speciall licence. Hereby wee see, that that souldier only deserued to haue the crowne of triumph, which fought, and got the victory, by the appointment of his Captaine.

It is conuenient, that we imitate Iesus Christ, euen as these holy martirs imitated him, which are called the foure crowned, because their names were not knowen. These verily did merite the crowne, for that they imitated Iesus Christ; and as he gaue his life for their sakes, so likewise manner did they giue their liues for his sake. The life of these holy martyrs, and of other six, whose bodies are buried in one, and the same Church within the citty of Rome, was this; taken out of the Martirologe of Venerable Bede, and Ado Archbishop of Treuers.

THe vnsatiable hunger of Diocleſian and Maximian (thoſe two great, and profeſſed enemies of Ieſus Chriſt, and his holy Saints) was not ſatisfied, although by their order and apointment (and of others which where their Iudges and Prefidents) there was ſhed daily much Chriſtian blood, through moſt partes of the world, but the more they put to death, the more their cruelty increaſed. It was told vnto Diocleſian, that there were in Rome foure cittizens Chriſtians, whoſe names were Seuerus, Seuerianus, Carpophorus, and Victorinus. The Emperour commaunded that they ſhould be forthwith apprehended, and brought vnto the Idoll of Eſculapius, & if they refuſed to worſhip it, that they ſhould be ſcourged to death; & according to his apointment it was done. They were led and conducted vnto the diuell, & they made account of him as he was, refuſing to adore him; whereupon they began to torment them. They pulled off their clothes, and bound them vnto ſeuerall pillars. The ſcourging which was giuen them, was ſuch, and ſo great, that in that torment they yealded vp their ſoules vnto God. The tirant comaunded, that their bodies ſhould be caſt into the ſtreat, that the dogges might deuoure them, and although they remained there fiue daies, yet they were not touched by any beaſt, whereby it

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euidently appeared; that men were more cruell and bloody then the very beastes. The Christians tooke vp their bodies, and buried them in the Arenarium, three miles out of Rome, in the way *Lauicana*.

It is said; that Pope Melchiades (who liued shortly after their martirdome) put them into the Catalogue of holy martyrs, and because their names were not knowne, he called them; The foure Crowned. But afterwardes it was reuealed to a holy man, that their names (as is said before) were Seuerus, Seuerianus, Carpoforus, and Victorinus.

Of the fiue Martyrs, SS. Claudius, Nicostratus, Simphorianus, Castorius, and Simplicius. Nouemb. 9.

NEere vnto the place where the foure martyrs last spoken of were buried, there had bene laid two yeares before, but on the same day, the bodies of fiue other holy Saints, who in like manner had bene put to death for the faith of Christ, by comandement of the same Emperour Diocletian. Pope Melciades (who ordeined the feast of the foure crowned to be celebrated) entended, that together with them, there should be a commemoration of these fiue martyrs, which were called, Claudius, Nicostratus, Simphorianus, Castorius, and Simplicius. These holy Saints were Caruers, and remained in Hungarie, by the apointment of the Emperour, and wrought together with many other of their trade, in the quarries of marble, which the Emperour vsed in his buildinges, in diuers places of the worlde. Foure of these blessed men were Christians, and Simplicius was an Idolater. As they wrought together, the chizells, and other tooles of Simplicius, were oftentimes broken, and the tooles of the others did neuer breake. Simplicius being much amazed hereat, demanded of Simphorianus how it fell so out, and he made answere: my tooles breake not, for that, euery time I take any of them into my hand to worke, I call vpon Iesus Christ my God. Vpon this occasion Simphorianus vsed such perswasions vnto Simplicius, that by the helpe of God, he was conuerted vnto the Christian faith, and was Baptised.

It fell out afterward, that Diocletian gaue the charge vnto these fiue blessed Saintes of a building, in which they should set the statues of diuers liuing beastes, and in the middest of them an Idoll, of one of his heathenish Gods. The holy Saintes made vp the worke very cunningly, and placed the statues of the beastes orderly; but for the statue of the Idoll, they would neither set it vp, nor so much as engraue, or make it. The Emperour (who was then in that prouince) seing this building finished, admired the artificall workemanship thereof,

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but he was much displeased, for that they had not set vp the Idoll, as he had commaunded. The fiue blessed Saintes were not present, when the Emperour viewed the worke, but the other maister workemen were. And for that one Artificer oftentimes enuieth another, especiallie the ignorant, who are most malicious against the most skillfull in their maisteries; the Emperour demaunding to know the cause, why the Idoll was not set vp; the other surueyors and chiefe workemen answered: that the other would not doe it, for that they were Christians; and refused it, not only in that Idoll, but also in all other of that kind.

The Emperour hearing this, dissembled the matter some few dayes, demaunding of the workemen, if there were any other caruers in stone, that were as cunning as these fiue? And when it was aunswered him, that their like were hardly to be found, he called them before him, and said vnto them. If you will make the figure of this Idoll, you shall do me very acceptable seruice, and I will reward you liberally for the same. The holy Saintes made this bold answere: we had rather suffer death, then giue men occasion to comit Idolatry. Then you be Christians, said the Emperour. They answered resolutely: In deed so we be. And if in that art or mistery, our knowledge or skill passe in excellency other workemen, it cometh to passe, for that, euery time we begin to worke, we call vpon the most holy name of Iesus.

The Emperour being loth to loose such excellent workemen, gaue in charge to Lampadius a tribune, that by mild wordes and offers, he should perswade the holy Saintes to renounce the Christian faith, and to worship the Idolls. Lampadius vsed all diligence herein, but seing the holy Saintes, constant and firme in their faith, he certified the Emperour thereof, who commaunded him to put them to the torments.

The tribune caused the holy Saints to be brought before him, and withal, the sundry instruments belonging to those engines, that Diocleſian, as a fel & cruel beast, had inuented, to torture the Christians. But this spectacle quailed not the resolute seruants of Christ. Whereupon the tribune caused them to be cruelly beaten, & their flesh to be torne with crookes of Iron, which had keene sharpe pointes, like vnto the clawes of Scorpions. It is said: that when the Tribune had tormented them in this cruell maner, & had spoken many blasphemies against Iesus Christ, the diuell entred into him, and killed him.

The wife, children, and kinsfolke of the tribune went vnto the Emperour, complayning, and saying: that the fiue workemen were inchanters, and that by their art, they had killed the Tribune. Diocleſian being enraged hereat, commaunded they should be enclosed in coffins of lead, and cast into the sea: and so it was done. Forty daies after, a Christian called Nicodemus accompanied with certaine other Christians, sought out the reliques of these fiue holy martirs Clau-

dius, Nicostratus, Simphorianus, Castorius, and Simplicius, and carrying them vnto Rome, buried thē in the Arenarium before named in the way Lauicana.

The martyrdome of these fiue was, as the other of the foure crowned, on the 8. of Nouember, and on that day, the holy Church maketh of them a commemoration, though it be alwaies vnder the title of the Foure Crowned. Their martyrdome was about the yeare of our Lord 300. In the time of Diocletian, two yeares before the other holy martyrs, as is aboue specified.

The Dedication of the Church of S. Sauiour in Rome. Nouemb. 9.

WE read in the sacred scripture, that the Wise king Salomon, hauing finished the most famous Worke of the Temple, appointed a day to consecrate it; at which day there assembled an infinite multitude of people of his realme, apparailed all in festiuall garmēts. The Priests and Leuites were ready in most rich ornaments. The singers, and musitians, stood also prepared for their office. There was a huge company of bullocks and sheep slaine, to be offred on the Altar, for a burnt offring.

King Salomon was vpon a Throne, in the middest of the Temple, three cubitts high from the ground, and kneeled toward the Sancta Sanctorum, *making his prayer vnto God; and in humble, and louely speeches, offred the Temple to the diuine maiestie, saying: By what meanes, shall I presume, to giue a thing vnto thee on earth, if the heauens be too litle for thy habitation? Then he made certaine requests, saying thus.*

Lord, I beseech thee, that euery one that shall come into this Temple, to make their prayer, for any affliction or trouble, thou, o my God, vouchsafe to helpe him, and comfort him. I beseech thee also, that this fauour may not only be shewed vnto the inhabitants of this citie, and countrie, but also vnto strangers, and to those that shall come hether, from farre countries. If they shall want rayne, and the earth be barraine, and drie, if the people come into this place, and make their prayer vnto thee, I beseech thee O Lord, to send it them forthwith. If there shall be pestilence or mortalitie amongst thy people, and they shall resort vnto this Temple, and desire thee to turne thine anger from them, thou O mercifull Lord, vouchsafe, to heare and deliuer them.

If they go vnto the warres, be the enterprise neuer so dangerous, and the souldiers come first into this Temple to pray, I beseech thee O Lord, to grant them victorie. If at any time thou be incensed against the sinnes of thy people, although thou shalt threaten to punish them rigorously, and that thy hand be lifted vp, and aduanced to strike them, yet if they that be in fault resort to this Temple, and craue mercy of thee, thou, ô mercifull Lord, be mercifull vnto them. I request this, said Salomon, for thy infinite mercy, for the loue thou beareſt to Dauid my father, and for the seruice that I, the king and guide of thy people, haue done to thee, in building vnto thee this Temple.

This Salomon said, and for a signe that God granted all his requestes (as after in the night

God

God told him) there descended a great fire from heauen, that consumed the sacrifice: and the glorie of God filled all the house, with brightnes and resplendencie; so that euery one lifted vp their voice, and shouted, in signe of ioy, and admiration. The Priestes and the Leuites, and those that had the charge of the musike of voices and instruments, sounded, and praised God; and they all iointly gaue him thanks, that he would vouchsafe to haue a house amongst men, vnto which they might resort, to aske for mercy and grace. The feast lasted eight dayes, in the which the king, and the priests, offred many sacrifices; and the people were in all that time, in continuall triumph, and ioy.

Hereof the Catholique Church taketh the custome, to celebrate the feast of the dedication of Churches; as namely in Rome is celebrated the dedication of the Church of S. Saluator. The historie thereof taken out of the life of S. Siluester the Pope, was this.

EVen from the time of the Apostles, there were alwaies amongst the Christians, some especiall places dedicated vnto God, which of some were called Oratories, and by others Churches. Thither came the Christians, and met together especially vpon the Sundaies, to heare the word of God, to be present at the diuine seruice, to pray and to heare masse, and to receiue the body of our Lord Iesus Christ, in the most holy Sacrament. But after that the Emperour Constantine was Baptised by S. Siluester, and was healed by the meanes of his Baptisme, not only in his soule of his sinnes, but also in his body of his leprosie; he, as a person thanckfull to the deuine maiestie, of whom he confessed to haue receiued this grace and benefit, made a law, & published a decree, through all the lands subiect to the Empire of Rome, that euery one might build churches, where it best pleased him. And that by his example he might encourage others therunto; in the yeare of our Lord 325. he caused a Church to be builded, in the honor of Iesus Christ, Sauiour of the world, in his owne place of Lateran, adorning it with many rich Iewells, and vessells of Gold and Siluer, but aboue all, he beautified it with an Image, representing our Blessed Sauiour himselfe very liuely; and this place was deuoutly visited, by the faithfull beleeuers.

S. Siluester the Pope consecrated that Church, which was the first, that had bene publickly consecrated among the Christians, for the celebration of the diuine office. In that place the same Bishop set the Altar, vpon which S. Peter celebrated the holy masse, and it was of wood, like vnto an emptie chest. The Apostle vsed this manner of Altar, euen as the other Popes his successors did, compelled by the necessitie of the time. For the persecution being very sharp, the afflicted Christians flying from one place vnto another, carried with them this portable Altar, to celebrate theron, sometimes in caues vnder the ground, sometimes in the Churchyards, where the bodies of Martyrs were buried, and sometimes in the priuate houses of Christians.

The mind of S. Siluester was; that this Altar should remaine for a memorie,

in the first Church of the Christians, and comaunded, that none but the Bishops of Rome, should celebrate vpon it. And that all other priests should celebrate, not vpon an Altar of wood, but vpon an Altar of consecrated stone. And to the end, the memory hereof should continew, and be perpetuall, he ordained, that euery yeare the dedicatiō of this Church should be celebrated. And this is the feast which is sollemnised on the 9. day of Nouember.

It is a thing very necessary & conueniēt, that among Christians there should be some places dedicated vnto God; as Churches, and Oratories be; to the end they might resort thither, to pray, and demaund helpe of God in their needes and troubles. For if in citties, and other townes, be diuers shoppes for particuler things; and if in the house, be seuerall roomes for sundry offices, it is also necessary, that among the multitude of Christians, there should be some places, where they may treat, and speake with God. And these being dedicated to such a worthy worke, it is also conuenient, that they should be consecrated; and also, that all due respect, and reuerence be giuen vnto them.

All this our Lord would giue vs to vnderstand, by the example of the Temple of Salomon, the workemanship whereof was of exceeding great Maiestie, as may be seene in two things especially, which the holy scripture reciteth, to wit: That in the Temple there was nor a thing, but it was of Gold, or engraued, or set in Gold. The other was, that the fabrick, or workemanship being so magnificent and stately, yet in all the time of the building thereof, there was not heard the noise of an hammer, or any other toole therein.

Some expound these words thus; saying: that this was a kind of speach commonly vsed, when they would shew, what speed a thing hath beene done withall, as when it is said: such a thing was done before it was seene or heard. So although the worke of the Temple lasted many yeares, yet in respect of the hugenes and magnificence thereof, it may be said: that therein was not seene, nor heard the stroake of an hammer. Others say: that euery thing was brought thither ready wrought, from other parts, and that they did nothing, but lay and couch things in their due place. And so this Temple was a figure of the B. Martyrs, who are hewed, and squared in the Quarries of this world, suffring heere diuers troubles and afflictions: but then in heauen, they suffer no more stroaks, nor feele more troubles, but haue their reward for that, which they haue borne, and supported in the world.

In these things then is shewed the statelines, and magnificence of this Temple; In the which, although it was the Temple of God, yet was there only in it the Arke of the Testament, and that not alwaies neither; for at the time of the captiuitie of Babilon the Prophet Ieremy hid it in a hill; and then they put into it another made like it, and yet for all that, it was greatly honoured not only by men, but euen by God himselfe.

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Then by greater reason ought we, to reuerence, and honour our Churches, in the which resideth Iesus Christ true God, and true man, and that really, in the B. Sacrament of the Altar. There are not sacrificed Bulles, and Weathers, but the vnbloody sacrifice of Iesus Christ, vpon the Altar of the Crosse, is there representated; where he is offred in a liuely sacrifice to his eternall father, for the saluation of mankind; and the same doth the Priest daily in his name, in the holy sacrifice of the Masse.

In our Churches be also the Sacraments, by which are healed, and cured sundry infirmities. Some be weake, to encounter and fight against the Diuell, the world, and the flesh, and to make such men able and strong, the Sacrament of Confirmation is giuen vnto them. To others, for the same purpose, and to make them rich in vertue; there is giuen the Sacrament of the holy Eucharist. And to the end others should be continent, the Sacrament of Matrimonie is giuen vnto them. For others, that be wounded, hurt, and readie to die of sundry infirmities, and they whose soules are already and wholly dead in mortall sinne, are prouided the Sacraments of Penance, and Extreme-vnction. So that the Church is as an Apothecaries shop, stored with spirituall medicines, for all the infirmities and maladies of soule, and body.

Besides these, in the Catholike Church be the treasures of God. For therin are pardoned sinnes: in it are giuen the giftes of the holy Ghost: in it the praiers of the faithfull are more meritorious, and be sooner addressed, and sent vnto the Iudgment seat of the great God. For in it, in very deed, is the ladder of Iacob, whereby the Angells go vp, and come downe. They go vp with the praiers and petitions of the faithfull, and present them vnto God: and then come downe with their dispatch, for the good and profit of the faithfull beleeuers.

In the Church is preached the Gospell, the obseruation of the commaundements of God is taught, vertue is comended, and vices be reproued. So that in it some are stroke with feare, some haue compunction, these weepe, others reioyce; some are comforted, and others are inflamed with the loue of God. In the Church, the faithfull soule talketh with God; there he is praied vnto; and in that place he is honored. In the Church, the Angells are present; because there is the heauenly court; yea, the very same God is there: really and personally; and hath promised to be there vntill the end of the world.

In all these thinges you may see, how much our Churches be more worthy then the Temple of Salomon. So then; if that Temple be so much magnified by men, and God also; it is conuenient and most iust, seing that our Churches be in so high manner honored with the presence of God himselfe, that they be also honored, and reuerenced by vs, & that therin, nothing may be said or done vnseemely, or vnfitting of so worthy a place. Let presumptuous people, and the prophaners of Churches, feare the like seuere punishment, as God gaue to that wret-

wretched king Antiochus, who prophaned the Temple of Ieruſalem, God ſtriking him with a moſt terrible, and horrible infirmitie. This wretched catife knew, that this euill happened vnto him, for prophaning the Temple of God in Ieruſalem, and therefore he bewayled his ſinne exceedingly. He prayed vnto God, & craued pardon of him, but the text vttereth there a terrible, & dreadfull ſentence viz. The wretch prayed vnto God, of whom he could not obtaine mercy. The ſorrow of this man, was like the ſorrow, and repentance of Eſau, Cain and Iudas; that is to ſay defectiue and vnprofitable, and therefore he was condemned as they were alſo.

We read in auncient hiſtories, that Pompey the great was victorious in all his enterpriſes, and affaires, before he did prophane the Temple of Ieruſalem; but after that time, he was infortunate in all his buſineſſes, and finally, he was vanquiſhed in battaile by Iulius Cæſar; and eſcaping by flight, repaired for aide to the king of Egipt, as to his friend, but in ſteed of helpe, he found his death: the king cutting off his head, & ſending it vnto Cęſar the conquerour, as a preſent.

For prophaners of Churches, and holy places, theſe two examples are ſufficient: & for thoſe that vſe ſmal, or no reuerence to Churches, this one is inough: That our Lord and Sauiour himſelfe, chaſtiſed them with rigour, which caried not due reſpect vnto the temple of Salomon. For he himſelfe in perſon (when as man he conuerſed with men) did driue the people out of the ſame Temple, with whippes and ſcourges, becauſe they vſed ro, and in the ſame, ſmall, or no reuerence. Let them, who prophane our Churches (being of farre more excellency then that was) imagine, yea aſſure themſelues, that they ſhalbe chaſtiſed with much more rigour.

Surelie, we ought to beare great reſpect and reuerence to our Churches, and to behaue our ſelues in them, as Dauid counſelleth in a pſalme, where he ſaith: *In the Temple of God, let euery one ſpeake of his glory.* All that which is to be ſpoken of in the Church, ought to be to the glory of God; and if it be to his glory, it will redound, and ariſe to our profit; ſince in that place he will make vs partakers of his mercies, which ſhalbe the beginning of our Beatitude. God graunt vs all to find in his Church mercy, for his deare Sõnes ſake, our Bleſſed Sauiour, Amen.

The life of S. Theodore, Martyr. Nouemb 9.

IT is written in the booke of Iudges, how Sampſon that renowned ſouldier of God, at his death pulled downe a temple of the Gentiles, whereby many of them were killed, and the temple falling to the ground, was vtterly deſtroyed. Herein Sampſon did worthy ſeruice vnto Almightie God, who had determined by this meanes, to chaſtice that treacherous, and vnbeleeuing nation.

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The very like befell vnto another valiant ſouldier of Chriſt, called Theodore, who ſet fire to a temple of the Gentiles: for which cauſe, he was afterward martyred. And in the one and the other of theſe things, there was done vnto our Lord God, great, and good ſeruice. The life of this glorious martyr, is taken out of an homily, or ſermon, made by S. Gregory Niſen, which he preached on the day of his martyrdome, in the ſame Church, where he was buried. He rehearſeth it in this wiſe.

THecauſe (good Chriſtian people) why you be here aſſembled from diuers partes, which trauaile, and toile of your perſons, by reaſon of the ſharpnes of the winter, is only to celebrate the feaſt of the glorious martyr. S. Theodore. This is a thing iuſt and reaſonable, ſince we be all obliged vnto him, for the great and many benefits, which we haue receaued by his interceſſion. One of theſe is well knowne vnto all, namely; how the Barbarous Scithians, this laſt yeare threatning to kill vs, and hauing drawne their ſwordes to bath them in our blood, returned back vnto their countrie in manner of flight; not for feare of our corporal armes, but being terrified with the Croſſe of Chriſt; with which, this glorious Saint, our patrone chaſed them away. I deſire you all to be attentiue, and I will reherſe in what manner this holy martyr came to giue his life for Chriſt, whileſt he liued in this world: for I doe not know in particuler, the reward he hath in heauen. And when we know this, we ought to take the profitt, by endeauoring to imitate him.

I ſay then, that we haue of his bleſſed body in this church: and although it be of the ſamme matter and nature, that other dead bodies be, yet it is not to be likened vnto them; for if you open any of their ſepulchers, the bodies appeare loathſome to the ſight, and be diſpleaſing to the ſmell; ſo that we turne our face from them, conſidering the miſerie of our nature, and the frailty of mankind. But vnto this glorious martyr it falleth out otherwiſe. For aſſoone as we enter into the Church, where his bleſſed body is (as we haue done this day) the ſight is pleaſing, ſeing the ſumptuous, and cunning built-Church, where it ſeemeth the Caruer and the painter contended to excell each other: the one, in the building of the ſame, aſwel in the pauement, as pillers of the fineſt marble (in which be engrauen ſondry pictures of liuing creatures) as in the rooffe, and couering of tymber, which is curiouſly wrought, and cunningly ioyned. The painter was not inferiour in his art, ſetting forth liuely on the walles, the heroicall acts of this glorious martyr. On the one ſide are the tirants, with their ſterne, and fell lookes, on the other ſide, the flame, and fire of his martyrdome; the holy Saint keeping alwaies a mild, and quiet countenance. Theſe images and pictures ſerue in ſtead of bookes: becauſe without ſpeech, they continually publiſh, and ſhew vnto vs, the worthy deedes of this glorious martyr. For it is the property of a picture by ſilence to ſpeake; and being painted on the wall,

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ſerueth vs inſteade of a lecture in the ſchoole.

If one hath entred into the Church, and enioyed the ſight of theſe things, & yet being deſirous to go further; if he approch vnto the ſepulcher of the holy Saint, and touch it with his hands, it ſeemeth a holy, and deuout worke. But if he be worthy to haue the ſepulcher opened, and that he may ſee the holy body there incloſed; O what great content, hath he! for that there was neuer meadowe decked with odoriferous flowers, that gaue a better ſmell, or would be more pleaſing to the ſight then this. He that is thereof worthy, forthwith approcheth, his eyes fixed, & his mouth ioyned vnto the bleſſed reliques, from which iſſueth no euill ſauour, but a fragrant ſmell. There are ſhed warme teares, there are powred out inflamed ſobbes, the Saint is hartely beſought, to make interceſſion for vs vnto the maieſty of God. But if one be worthy, to haue a litle of the earth, into which his bleſſed body was conuerted, this is accounted a chiefe happines. The vſe is, to lay it vpon ſicke men, hoping thereby they may recouer their health, as oftentimes they do. I wish the faithfull beleeuers to cõſider hereof; and withall, whether it be graunted vnto the Emperours, & Monarks of the world, to haue the worthy honor, and veneration that is done vnto this Saint. But leauing this, I come vnto the hiſtorie of his life.

His natiue country was in a part of this Region, which looketh toward the Eaſt. In that place he was borne, and in that place he was brought vp, but at this preſent, the whole world is his natiue country: for euery martyr may call himſelfe Natiue, of what country ſoeuer is vnder the ſunne. This bleſſed Saint, was a ſouldier, and ſerued vnder the ſtandards of Diocleſian and Maximian, at ſuch time as they ruled the Empire. Theſe Emperours being lodged in that country for the winter time by aduiſe of their captaines, there aroſe a moſt perillous warre, not with the Barbarous nation, but in the ſame armie: which was cauſed by a diueliſh decree, made by the Emperours, and put in execution by the captaines. In which Edict, all Chriſtians that refuſed to ſacrifice to the Idolls, were condemned to die. The bleſſed ſouldier, not now of the Emperour, but of Ieſus Chriſt, ſeing the wicked ordinance made, and how cruelly it was executed, ſhewed not any baſenes in mind, nor altered not his countenance (though he knew for certaine, that he was accounted by all men for a Chriſtian) but ſaid boldlie: that this decree was deteſtable, & that he meant not to obey it, though he loſt his life for the ſame. Theſe wordes came vnto the eares of the Coronell, who called vnto him the captaine, and euen as Herod and Pilate did before, when they conferred together of the faith of Chriſt, and were made friendes by depriuing him of life, ſo theſe two conſulted, and accorded together againſt S. Theodore.

Cauſing him to be brought before them, with rough words, and ſterne countenance they demaunded of him; how he durſt be ſo arrogantly bold, as to deſ-

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pise this lawe of the Emperours, and to say that he would not obey it? Saint Theodore with a constant, and cheerfull countenance said: I doe not disobey the Emperour, when he commaundeth thinges that be iust and reasonable, and wherein he is to be obeyed: but when he commaundeth me to adore for Gods, those which be none, and which I doe not acknowledge for such, I intend not to obey him. I confesse Iesus Christ to be God, the only begotten Sonne of his father, consubstantiall with the holy Ghost, who is likewise God, and yet not three Gods, but one God, whose faith and religion I professe. If this seeme to be euill vnto you, heere I am ready and offer my selfe. Let the hangman come and cut off my head, let fire come and consume me, and let him that is offended at my wordes, cut out my toung. I am resolued, and my body is heere readie, patiently to suffer any torments whatsoeuer, in any part, or in euery member therof, for the loue of this my creator & maker. The two vniust iudges hearing the couragious resolution of the yong man, were confounded, studying what answere to make him.

A certaine souldier of that company, who was accounted discreet and wise, presenting himselfe before them, said vnto him: ô Theodore, if the God whom thou adorest haue a sonne as thou saist, tell me; whether he hath begotten him after the maner of men; who seeke out solitary and obscure places, as being loth to be seene, in so base, and shameful an acte? S. Theodore answered: my God feeleth no shame in the generation of his only begotten sonne, but it is a heauenly generation, conuenient vnto God only, and so I do beleeue, and reuerence it. But do thou (who seemest to be a discreet & considerate man) tell me, doest thou not hold and repute it, for great reproch and infamy, to adore for God, a woman (as your Cibele mother of the Gods) who after the manner of a shee wolfe, from time to time, is great with child, and bringeth forth children? At this question of S. Theodore, not only that sawcy fellow was put to silence, but also the iudges cast their eyes to the ground: noting well the substantiall reason of the yongman, and how vnfit it was, to adore for a Goddesse, a woman, who was alwaies, either with child, or els that was deliuered of child. Afterward, studying what to do with S. Theodore, they determined to let him go at liberty, and they gaue him time, wherin he should be better aduised what he would do. It may be (said they among themselues) that when he hath thought better on it, he will leaue his foolish opinion, and obey our Emperours. These men called the wisedome of the yongman folly, as they which be stark drunke, vse to call them druncke, which be sober, & most free from that distemper. The time, which was assigned vnto S. Theodore to aduise, and deliberate, he conuerted to the effecting of a renowned deed, which was this.

There was in Amasia, the chiefe citty of that prouince, a Temple, dedicated vnto Cybele mother of the Gods; which Temple was neere vnto a ryuer, that

ran by the city. S. Theodore determining to burne it to the ground, for the better performance, expected a wind, that should driue the flame: and so setting fire vnto it, the Temple, and all therein contained, was consumed to ashes. By this heroicall deed, he gaue answere of his determination, in the time was giuen him for aduise. Great was the vproare and tumult that the pagans made, searching for the kindler of the fire, entending to punish them, with the greatest tormentes that might be imagined. There was no great difficulty in finding him, for S. Theodore himselfe confessed, that he had done it, and in his words & countenance, he shewed himselfe to be well pleased with the act, & the rather, for that an Idoll of the same Goddesse had bene turned therin to ashes. This on the other side was as displeasing to the pagans, who held that Idoll in high estimation.

They tooke S. Theodore, and haled him vnto iudgment, howling & yelling generally, as if they had bene beasts, or out of their wittes. The iudges demaunded of them; if he had kindled that fire? The holy Saint forthwith cõfessed; that he had done it, and willed them to make ready torments, for he was prepared to endure them. The desire, and willingnes which the iudges beheld in S. Theodore to suffer torments, made them haue the lesse will to torture him, wishing to themselues the like couragious stomake, as the yongman had. Whereupon, without regard of the complaints, and exclamations of the common people, who (fearing their Gods would chastice them all, for this trespasse that Theodore had committed against them) besought them with great instancy to put him to death.

In this rage and fury of the people, the iudges said to S. Theodore. Notwithstanding thou hast deserued death, yet we will pardon thee, and make thee high priest of the Idols, if thou wilt sacrifice vnto them, and leaue and relinquish the name of a Christiã. The blessed yong man deriding them said: In deed you promise me great preferment, & that which may moue a man to follow your counsell. For the priestes of your Idolls, I hold them to be accursed wretches, and if I be made chief of them, I shalbe made the most accursed wretch of them all. Long since haue I laughed at this folly and madnes of many great men; that sometimes the Counsulls, yea the Emperours of Rome themselues, would take the office of the high priest (which you promise vnto me) vnder a shew of religion, and they which were first clothed in purple, were clad after in the habite of fooles or madmen. And many times they cut in pieces liuing beastes for their sacrifice, putting some part therof to seeth, and some to be consumed with fire. Such a blindnes is not committed, but by them that be blind, as they bee, since by leauing the adoration of the God of heauen, they adore Gods made of wood, stones, and mettall.

The Iudges hearing the reasons, perceiued they lost their time, and could not pre-

preuaile with Theodore: wherfore they called him a ſacrilegious, blaſphemous, and wicked villaine, & commanded he ſhould be tormented. They bound him vnto a poſt and whipped him, then rent they his fleſh with crooks of Iron, and put burning torches vnto his ſides. The more diligent the executionere were to torture him, ſo much the more cheerfully the bleſſed martyr (as if he had bene in a pleaſant garden) ſong this verſe of Dauid: *I will alwaies bleſſe our Lord, his praiſes ſhall euer be in my mouth*. When the cruell officers were tyred, they tooke him from the poſt, and caſt him into a dark dongeon, in the which were heard all that night voyces, which ſong ſweetly, and the roome was filled with an admirable brightnes, and thoſe that were without, were partakers hereof.

When the keeper of the priſon perceiued it, he called ſome companie vnto him, and went into the place where S. Theodore was, finding no more perſons there, but the holy Saint, and the reſt that were priſoners as he was, who were all a ſleepe. The next day they tormented him againe, and ſeing him firme and cõſtant in his faith, they gaue ſentence that he ſhould be burned, & the iudgement was put in execution. As the holy ſaint ſtood in the fire, praiſing, & glorifying God, the fire indeed tooke his life away, but ſpared his body, for it did not conſume, nor ſcorch one haire of his head. Wherefore a religious woman called Euſebia, wrapped it in a cleane ſheet, and enterred it, that we might enioy this pretious treaſure, which hath cauſed this aſſembly of people, to honor him, and celebrate this day of his triumph, where euery one is holpen for his ſake. Out of this man he caſteth diuells, another he deliuereth from infirmities, vnto others he releeueth the infirmities of the bodye, vnto others the neceſſities of the ſoule. There thoſe that be toſſed with the tempeſts of the world, find a ſafe port, and ſecure hauen. There the Orphans find a father, the pilgrims an Inne, the afflicted a comforter, and helpe for them that are in neceſſitie.

O thou holy Saint, and glorious martir Theodore, that art among the quiers of Angels, vouchſafe to go vnto the preſence of God, & pray before the throne of his maieſtie for vs, that be in this place aſſembled, to celebrate the triumph of thy bleſſed martirdome. Encline to vs that call vpon thee, honor thee, and be preſent at the ſollemnity of thy feaſt. And though our corporall eyes cannot ſee thee; yet caſt downe thine eyes vnto our ſacrifices, and bow thine eares vnto our prayers: make preſent thereof we beſeech thee, vnto the maieſtie of God, deſiring him to harken vnto vs, and to heare thee, that vnto him may be recommended, thy country, which is alſo ours, thy brethren, kinsfolk, friends, and they, that vnto thee be religiouſly deuoted, whoſe here preſent: and that he would defend vs from all our enemies in general, and in eſpeciall, from theſe barbarous Scithians. Thou as a valiant ſouldier fight for vs, as a holy martir pray for vs. Obtaine for vs a perpetuall peace, that we may imploy our ſelues,

in the seruice of him, whom thou seruest.

And if perhaps there needeth greater helpe, speake vnto thy brethren to acõpany thee. Call vnto Peter head of the Church, speake vnto Paul doctor of the Gentiles, and vnto Iohn the beloued, and Famous Diuine; that the Churches, which these men haue founded, and the soules whom they haue conuerted, may remaine constant, in the holy and Catholique faith, which they once receiued. That they may be also freed from hereticks and hereſies, from tyrants & their tirannies; and by confessing Iesus Christ boldly, and faithfully seruing him, they may afterwards possesse and enioy him eternally, being partakers of his grace in this world, & of his glory in the kingdome of heauen. The holy church maketh commemoration of S. Theodore, on the day of his martyrdome, which was on the 9. of Nouember, about the yeare of our Lord 300. Diocletian, and Maximian being Emperours. The body of S. Theodore lieth in the Church of S. Sauiour in Venice, whither it was brought from Constantinople. And it is certainly beleeued, that it is he, whose life we haue heere written, though there were more martyrs of this name.

The life of SS. Tryphon, Reſpicius, and Nimpha martyrs. Nouemb. 10.

GReat was the pride of that hauty king Pharao, in perſecuting the people of Israel, seeking all meanes he could to hinder them from increasing. But the blessed God of heauen ordained, that the more diligẽt the wicked king was against them, so much the more he should remaine defeated, in his enterprise, and disgraced, all things falling out contrary to his designes, and intent, for the people multiplied, and increased the more.

The same befell vnto the diuell, for in the first growing and spreading of Christianity, he desired to root out the Christians, and to that intent he stirred vp the tyrants, to put them to death, and martyr them, as indeed innumerable of them were. But the more he laboured herein, the more the number of the Christians increased. This may be seene by the example of three holy martyrs, to wit: SS. Tryphon, Reſpicius, and Nimpha The diuell began with one of them thinking to end with him: but the two others seing his martyrdome, offered themselues voluntarily, and without compulsion vnto martyrdome, and to die in company with him,

him, for the loue of Christ their Lord. The manner hereof, as it is extant in diuers martyrologes, was in this sort.

SAint Triphon was borne in Rome, in a ſtreet called Saxea. He being very yong, exerciſed himſelfe in good and holy works, and God by his meanes did ſome miracles, by healing perſons poſſeſed with the diuell, & grieued with other infirmities. In that ſharpe perſecution of Decius, the holy ſaint ſhewed himſelfe zealous of the honor of God by preaching Ieſus Chriſt publikly; without fearing the Edicts of the Emperour, or the cruelty that his officers vſed againſt the Chriſtians. He encouraged the feeble, and animated the faint harted, not to dread the torments which ſhould quickly end, and were meanes to attaine perpetuall ioye in heauen.

A gouernour called Quilinus, being certified hereof, and finding it to be verie true, for that S. Triphon himſelfe confeſſed the ſame, he commaunded he ſhould be tormented. The firſt was the ordinary torment, that was to tie him vnto the Equuleus, where his body being racked, it was rent and torne with cookes of Iron. Then ſet they burning torches vnto his ſides, and gaue him many blowes with knotted ſtaues; and laſtly, his feet were burned through, with hot burning nayles.

S. Triphon tolerated all this with a couragious mind, and a cheerfull countenance. ſo that a Tribune called Reſpicius ſeing it, conſidered thus: That a man of fleſh and blood, could not haue ſuch ſtrength, nor tollerate ſo great, & ſo many torments, if he were not aſſiſted, and holpen by God: And if God did helpe him, it was certaine, that he was very high in his fauour. Whereupon, it might be truly gathered, that the God whom this holy man confeſſed, & for whoſe ſake he endured ſo many torments, & by whom he was ſo much holpen, was the true God; and that all the other, were falſe Gods.

In the time that Reſpicius ſtood in theſe conſiderations, there came to him a gratious dewe from heauen, vnto which he made no reſiſtance, but openly confeſſed, that he was a Chriſtian. When the officers that tormented S. Triphon heard this, they laid hands on him, and began to torment them both together. Then did they lead them into the Temple vnto the ſtatue of Iupiter: and S. Triphon kneeled downe, not to adore it, but to make the ſtatue fall in pieces to the ground, as appeared euidently, by that which followed.

There was preſent hereat a Damſell called Nimpha, who ſeing this miracle, ſaid with a loud voice: Ieſus Chriſt is the true God, and thoſe which the Gentiles adore, be falſe Gods: and no force, ſeing the prayers of the Chriſtians, make the fall to pieces. By occaſion of theſe words, Nimpha was likewiſe tormented with SS. Triphon, and Reſpicius. The officers beat them with certaine whips,

which had plummets of lead tyed to the end of euery cord. This was giuen vnto them with ſuch cruelty, that they all three yealded their ſoules vnto God in that torment. Which was on the 10. of Nouember, in the yeare of our Lord 251. In the raigne of the aforenamed Decius. And on the ſame day, the Church celebrateth their feaſt.

The life of S. Martin, Biſhop and Confeſſor. Nouemb. 11.

WE read in the firſt booke of kinges, of that valyant and courageous yong man Dauid, that when he returned with victory, from the battaile with that fierce gyant Golyas, he made all them that came to ſee him to wonder. He was yong, well proportioned, and tall of body, as Caietan noteth well vpon this place, and giueth this reaſon ſaying: that Saul put his armor on him, when he would haue ſent him againſt the gyant; and that Dauid refuſed them; which was not, for that they were to bigge, but for that he was not vſed to beare armour.

Of Saul we know by the Scripture, that he was very tall, and then Dauid neceſſarily muſt be ſo alſo. He was beautifull, and well ſet, and had alſo a comely countenance, and went in leather like a sheapheard: he carryed in the one hand the great head of the Gyant, and in the other the bloudy sword, which had cut it off. The ſterne and grimme ſight of the Gyants head, made the beauty and comelynes of Dauid to ſeeme more. The people came wondring, and euery one was delighted with the ſight of him. In this manner came he before Saul, with whom Ionathas his ſonne, the heire of the kingdome, who ſeeing the behauiour of Dauid (as the text ſaith) tooke ſuch affection vnto him, that euen there in the ſight of them all, he tooke off part of his garments, and put them vpon Dauid.

Thus much of this figure ſerueth for our purpoſe; that Ionathas did ſhew his great loue vnto Dauid, in beſtowing his garments on him. The ſame did the glorious S. Martin with Ieſus Chriſt, for with him he deuided his garments, wherin he ſhewed, that he loued him much, as is euident in the diſcourſe of his life, written by Seuerus Sulpitius, which we haue abridged in this maner.

SAint Martin was borne in Sabaria, a towne of Hungary. His parents were of noble bloud, but they were Gentils: his father had bene Coronell of the horſe, in the army of the Romains, and was retired to his houſe, to reſt, and repoſe himſelfe. Martin being ten yeres old, went to the Church (againſt his fathers mind) and requeſted to be made a Catechumen; which was, to write his name in the rolle of them, that deſired to be Chriſtians, for after they were well inſtructed in the faith, they were to be Baptiſed. He ſpent his time in ſeruing of God, and entended no other thing, but to pleaſe him, conuerſing alwaies with his ſeruants in the Church.

There

There he was instructed in learning, and good behauiour. He had a great desire to go and liue a solitary life in the desert, if his tender age had not hindred him, and also an edict that came from Rome, which commanded; that the sonnes of the auncient souldiers should be enrolled, & serue in person in the warres. By this occasion, the father of Martin, who disliked the holy desires of his sonne, caused him to be enrolled, and sent him vnto the warres, being then 15. yeares old; and in those warres of Constantius the sonne of Constantine the great, and Iulian, he serued.

He was in the ordinary garison of Pauia a citty of Italy, and with him he had a seruant, vnto whom many times he gaue attendance: such was his humilitie. They eate at one table, and sometimes Martin pulled off his bootes, and made them cleane; yea it is said, that once hauing a seruant of a good nature, he dismissed him, and looked for another, that should be stark naught, that he might haue occasion to merite more. He serued in the warres. 3. yeares, before he was Baptised, yet he eschued the vices, which be ordinary and vsuall amongst souldiers.

He was affable, curteous, and charitable to his equalles, lowely amongst his companions, he was sober and temperate in the cherishing of himselfe; in such sort, that he seemed rather a religious man then a souldier; and before he was baptised, he did all, that a good Christian should do. He tooke that wages which was giuen him, & reserued no more therof for his owne vse, then that which was necessary for the maintenãce of his person, the rest he gaue vnto the poore: for those vertues and charitable acts which were in him, he was beloued of al men.

On a time as he entred the citty of Amiens, which is in Gallia Belgica, he saw a poore man naked, that craued almes of them that passed by. It was winter, and extreme cold. S. Martin was at that time armed, and had no other garmẽt, but his souldiers coate. The holy Saint seing no mãto bestow any thing on the poore man, cut his cote in two parts with his sword, & gaue one halfe therof to the poore man, and the other part he reserued for himselfe. Many saw this deed; and some laughed to see him with half a garment; and others were ashamed, to consider they had not done the like charitable deed in all their life; & better might they haue done it, since they might haue clothed the poore man, and not haue vnclothed themselues.

The next night, S. Martin being in a sound sleep, he saw (in a vision) Christ couered with the piece of the garment he had giuen vnto the poore man, and drawing nere vnto him; asked if he knew that garment? Then he heard Christ say to his Angells. Martin being yet a Catechumen, hath couered me with this garmẽt. By this doth euidently appeare that which Iesus Christ said in the ghospell. *That which is done vnto the poore, is done vnto me.* S. Martin was not proud of this, but yelded thanks vnto Christ for it, and was very earnest and diligent to

obteine

obteine Baptiſme, and deſired to leaue the ſeruice of the warres; but at the entreaty and importunacy of his Coronell, he ſtaied vntill his time was expired. He was Baptiſed at the age of 18. yeares, and remained ſtill a ſouldier for the ſpace of two yeares: after which time, he left the warres by reaſon of a peace enſuing, which ſeemed to be miraculous, and was this.

The armies being ready to ioyne battell, a peace was made, vpon very honorable conditions, for the ſide, wheron S. Martin was: yea it is thought, that almighty God made it, for his holy Saints ſake, who being abuſed in words by his captaine, who called him coward, and baſe fellow, ſaying alſo, that he deſired to leaue the ſouldiers life, that he might not be in dangered in that battell; S. Martin offered to paſſe through the enemies ſquadrons without any armor; for which cauſe God to preſerue him from that iminent daunger, procured an honorable peace to be made for his ſide. Then went S. Martin to S. Hilary Biſhop of Poitiers, with whō he remained ſome certaine daies enioying his holy compapy, and was edified by his vertuous behauiour. Then deſirous to returne into his owne countrey, he tooke leaue of S. Hillary, both of them weeping aboundantly at their departure, at which time S. Hillary gaue vnto S. Martin the order of Acolite, and beſought him to returne back vnto him ſpeedily.

S. Martin trauelling on the way, was like to haue bene murdered, for certain thieues lying in waite for him, one of them ſtriking a full blow with his ſword to wound him, and another beating it off with his weapon, S. Martin ſhewed no feare at all. And being demaunded the cauſe, he made anſwere: I neuer had leſſe feare in my life, for that I ſerue a Lord, who (I am aſſured) will not abandon me in a greater daunger, then this is. Hereof the holy ſaint tooke occaſion, to preach vnto them Ieſus Chriſt: and one of thoſe thiefs was conuerted, and entred into religion, and died a bleſſed man. At laſt he came to his owne countrey, and preached the faith of Chriſt vnto his father and mother. His mother was conuerted, but his father continued ſtill in his Idolatry, and after that, many other perſons were conuerted to the faith, by his meanes.

At that time the Arrian hereſy was ſpred very much in the countrey, where S. Martin preached: and becauſe he only publikely reſiſted them, the heretiks did perſecute him with all extremity, and on a time they impriſoned him, & ſcourged him publikely (ſo ſhameleſſe they were) and not content herewith, they ſent him into exile. S. Martin departing from his natiue countrey, returned into France, and there he vnderſtood, that S. Hillary was alſo baniſhed by the Arrians, wherefore he paſſed into Italy, and builded a monaſtery nere vnto Millan, where ſome Chriſtians aſſembling together, liued iointly with him a monaſticall life. But he was there alſo greeuouſly perſecuted, by a principall Arrian heretique, called Auxentius, who after he had done him many wrongs & abuſes, neuer ceaſed, vntill he had driuen him from thence alſo.

S.

S. Martin yealding to the time, tooke sea, and came to an Iland called Gallinaria, in the company of a holy priest: where they two remained a good space, susteining themselues with the rootes of herbes only. Then newes came vnto him, that S. Hillary was returned vnto his Bishoprique. Wherefore he determined to find him out, and when he came thither, the holy father receiued him very louingly.

S. Martin dwelling there, built another monastery nere vnto Poitiers, vnto which place came a Catechumen, to be instructed in the faith & in holy behauiour. It hapened that S. Martin being absent, the yong man fell sicke, & died; & whilest the other religious men prepared to bury him, the holy Saint came, and made great shew of sorrow, for the death of that his disciple, and coming into the roome, where the dead body lay, he bid all the other depart out: then he shut the dore, and remained there two houres in praier; and he that was dead began then by litle and litle to recouer his senses, and returned to life, & perfect health. When the other religious men saw it, they gaue vnto God infinite thanks; and the yong man that had tasted of death, was baptised, and liued many yeares after. S. Martin raised to life another dead man, who had hanged himself (as it was thought) vpon a melancholick humor predominant in him, depriuing him of his vnderstanding: but by the praiers of S. Martin he recouered, and was restored to his life and health also.

The fame of this holy Saint was spread very farre, wherwith the cittizens of Towers being moued, sought meanes to haue him to be their Bishop, but it was a hard matter, to get him out of his monastery. They that wēt for him, vsed this wile, to get him away: A man that loued the monastery, told him his wife was sicke in Poiters, & desired him to go thither, to visite & heale her. S. Martin vpō this occasion departed from the monastery, & the messengers of the city of Towers, carried him away by force, before the monks (who had laboured to hinder his departure) perceiued it. S. Martin was receiued in Towers with great ioy, by all the common people, who said all with one voice; They were now happie, since they had to their father and pastour, so holy and humble a man.

After he was made Bishop, though he changed his estate, yet he altered not his life, for he was as lowely, and was apparailed as meanely as he was before time. He discharged his office and duety to the full: for he was very diligent, in procuring the good of his flock, and in repelling all euill from them. He reproued vice, commended vertue: he preached, he punished, he rewarded, and did not omit any thing, that was conuenient and fit to be done; so that therby he discharged fully his duety toward his neighbour. To discharge his duety toward God, he caused a monastery to be built vpon a craggy mountaine, two miles from the citty, to which place were assembled many religious men, and there he had a cel, into which he withdrew himself oftentimes, to pray, & to liue

in contemplation.

The religious men, who aroſe in ſhort ſpace to the nomber of 80. moued by the example of S. Martin, liued a holy life, in chaſtity, pouerty, obedience and continuall faſting and prayer, and their habites were made of camells haire. Their diet was very temperate, none drunke wine, except he were ſick, and they went very ſeldome out of their cells. S. Martin had ſome of theſe monkes alwaies in his company; and when he ſtayed any time in the monaſtery, & returned into the city, they that were poſeſſed of the deuill gaue notice therof, by the feare and dread they ſhewed, and by the paine they ſuffered before he entred the towne, and this befell, into what city ſo euer he came.

This holy prelate vſed great diligence, in the extirpation of Idolatry out of his dioceſſe, and trauelled into many places, throwing to the ground the Idols of the Gentills, cutting downe, and burning the groues and trees, wherein the deuills gaue oracles and anſwers, for which cauſe he was oftentimes in daunger to be murdered by the common people, but his deportment and cariage was ſo diſcreet in all his affaires, accompanied with ſome miracle, in the ſight of them that were agrieued at his doings, that ſometimes whole companies fell at his feet, and beſought him, they might be made Chriſtians.

It would be a long ſtory to recount, how many ſicke he healed by his prayers: but among others, one was Paulinus, ouer whoſe eyes was growne ſuch a webbe that it made him blind, and alſo put him to much paine. The holy Saint did cleanſe them one time with a napkin, and he was made whole, his ſight reſtored, and his grief ceaſed.

After this S. Martin (being Biſhop) raiſed to life the ſõne of a diſtreſſed poore mother, who finding him in the city of Chartres in the company of many Idolaters, laid before him her dead ſonne, and requeſted him very earneſtly to raiſe him vnto life. The holy Saint made his prayer for him, and he reuiued. This miracle cauſed many of thoſe pagans to come to the faith of Chriſt.

S. Martin (after he was Biſhop) raiſed to life none but this child; and becauſe he had raiſed vnto life two before that, he vſed to ſay vnto his diſciples and friends; that he was better by two parts, before he was Biſhop, then after, and that his high dignity, had diminiſhed his vertue. It is apparant the holy man ſaid theſe words for lowlines and humility: for it is well knowne, that after he was Biſhop, he did many admirable and vertuous deeds, which he had not done in the former time. But this declareth and ſheweth his charity, and humility.

He was Biſhop when he came into Paris, and ſaw at the gate a leprous man ſoe full of ſores and blaines, that the only ſight of him was greeuous, & inſupportable to many; the good Prelate came cloſe to him, and embraced him, & laid his face on the face of the leper, he kiſſed him very charitably, and therwith cured him, and made him whole. This leper (whom the whole citty had

ſeene) came the day following to the Church, and gaue thanks publiquely vnto God, for the recouery of his health.

He was Biſhop when Sulpitius who wrote his life viſited him: whom he receiued moſt kindly, and gaue him harty thankes that he was come from Toloſe to Towers, only to ſee him. The bleſſed man himſelf waſhed his feet, made him ſit at his table, at the which he filled more his ſoule, then his body, hearing his words, enkindled with the fier of celeſtiall loue, and the grauity of his reaſons. This Author ſaid: I neuer ſaw, nor conuerſed with any mortall man furniſhed with ſuch ſcience, witte, and eloquence, and ſuch aboundance of pure and chaſt words, as I found in Martin: and it made me more to marueile, for that I know he was vnlettered. The ſome of his ſpeaches, were of the cõtempt of the world; to auoid vice; to loue vertue; and that which he ſaid, he performed alſo indeed. No toung is able to expreſſe that, which I noted to be in this holy Saint, in the time I liued in his company: I neuer ſaw him angry; I neuer ſaw him diſpleaſed or diſcontent; much leſſe to laugh after a diſſolute maner: and this was, becauſe, that whatſoeuer befell, he receiued it, as ſent from God.

The auſterities of his faſtings, watchings, continuall wearing of ſackcloth, were things rather to be admired, then imitated. He ſlept continually on the ground: he vſed to eate, and ſleep ſo litle, that it ſeemed impoſſible he could liue with it. He was neuer idle; when he had diſpatched the affaires and buſines of his Church, he ſpent the reſt of his time in reading the holy ſcripture, mixing it with praier. Herin he did as the Smithes do, ſtriking vpon the hote iron, who that they may continue the better, giue now and then, an idle blowe: euen ſo did S. Martin, as for a recreation, praying one while, and reading another. O bleſſed man, in whom was found no guile nor double dealing! he neuer condemned nor iudged any; he neuer rendered euill for euill.

When he was Biſhop, he would reproue men for their offences againſt God, and chaſtiſe them for aggreuances done againſt their neighbour; but he neuer reproued nor chaſtiſed any offence or aggreuance done againſt himſelfe. In his mouth you ſhould haue alwaies the holy name of Ieſus: in his hart was nothing but piety and mercy; and he would perſuade all to make much of that vertue. He gaue an eſpeciall charge vnto his monks to be obedient, ſaying be obediẽt vnto man for the loue of God; ſince the ſame God would be obedient vnto man, for the good of all mankind.

He vſed ſometimes, to ſpeake ſome pleaſant words, by which might be taken ſome ghoſtly profit for the ſoule; as he did one time, when he ſaw a ſheep newly ſhorne. This litle beaſt (ſaid he) hath performed the Euangelicall precept: for ſhe hauing two garments, hath giuen one to them, that had none; and ſo we ought to do. And this the bleſſed ſaint performed alſo not long after: for being ready one day to ſay maſſe, a poore naked mã asked an almes of him. The bleſ-

ſed Biſhop commaunded the Archdeacon to buy a garment for the pooreman: but the Archdeacon, who had in charge to giue many almes, was ſlacke, and loth to giue it; wherupon the poore man got vp into the veſtry, where S. Martin was, and told him; that the garment was not giuen him, as he had bidden.

The holy ſaint forthwith pulled of his owne garment, & gaue it to the poore man. The Archdeacon came in then, & told him; that the people ſtaied to heare maſſe, and thought him long; the bleſſed man anſwered, he could not come out, vntill the poore man had his garment giuen him. The Archdeacon replyed; the poore man is gone, I know not whither, and S. Martin ſaid: Bring (I ſay) the garment, we ſhall find a poore man to receaue it. The Archdeacon went out in a chafe, and bought a courſe garment, and of a ſmall price, and caſt it before the ſaint on the ground. He tooke it vp, and put it on, and then he requeſted himſelfe to ſay maſſe.

Whe he held vp the B. Sacrament at the eleuation, his armes were left bare, for that the ſleeues of the coat were ſo ſhort, and the ſleeues of the Albe were too wide. Some that were in the Church, ſaw the Angells to couer his armes with plates of gold, which ſhined very bright. It is ſaid; that hereof cometh the vſe, that ouer the prieſtly garment called the Albe, they put the maniples of ſilke, or ſome fine ſtuffe, finer then the Albe is; but all men vſe it not ſo, nor in all countries: for it was ſo ordeined by ſome particuler Churches, but not by the Pope in the Church of Rome.

The Angells did diſcend vnto the place where S. Martin was, yea one day two of his diſciples heard him talke in his cell, and knowing that none went in, but himſelfe, they intreated him to tell them; with whom he talked; & being importunated by them, he ſaid: I will, vpon condition, that you ſhall not ſpeak of it to any man, as long as I liue. Know you, that there was the mother of God, and with her S. Agnes and S. Tecla; and he declared marks of the countenances of our Lady, and the other two ſaints. Moreouer he told them that ſometimes S. Peter and S. Paul had talked with him. This holy ſaint was ſlow in reſoluing and determining of any waighty matter.

On a time the deuill reproued him, for that he receaued them that commit-mitted heinous ſinnes vpon pennance, and among others them, that denied the faith, ſaying; that God would not pardon them. When S. Martin heard theſe words, he ſaid with a loud voice. If thou (miſerable wretch) hadſt ſorowe for thy ſinne, & done due penance, the mercy of God is ſo great, that I would obteine pardon of God for thee alſo. Well, the ſanctity of this good prelate, was diuulged euerie daie more and more.

At that time Maximus ruled the weſt Empire, which he had vſurped vpon two Emperours, murdering Gratian the one, & putting Valentinian the other vnto ſhamefull flight: who fled vnto the Emperour Theodoſius who gouerned the

the Empire in the East. This Theodosius shortlie after returned the same measure vnto Maximus, as he had done vnto Gratian, for he depriued him of his life and regiment both at a time, and restored it vnto Valentinian.

This Maximus had maryed a noble Ladie who was a good Christian, & had a speciall affection vnto S. Martin. She persuaded her husband (keeping their court in Fraunce) to send for S. Martin to come vnto them. Maximus (though he was a tirant) did so: not so much for the loue of his wife, as for to see S. Martin, of whom he had heard great reportes, and vnto whom he bare good affection. It cannot be expressed, how ioyfullie the holie saint was entertained, especiallie by the Empresse, who appointed lodgings for him within her Royall court, where the good prelat treated with the Empresse of manie important matters, alwell bodilie as ghostlie; and she stood at his feete, like as Magdalene did before the feet of Christ, washing them with her teares.

The good Empresse forgot her estate, her riches, her pompe, & her selfe also; yea she was beside herselfe, when she was in contemplation of that holie saint. And he that in his life for the space of 60. years, had neuer permitted any womā to come neere him, could not forbid the Empresse to touch, & to kisse his feet: She also by her many teares obteined of the Emperour and of S. Martin, to dine together at one table, without anie other attendants, but her selfe in person.

When dinner time came, it was a memorable sight to see the diligence, the Empresse vsed to serue the holy man. She couered and furnished the table for him: she placed the stooles: gaue him water for his hands: and then set on the meat, which she had dressed her selfe for him. Whilest the holy saint did eate, she was carefull, that nothing should be wanting. With her owne handes she powred the wine into the cuppe, when she gaue him drinke. And when the holy Saint had done eating, she voided the table, gathered vp the meate that remained: which afterward she eate, thinking it to be more sauorie, then if it had bene drest after the most royall maner she had vsed before time.

Another time the Emperour inuited S. Martin, and made him set at the table, and apointed a religious priest, that came with him, to sit by him, and manie great Lords were sett therat also. When the holie Saint asked for drinke, the Emperour bid his cuppe should be carried vnto him, thinking, that when he had drunke, he would haue restored it vnto the Emperour: but S. Martin did not so, but gaue it to the priest that sate by him; giuing them to vnderstand, that he was of more excellencie, then the Emperour by reason of priestlie function. And that which others would haue taken as a reproach, the Emperour, and all they that were at the table, commended.

The Emperour Valentinian the second, being restored vnto the Empire after the death of Maximus who put him to flight, did not behaue himselfe so, for S. Martin comming one day to visite the Emperour, who had a wife infected with

the hereſy of Arrius, and therfore an enemy vnto S. Martin, ſhe requeſted the Emperour not to doe him any honour, and he yeelded to her deſire. The bleſſed Prelate came into the roome, where the Emperour was, who ſtirred not from his ſeat. The holy ſaint came neerer vnto him; yet the Emperour ſtirred not, nor made any ſigne of kindnes or curteſy. It was ſurely the will of God, that the ſeat where the Emperour ſat, fell on fier of it ſelfe, and burned and flamed out. When Valentinian felt the fier, he roſe in haſt and ſtumbled, hauing already burned his clothes, and ſcorched his skinne; & conſidering what the cauſe was, he went toward S. Martin, and did vnto him very great reuerence, & before the holy ſaint ſaid any thing, graunted vnto him, whatſoeuer he came to demaund.

Another time S. Martin went to viſit a holy damoſell; and it is good to make memory of her, for the example of others, to the end, they may be aduiſed, that (if they ſhut their gates againſt apparant wicked men) they ſhould not alwaies open their dores vnto them, that ſeeme to be good. There was in a litle village a damoſel, who liued ſecret and priuat, whoſe good report was diuulged through the chiefeſt cities of Fraunce, aſwell for her beauty, as for her vertuous life. Her exerciſe was prayer and contemplation, and, ſhe had in her company, other women, good and vertuous liuers, ſo that their houſe ſeemed to be a monaſtery.

S. Martin being told of her, was deſirous to ſee, if the report made, was true: and though he was eſtranged from the conuerſation and viſiting of women, yet one day paſſing neere vnto the village, he deſired to ſee that yong woman. All the people (as the vſe was in all places where the holy man went) came out to meet him, as if he had bene one of the Apoſtles, ſo much they reioyced to ſee him. The holy ſaint turned out of the way, to go to the houſe of that vertuous damoſell; who being certified that S. Martin came to viſit her, and being fully reſolued not to alter her determination, ſhe ſent one of thoſe women, who kept her company, vnto S. Martin to excuſe her, and to alleadge a reaſon, why ſhe came not out to meet him. The bleſſed man accepted it for very good, and aſwell done, and praiſed exceedingly the yong woman, and ſaid; that her vertue ſurpaſſed the report that went of her.

S. Martin being gone vnto another towne, the damoſell ſent vnto him a preſent, which the holy Saint receiued with a cherefull countenance, though it be not knowne that euer he receiued any guift of any woman but that, in all his life; and when he receiued it, he ſaid: It is not fit a prieſt ſhould refuſe the preſent, ſent by a damoſell, that was more vertuous in her life, then many prieſts.

This good paſtour went ſometimes to viſite his dioceſſe: and at one time (among others) he came vnto a ſmall village. Becauſe it was winter, they prepared his lodging in the veſtry of the Church, in which place they made him a bed, and a fire alſo. The holy Saint went to reſt, yet becauſe he was not vſed to ly but on the groũd, the bed was troubleſome vnto him. And being deſirous to

throw

throw the couerlet of him, by chaunce he caſt it on the fire, & perceiued it not; at laſt he fell a ſleep, and the couerlet began to burne, & ſet fire on the roome. The flame being now gotten to the toppe of the houſe, S. Martin ſtarted vp, and ran to the doore; but he was ſo troubled, that he could not open it. His prieſtes and monkes were without, in great care and grief, for that they knew not how to helpe him, or ſaue the houſe. At laſt the holy Saint determined to fall to his prayer, as the generall remedy in all his daungers, and ſo he did: wherby it came to paſſe, that the fier was extinguiſhed, and he was deliuered from all danger in a moment.

He was often in daungers by ſundry perſecutions of the Arrians, who neuer permitted him to be at repoſe or quiet, as appeared in many Councels, in which the holy Saint was preſent, wherin they out faced, menaced, and vſed reprochfull and opprobrious words of him: yet the holy man preuailed, and continued a conſtant & valiant defender of the Catholique Romane Church, vnto which he was alwaies ſubiect, as an obediēt ſonne ought. This good prelat bare ſuch a reuerence to the Church, that he was neuer ſeene to ſit therein; but either did kneele or ſtand on his feet, and being asked the cauſe, he ſaid: know you not, that God is preſent in this place?

Finally, being now old, and tired with theſe conflicts with the deuill, and his miniſters (the fiend oftentimes appearing vnto him, and ſometimes by threats, and other whiles by craft and ſuttlety ſeeking to doe him harme) and the time of his death approaching, which he knowing by reuelation, being at Cadacenſe (a place in his dioces) he aſſembled his diſciples together, and certified them, that the hower of his death drew neere. This newes putting them in great ſorrow, and griefe; they ſaid vnto him: deare father, why wilt thou leaue vs? vnto whom doeſt thou recommend vs? behold the hongry woulfs will aſſaile thy flocke, and there wilbe no meanes to repaire the loſſe, when the ſhepheard is gone: we know thou deſireſt to be with Chriſt, and we know alſo, that thy reward remaineth ſure and certeine in heauen, and that it is not leſſened, though thou ſtay with vs a little ſpace. Haue pitty on vs, that ſhall be left alone, and abandoned.

S. Martin, hearing theſe words, was moued to pitty & compaſſion, and ſhedding teares, his eyes fixed alſo toward heauen, ſaid: Lord, if thy people haue yet need of me, I refuſe not the paine and the trauell, but thy will be done: Thus this glorious father was diſtracted betwene loue and hope, & knew not which to elect. It greued him, to leaue his diſciples: and he was not willing to ſtay any longer, from enioying the preſence of God, vnto whom he remitted all. O man rightly to be called valliant, who was not ouercome by trauell & paine, much leſſe by death: he feared not death, and refuſed not to liue. His feuer increaſed, and his diſciples ſeing his end to approach, and that he lay on the earth and

aſhes,

aſhes, which was his vſuall bed, requeſted him then to permit cheriſhing and comfort to be done to him. And he anſwered. A Chriſtian ſhould not die but on haire cloth and aſhes: then it is more fit that I doe ſo, who am your maſter, and prelate, and am therefore obliged and bound to giue you good example.

Then they requeſted him to turne his head a litle on the one ſide, and not to hold it alwaies vpright, to looke vpward, being ſo painfull: and he ſaid: Let me looke vp toward heauen, ſince that very ſhortly my ſpirit is to go that way, which I behold. When the agony of death came, he ſaw the deuill (the enemy of mankind) and ſaid vnto him: what doeſt thou heere, thou cruell beaſt? Thou ſhale find in me nothing, for which I ſhalbe damned: and hauing ſaid thus, he rendered his ſpirit to our Lord being 81. yeares old. His bleſſed ſoule was borne into heauen accompanied with many Angells, who made much ioy, and ſong melodiouſly. This muſique was heard by ſundry perſons, that were in places farre diſtant, as of Seuerinus Arch Biſhop of Collen, and by S. Ambroſe Arch-Biſhop of Millan; Who laying of Maſſe, fell a ſleep, from the which, he awaked after three howers; and then ſaid to the ſtanders by: know you, that my brother Martin B. of Towers is departed out of this life, and I haue bene preſent there to bury his body.

S. Martin liued on the earth poore and humble: and entred into heauen rich and with great maieſty. His death was on the 11. day of Nouember (and on the ſame day, the Church celebrateth his feaſt) and it was in the yeare of our Lord 399. in the time of the Emperour Honorius. This holy ſaint did many mirácles in his life time, & alſo after his death: Whileſt he liued, he was the meanes, that many were conuerted vnto God by his good example, and excellent doctrine: and after his death, many were holpen by his merites and interceſſion. God of his great bounty, and infinit mercy graunt, that we may be in the number of the choſen, to the end we may enioy his glory, in the company of S. Martin. Amen. Many Authors write of S. Martin, beſide Seuerus Sulpitius, as S. Paulinus Biſhop of Nola, Fortunatus the prieſt, Gregory of Towers, Odo the firſt Abbot of Cluny: Hebernus Biſhop of Turin, and many others.

The life of S. Menna, Martyr. Nouemb. 11.

OVr ſauiour Chriſt ſaith vnto his ſeruants in Saint Mathew. When you ſhalbe brought before kings & Iudges, take no thought what you ſhall ſpeak, for at that time you ſhalbe taught how to anſwere. *This ſentence is verified in a holy ſouldier called Menna, who hauing ſpent his time in the warre, among ſwords and launces, being brought before a tirant that did examine him of the faith of Chriſt, which he profeſſed, made ſome anſweres, as if he had bene exerciſed in the ſtudie of the holy ſcriptures*

tures, all the daies of his life. Of this holy Saint, Metaphrastes writeth as ensueth.

IN the second yeare of Caius Valerius Diocleſianus, and in the first yeare of Caius Valerius Maximianus, after the death of Numerianus, who had gouerned the Empire before them, there was raiſed a ſore perſecution againſt the Chriſtians, through all the lands ſubiect to the Empire. Into which were ſent publike proclamations, conteining the will of the Emperours, and the puniſhment that ſhould be inflicted vpon thoſe that diſobeied the ſame.

There was in the citty of Cottieum, which is in the prouince of Phrigia (or in Aſia minor) a preſident called Pirrhus Argiriſcus, who had the gouernement of that prouince, and had alſo authority ouer the men of warre, which were reſidēt in the ſame, as a garriſon for defence therof. Notwithſtanding, they had a generall captaine ouer them, called Firmilianus. Among the ſouldiers there was one in the regiment of Rutilus, called Menna, by nation an Egiptian, & by profeſſion a Chriſtian; whoſe vertue ſhone amōg the reſt, as the ſunne doth aboue the ſtarres. The Emperours edict came vntó this cittie, the tenor wherof was this.

Diocleſian and Maximian Emperours to all their ſubiects ſend greeting. For aſmuch as we acknowledge, to haue receaued many fauours, and graces of the ſoueraigne Gods, for which we thinke our ſelues obliged and bound, to procure all honour & ſeruice, to be done vnto them, and their Temples: We therfore commaund all magiſtrates, and captaines of our Empire, that aſſoone as they haue notice of this our Edict, that they endeauour with all diligence (as a thing that concerneth the ſafetie of our eſtate, and the honor of the Gods our benefactors) that all our ſubiects, aſwell men, as women, of what eſtate or condition ſoeuer they bee, do worſhip and adore them, and do offer ſacrifice, in viſiting often their temples. And thoſe that be diſobedient, & rebellious againſt our commaundements, that they be tormented, in the moſt cruell ſorte, that may be inuented. This was the tenor of the Edict.

Aſſoone as the preſident receaued it, he cauſed it to be proclaimed through al the citty, & other places of his prouince. Commaunding withall, that preſentlie after the proclamation, all men and women ſhould go vnto the Temples, to the end, the diſobedient perſons might be knowne. In moſt places where the proclamation was made, there were great murmurings amongſt the people, for that it was thought both vniuſt, and cruell; yet the greateſt part of the people went (of force) vnto the Temples, to obey the Edict. When the valiant ſouldier Menna vnderſtood herof, he was not able to endure ſo vniuſt, and vnrighteous proceedings; as to haue the veneration & worſhip of the true God Ieſus Chriſt to be aboliſhed; & that inſtead thereof reuerence ſhould be done vnto the fiendes. Becauſe he would be free, and not be partaker of this wicked tranſgreſſion, nor ſo much as ſee it, he departed from the army, and withdrew himſelfe into a

deſert, where he remained fiue yeares, leading a ſolitarie life, in continuall faſting and works of penance, which was as an exerciſe, and an entrance into the warre, and battaile, which he expected ſhortly to make.

At the laſt, inſpired by God, he returned into the citty, vpon a day, which was kept very ſollemne, as the birthdaie of one of their Goddes. The people of the cittie were generallie aſſembled into a Theatre, expecting certaine martiall exerciſes, as luſts, and Turneis. And there was alſo the preſident Pirrhus for the ſame purpoſe. S. Menna entred into the middeſt of the ſhow, and with a loud and cleere voice, he reherſed a text out of the Prophet Eſay, which ſaith thus: *I haue bene found of them that ſought me not, and manifeſted to them that asked not after me.* At theſe words, all the ſtanders by, fixed their eies vpon him; and ſeing him to be a rude plaine man, and meanely apparelled, they knew not what to make of his words, nor what he ment by them. The preſident Pirrhus cauſing him to be brought neerer vnto him, demaunded of him, who he was? He aunſwered: I am Menna the ſeruant of Ieſus Chriſt, who is Emperour of heauen and earth. The preſident enquired further. Art thou a ſtranger, or a cittizen, that thou ſeekeſt to diſturbe our feſtiuall ſhowes in this manner? what is thy meaning herein? One of them which ſtood by, ſaid vnto Pirrhus: I know the man well. He is a ſouldier of the regiment called Rutilicia, whoſe Coronell is Firmilianus; and it is about fiue yeares, ſince he abandoned the Enſigne, and left the warre. Then ſaid Pirrhus vnto him: Tell me, Art thou a ſouldier as this man ſaith? S. Menna anſwered: It is true, I was a ſouldier, but when the wicked Edict of your Emperours was proclaimed, I left the army, & departed from the warre. What mooued thee ſaid Pirrhus to leaue the warfare? Art thou a Grecian, or a Chriſtian? S. Menna anſwered: I haue bene, I am, and I deſire to be euer a Chriſtian. I left the hoſt, becauſe I would not be partaker of your impieties. So Pirrhus committed him to cloſe priſon.

On the next day giuing audiẽce, he comaunded that Mẽna ſhould be brought before him; & then he ſaid vnto him: Come hither thou preſumptuous fellow, what mooued thee to come into the Theater; and to hinder our feſtiuall daies, which are celebrated in the honor of our Gods? Whence art thou? why diddeſt thou leaue the armie? S. Menna anſwered: I am of Egipt, and becauſe I deſire to fight vnder the banner of Ieſus Chriſt, I forſooke your enemies, which be but feeble, and weake. And where haſt thou bene, ſaid Pirrhus, all this time? Menna anſwered: I had rather liue a ſolitarie life, for the loue of my God in the companie of ſauage and wild beaſtes; then continew with you, that know not the true God, and looſe my ſoule, for it is written, *Lord doe not deſtroy my ſoule with the ſinners, nor my life with the blood thirſtie men.* Softe, not ſo many words ſaid Pirrhus. Offer ſacrifice vnto the Gods, and they will reſtore vnto thee, the honorable offices thou hadſt in the hoſt, and augment the ſame alſo. Menna ſaid: I

only

only desire to please the eternall king, and of him to receaue the crowne of immortality. Loose not time in threatning me; for I regard not thy torméts at all: but desire rather to suffer, for the loue of Iesus Christ my Lord, and my God.

The Iudge comaunded: that Menna should be laid flat on the ground, & thé to be beaten with raw sinewes of beastes, vntill he obeied the commaundment of the Emperours. The executioners began to beat him rigorously, and during the torment, a minister of the Idolls laboured by perswasion, to bring him to sacrifice to their Gods. The blessed Martir said to him: Why dost thou perswade me thus? thou counsellor of darknes, and captaine of iniquitie? If I would not do it at the commandment of the Iudge, doest thou thinke that I will do it at thy perswasiō? I giue thee to vnderstād, that I haue on my side Iesus Christ, who (for this which I suffer, and endure for his sake) will giue vnto me, an eternall reward; and vnto you and your Emperours he will giue perpetuall torments, not only for your owne sinnes and Idolatrie, but also, because you do your endeauour, that he should not be loued, nor serued by his owne faithfull seruants. Goe to (said Pirrhus) make ready the other torments, to tame the stubborne hart of this fellow.

Forthwith was prepared for him the torture with the cord; in the which the holie saint hanging on high, the Iudge said vnto him: Menna, doest thou yet remember thy selfe, and wilt thou yield, or shall we prouide greater torments? The blessed martir answered: very litle is that I haue yet suffred, to that, which my Lord and king deserueth I should suffer for his sake; because he keepeth about me many Angells, that assist & helpe me, encouraging me not to shrink at thy torments. Pirrhus said: Scourge this villaine and rebell, yet more seuerelie; who hauing a king alreadie, saith he hath another, which is not knowne. Then said the saint: Thou indeed doest not know him; for if thou diddest, to haue his loue, thou wouldest forsake thine Emperours, since he can better reward thee, then they can. And who is this great and potent king said Pirrhus? S. Menna answered: This is Iesus Christ, the Sonne of the liuing God, creator of all things: vnto whom, all that is in heauen and earth is subiect.

Then said Pirrhus: Doest thou not know Menna, that to be the only cause, why our Emperours haue comaunded you Christians to be torméted? namely, that you should neither professe Iesus Christ for God, nor adore and worship him. Menna answered: what is that to me? if that be their intention, their power and torments are of no auaile, to make me forsake my deerest Lord God. It is said: *Who shalbe able to separate vs from the loue of Christ? or from his seruice? nor tribulation, nor affliction, nor famine, nor persecution nor dangers*, much lesse the world. Be assured, that whatsoeuer persecution is raised against vs, shall not make vs alter our mindes.

The Iudge commaunded his gashed and wounded body, should be rubbed

ouer, with rough sharp clothes: which paine he tollerated very patiently. Pirrhus remained astonished hereat, and said vnto him: verily Menna, it seemeth thy body, which is thus tormented, is not thine owne, but borrowed of some other. The martyr answered him: I feele not thy torments, because I haue my God by me, who doth helpe and defend me; and vnto those that haue him with them, all things succeed prosperously. Then said Pirrhus: set other burning torches vnto his sides, that we may ouercome this his obstinacy.

The fire was brought, and applied; and although they burned his sides two whole houres together, yet the martir spake not one word. Whereupon Pirrhus said: Doest thou not feele the fire that burneth thee? S. Menna answered: I feele it not: for Christ giueth me strength, who hath said to me in his holy writt. *That if we passe by the fire, the flame shall not burne vs.* He saith also in another place; *that we must not feare them that kill the body, and cannot kill the soule: but him we must feare, that can send both bodie and soule into euerlasting fire.* Then said Pirrhus: How canst thou alleadge these testimonies out of the bookes of thy God, being a souldier? when hadst thou time to read and study them? Then said the blessed martir: The same Iesus Christ our God, said vnto vs: That when we should be brought before kings and Iudges, for the profession of his name, we should not care what to speake, for that he would direct vs what we should answere. Pirrhus said: Tell me Menna, whether your Christ did foretel you, that you should suffer those torments? yes surely (said Menna) for that he, being God, knew right well, all that was to happen in after times.

Well well (said Pirrhus) leaue this vaine talke, made & diuised of thine owne head, and sacrifice vnto the Gods, or I will condemne thee to be consumed with fire. Do thy will, said Menna, for as I haue told thee already, although thou hast power to torment my body, yet hast thou none ouer my soule. The Iudge said: wilt thou haue daies of respitte, to consider of this matter, that thou maist free thy selfe from this thy blindnes and error? The blessed martir made answere: Long since haue I determined & resolued, rather to die, then to deny my Lord Christ. I am a Christian: and therefore expect not, that I will sacrifice vnto the diuells. The Iudge was so wroth with this answere, that he caused calthropes to be set thick on the ground, and the blessed martir to be dragged, and haled ouer them. In this torment the holy saint said: Seeke out other tortures, for these be of too small force to make me worship thy diuells. Pirrhus being now more enraged, said: Beat him with cudgells, and knotted thongs of leather, and buffet him on the face, til he cease to call our Gods, by the names of diuels. But all these things preuailed not, to make the valiant souldier of Christ, shew any signe of feare, or yeelding.

There was present a noble man of the Court, called Eliodorus, who said vnto Pirrhus: my Lord, these Christians be a people which regard no torments, yea death

death is more welcome vnto them then life. Doe not vexe nor trouble thy selfe any more with this man, but giue iudgment of death vpon him (as he hath well deserued) for that he hath abandoned his captaine, and refused to serue in the warres. Then Pirrhus said vnto Menna: If thou wilt resolue to sacrifice vnto the Gods, I will cause thy captaine to pardon thy former offence, and to giue thee more honorable office, and degres. Menna said: God forbid, that I should desire such offices and honors; I desire to haue them in heauen where true honor is to be had, not those of the world, which be vaine and transitorie. The president seing the constancy of the blessed martir (by the aduise of the other courtiers) condemned him to die, with these wordes: Because Menna the souldier doth not obey the proclamation of the Emperours, and because he followeth the religion of the Christians, and will not sacrifice vnto our Gods, we commaund; that he be beheaded, that others (by his example) may feare, to comit the like trespasses.

The blessed martyr was led by the officers vnto a place called Potemia, vnto which all the citty was assembled. The holy Saint with a cheerfull countenance (though meanely apparelled as making small account of any worldly thing) went comuning with some of his old acquaintance, as if he had not bene going vnto death. Recomending them vnto God, and taking leaue of them, he lifted his eyes toward heauen, saying: I blesse, and praise thee, ô father eternall, for that thou hast hitherto kept mee, and hast not turned thy face from mee. Thou hast giuen me strength, that I should not loose my soule, with this treatherous and faithles people; but that I might confesse constantly thy blessed name, and thy holy law. I beseech thee through Iesus Christ thy sonne, that thou wilt helpe me, at this houre of death, and deliuer my soule, in granting it victory in this last assault, that it may appeere free before thy iudgment seat, and there worship thee. Saying this, he came to the place of execution; where falling on his knees, and looking toward heauen, the hangman cut of his head.

Then they cast his body into a great fire, but the fire consumed it not, so that some deuout persons tooke it, and buried it in a place conuenient; whither many Christians resorted, crauing mercy at Gods hands, by the praiers and merits of this his faithfull seruant Menna; who was of Egipt, honorablie borne; iust, faithfull, mild, and vertuous, and repleni shed with the grace of the Holie Ghost.

He was martired in the citty of Corticum, in the prouince of Phrigia, on the 11. of Nouember, in the yeare of our Lord 301. (Spanish saith 296.) And on the same day, the Church maketh of him a commemoration. The body of this holy Saint, was afterward translated vnto Constantinople.

The life of S. Martin, Pope and Martyr. Nouemb. 12.

THE noble king Dauid would not giue leaue, nor permit one of his ſouldiers, to kill his father in law Saul, when he might eaſily haue done it, and the other well deſerued it, coming to purſue and ſearch him out, with an army, and a full intention to kill him, if he could haue gotten him within his daunger. And though Dauid found him faſt a ſleep in his pauilion, and in like manner, all his guard, who ſhould haue watched in his defence; yet would he not once touch him. The reaſon, which Dauid alleaged, was, becauſe Saul was the anointed of our Lord.

It happened farre otherwiſe vnto the glorious S. Martin Pope and martir: who being annointed and conſecrated, and moreouer the vicar and lieutenant of Chriſt in earth, yet ſome Chriſtians in name, but in their deeds, worſe then Pagans, were ſo bold, as to take him, and vſe him villanouſly; as may appeare by his life, collected out of the booke of Popes liues, called the Pontificall, and out of other good Authors.

SAint Martin the firſt Pope of that name, was the ſonne of one Fabritius, and borne in Todi a city in Tuſcane, a very holy man, and vertuous. Aſſoone as he was elected to the gouernement of the Church, he emploied al his vttermoſt diligence and endeuor, to extirpat & roote out ſome hereſies, about the perſon of Ieſus Chriſt, already condemned in former Councells. The man who did bring them againe out of hell (where they had bene a good ſpace buried) into the world, was a Patriarch of Conſtãtinople, called Paulus: who had ſome other Prelats that abetted him, and were wrapped in the ſame error. Theſe wonne the Emperour Conſtans (the ſecond of that name) to be of their ſect and opinion, ſuch ſleights and deuiſes they wrought with him.

The legats of the Pope, who reſided there, certified him of the proceedings of Paulus the Patriarch; The Pope incontinent apointed by his letters what order ſhould be taken therin, and wrote vnto the ſame Paulus louing letters, beſeeching him; not to be ſo determinately ſtubborne in ruinating the peace of the Church, and in patronizing of his errors, ſo many times condemned by the holy prelats in great aſſemblies, and generall Councells.

Paulus being by nature proud and obſtinate, to ſhew what ſmall account he made of the Popes aduertiſements, cauſed an Aultar, which the legats had ſet vp in the Church, founded by Placida (vpon which they ſaid maſſe, after the Roman vſe) to be caſt to the ground, and defaced. The malice of Paulus was ſo much augmented, that becauſe the legats, on the Popes behalfe, required him (when they ſaw his obſtinacy) to amend his fault, and reforme his errors, or els they would proceed againſt him as a contumacious perſon, by the cenſures

sures of the Church, he made meanes to the Emperour to cause the legats to be restrained of their liberty and euill entreated; and afterward he sent them into banishment, into sondry parts of Christendome, which was; as if he had sent trompets, to sound and publish the malignity of the Patriarch, the tiranny of the Emperour, and the misbeliefe of them both, being obstinate in the error, condemned by all the Catholike Church.

When Pope Martin had vnderstanding thereof, he had recourse vnto the ordinary remedies, in the like occasions; and assembled a Councel of 105. Bishops in the Church of S. Saluator, neere vnto S. Iohn Laterane. And the question of the afore mentioned errors, being againe disputed, certain Canons were published, by which, all the ancient heresies, and this also, being lately reuiued, were condemned, and anathematized; and with them Peter, Cyrus, and Sergius their Patriarchs deceased; accursing, detesting, and depriuing Paulus the Patriarch now liuing, & all his followers and adherents, of what state, condition, dignitie, or function so euer; and depriuing them also of all offices, and benefices ecclesiasticall. And to the end, this holy Councell, and all the decrees and Canons of the same, should be diuulged, and published through the world, Pope Martin caused many copies to be sent into most parts thereof.

The Emperour Cõstans vnderstãding, what the Pope had done in the Councell, tooke such indignation therat, that he determined to apprehend (if he did not kill) the Pope, in reuenge of this iniury, as he esteemed it. For this purpose, he sent into Italy (in which, at that time, the Emperours of Constantinople had some cities and countries) one Olimpius, a noble man of his chamber, but an heretike, as he himselfe was, and gaue vnto him the title of Exarch, or Regent, with secret instructions what to do.

Olimpius arriued at Rauenna, which was the ordinary place of residence of the Exarchs, & hauing amassed and gathered huge forces, as he could, went toward Rome, where he endeuored to make a schisme in the Church of God. But not being able to compasse and effect it, because the Bishops of Italy, and the Clergy of the City were of one accord, and held together, in the defence of the faith, and of the Pope: he then diuised meanes to entrap the Pope, and to take him prisoner. But finding it hard to be effected, because he could not get him out of Rome, where he was well beloued, and had many friends: he lastly determined to kill him.

For the effecting of this deuise, he agreed with one of his seruants, an auncient souldier, and told him: he had procured the Pope to say Masse, the day following, in S. Maria Maior, where he would requite the Pope, to giue him the B. Sacrament; and as he communicated, this desperate fellow should come neere, and stabbe the Pope with his dagger. The souldier promised so doe. The next day he came, & the Pope said Masse, & Olimpius like another Iudas, came

vp.

vp to communicate; yet lingered, til his man came, that ſhould do this treacherous deed. But our B. God altered all this: for he cauſed the mā to looſe his ſight, & though he was hard by the Pope, yet he ſaw him not: which thing he cōfeſſed many times after with ſolemne oath. By this meanes this infernal ſacriledg was not committed, & the holy Pope eſcaped free from this trecherous inuention.

Afterwards the Saracens inuaded the Iſland of Sicily, in the which they made great ſpoile, and becauſe at that time, it was ſubiect vnto the Emperour, Olimpius was obliged to go and defend them, and ſo he did; being firſt reconciled to the Pope, and making vnto him a relation of the true cauſes of his coming into Italy. Olimpius fought with the Saracens in a pitch field, & vanquiſhed thē; yet ſo great was the toile he tooke in the battaile, that a few daies after he deceaſed.

When the Emperour was aduertiſed of his death, he ſent in his place as Exarch, Theodorus Calliopas, who had bene there before, and had behaued him ſelfe ſo well, that he was beloued in Rome and all Italy. Euery one reioiced at his coming; but at the end, euery one was deceiued and deluded: for the Emperour had drawne him vnto his opinion, and had enioyned him; that aſſoone as he had impriſoned the Pope, he ſhould ſend him vnto the Emperour with a ſtrong guard. And becauſe he had no aſſured confidence in him, he ioyned with him in commiſſion (for the affaires and buſines with the Pope only) one Paulus Pallurius a ſeruant of his, of whom he had this opinion; that he would not faile to performe, whatſoeuer he ſhould command him.

Calliopas and his aſſociate arriued at Rauenna, and without long ſtay, went vnto Rome, where he ſtaied ſome few daies, treating with the Pope about many and ſeuerall buſineſſes: but all that he did, was in deceit. The Pope (who was a plaine meaning man) had no conceit of the treachery which Calliopas intended toward him. So that Calliopas one day fained (being in the lodging of S. Lateran) to go and viſite the Pope: but in ſteed thereof, he laid boults on him, and the Pope being vnable to defend him ſelfe from that violence was put in priſon. Calliopas ſent him incontinent in bonds vnto Paulus Pellarius, who cōueied him withall ſpeed vnto Rauenna, and from thence to Conſtantinople.

The wicked Emperour Conſtans reioyced exceedingly, that he had gotten the Pope into his hands, and endeuoured with flattery and faire promiſes, to draw the good Pope to fauor his error, but finding him ſtedfaſt in his faith, he baniſhed him vnto the city of Cherſona, which is in the outmoſt borders of the ſea Euxinus, a very cold country, and almoſt inhabitable. There the good Pope was ſo afflicted, and euill entreated; that within few daies, he died very patiently, as a glorious martyr of Ieſus Chriſt.

Pope Martin the firſt of that name, after the moſt certain accoūt, died in the yeare of our Lord 654. on the 12. day of Nouember, and on the ſame day, the Church celebrateth his feaſt. His body was after this brought to Rome, & buried

ried in a Church dedicated vnto him and S. Siluester. God did many miracles by the meanes of this Saint, who was his vicar in earth 6. yeares, one moneth and 26. dayes. He gaue holy orders twice in the month of December, in which he ordered 11. Priests, 5. Deacons, and 33. Bishops.

The life of S. Gregorie Thaumaturgus. Nouemb. 17.

HE that beleeueth in me, saith Christ, shall doe the works and miracles that I do, and greater also. *This sentence was most plainly verified in S. Gregorie Bishop of Neocaesarea, which is the same, that is now called Trabisonda. Of him it is written, that by his prayers he made a huge great rock, as bigge as a hill, to go from one place vnto another. And also, that he made a lake, which caused discord betweene two brethren, to rise vp: and he stayed a great riuer, that it should not ouerflow (to hurt the inhabitants) by the bankes thereof.*

We doe not read, that our Sauiour Christ did any of these thinges. We doubt not but he could haue done them, yet he did them not; that his wordes might be fulfilled, when he said: that his faithfull seruants should doe greater miracles (after a certaine manner) then those that he did. And because it was euident in this holie Saint, he had the surname of Thaumaturgus (that is, a doer of marueilous things) giuen vnto him. His life was written by S. Gregorie Nissen in this manner.

SAint Gregory surnamed Thaumaturgus, was borne in the citty of Neocesarea, of honorable parents; and euen from his childhood he spent his youth in all vertuous exercises. When he grew to more yeares, he gaue himselfe vnto the study of philosophy, by which he came vnto the knowledge, that the adoration vsed by the pagans, was a vaine thing, and without foundation, and that there neither was, nor could be any more, then one God only. This was the cause, that he listened willingly vnto the Ghospell, & to the faith of Christ; for that he perceiued, that the same acknowledged one God only. He saw also, that the thing which the Christian beleeueth although it surpasse naturall reason (since a philosopher cannot attaine by naturall reason to some things) yet nothing is quite cõtrary vnto the same reasõ: which hapeneth not in any other sects. Lastly, being aided by God, he determined to be a Christian; & came vnto Baptisme, without those things, which other receauing the same at his age, do bring with them.

And if vntill that time, he had loued the morall vertues, now he exercised himselfe much more in them, and namely his great chastity, which made other yong men of his yeares, to be ashamed of their lewdnes, and wantonnes. His humility reprooued their pride; his mildnes & patience their intemperance, so that they enuyed him, and charged him with crimes falsly and slanderously, to

the end, he ſhould not be accounted better, and more vertuous then they. And vpon this, they made an accord with a lewd woman, perſwading her; that at ſuch time as Gregorie was in the companie of philoſophers, and wiſemen, ſhe ſhould complaine of him and ſay: that he had the vſe of her bodie, promiſing her a certaine ſõme of mony; but afterward, that he deceiued her, and gaue her nothing.

S. Gregory was on a time in company with many perſons, who gaue willing eare vnto him, diſputing of certaine ſubtile queſtions, with admirable grace & eloquence; his apparel being comely, but meane, ſuch as he vſed euery day. The lewd woman came in, and made her diſhoneſt, & vntrue complaint; and partly threatned, according to the apointment giuen her. They which were preſent, hearing this, turned from the woman, and fixed their eyes on S. Gregory. Yet knowing right wel that he was cleere from ſuch a matter, and that it was a ſuborned accuſation; they turned back vnto the woman, minding to thruſt her headlong out of dores. But the bleſſed man, without changing his countenãce, or diſauowing the act, calling one of his ſeruants, ſaid vnto him: Giue vnto that woman what ſhe demaũdeth, leaſt ſhe hinder our diſcourſes. The ſeruant asked the woman, what his maſter ought her? and ſhe telling him, he paid it to her.

But God would not permit the chaſtitie of this holy man, to be thus ſtained; and the woman to eſcape without due puniſhment, for ſhe had no ſoone receaued the mony, but the diuell entred, and tooke poſſeſſion of her, tormenting her in ſuch ſort, that euery one perceiued her wickednes. Yet the holy man, was mooued vnto compaſſion, and prayed ſo long, and feruently for her, that the diuell departed, & left her free. The woman being recouered, publiſhed openly her owne iniquitie, and told how ſhe was hyred by thoſe vngracious, and enuious yong men, to do, and ſay, that which ſhe had ſaid, & done. Neuertheleſſe, S. Gregory was better content to be accounted bad, then to be ſo indeed.

He hauing now proffited ſufficiently in humanity, and philoſophy, grew to the ſtudy of the holy ſcripture; hauing for his maſter Origen, a man conformable to his deſire, and moſt renowned through Chriſtendome in thoſe daies, as well in diuinity, as in good and vertuous life. S. Gregory went to find him out, and became his diſciple, remaining in his companie ſo long, as was ſufficient, by reaſon of his aptnes, and quick wit. Then returned he vnto his natiue country, where euery one expected, that he would diſcouer, and lay open, the treaſures, which he had gotten in his ſtudies; that he might reap ſome fruite, with fame, and honor for his long trauells. But he, to auoide worldly glory (taking ſome of his familiar friends in his company) went into a deſert, liuing ſolitarily with them, in continuall pennance, ſpending the greateſt part of his time in prayer, and reading the holy ſcripture.

There was at that time, a holy man called Fedimus, Biſhop of Amaſia, who was

was not only a great ſcholler, but alſo very vertuous. He much deſired, that in the citty of Neocæſarea (the natiue place of Gregory) there ſhould be a Biſhop, that Idolatry (which was ſtrong in that place) might be ouerquelled, and that Chriſtianitie might be augmented; for it was openly ſaid: that in all that cittie, there were but 17. perſons, that profeſſed the faith of Chriſt. This good paſtor thought Gregorie would be a fit man for that place, the fame and report of his learning and life, being ſo diuulged into diuerts partes. He went into the deſert to find him, with intent, to giue him the order of prieſthood, and make him Biſhop of that cittie.

S. Gregory being certified therof, left his habitation, ſhifting from one place to another. Fedimus laboured to find him, ſo that the one ſought him, to make him Biſhop, and the other fled from that high dignitie. At laſt Fedimus being weary with ſeeking him, and they being three daies iourney one from the other, Fedimus lifted vp his face toward heauen & ſaid: O Lord, thou ſeeſt right well, both me and Gregorie: I deſired to haue him preſent, that I might haue laid my hands vpon him, and haue conſecrated him; but let my wordes worke the ſame effect: I conſecrate, and offer him vnto thee (ô Lord) and vnto him I giue the charge of the cittie of Neocæſarea, that he may ſpread the Ghoſpell therein, and in the territorie thereof, that thy faith and ſeruants, may increaſe and multiplie, to the honor and glorie, of thy moſt holie name. Theſe words ſaid Fedimus.

S. Gregory hearing and vnderſtanding of theſe wordes, yealded, and would not reſiſt any longer; ſuppoſing, that if he ſhould ſo do, he ſhould reſiſt the will of God. Then he came vnto Fedimus of himſelfe, and by his preſence were performed all the ceremonies, which in ſuch a caſe are accuſtomed to be done, for the making of a prieſt and Biſhop. S. Gregorie required reſpite for a time, wherin he might beſt exerciſe his office; which being granted, he ſpent certaine daies in praier, deſiring God to inſtruct, & ſhew him, how he ſhould performe his duty.

Whileſt he was in his deuout praiers and contemplation, there appeared vnto him the mother of God, and S. Iohn the Euangeliſt, his eſpeciall aduocats. And, by the apointment of the B. Virgin, S. Iohn gaue him inſtructions, in what manner he ſhould gouerne; and of the miſtery of the holy Trinity, teaching him, what he ſhould ſay, and what definitions, and words he ſhould vſe. They commaunded him to go preſently into the citty, and to begin to preach, and conuert ſoules vnto God. S. Gregorie obeying forthwith, went on his iourney with his familiars and friends, that were in his companie.

As they trauailed, they were benighted, neere vnto a Temple of Apollo, not farre diſtant from the citty, into the which, S. Gregory and his friends entring, he made the ſigne of the Croſſe in the ayre, & forthwith flew away a huge com-

pany of diuells, which inhabited there, and gaue oracles, & anſweres vnto ſuch perſons, as came to make ſacrifice vnto them. Saint Gregory ſpent the greateſt part of the night in praier, & ſinging Hymnes and Pſalmes, ſo that the place, that was before the habitation of diuells, became now the houſe of God.

In the morning, S. Gregory departing to go on his iourney, the miniſters of the Idolls (who had the charge of the Temple) entred thereinto, and making their accuſtomed ſaluatiõs & ſacrifices vnto the Idol; inſteed of anſwere, there was heard yellings, and howlings out of the Temple, and the diuells ſaid: that they could not enter againe into that houſe, becauſe Gregorie had bene within it. Notwithſtanding, the miniſters made ſacrifice vnto them, and vſed certaine ceremonies, to induce them to returne into the Temple: but they bid them not to wearie themſelues, nor to looſe their time, for they could not returne into that place by any meanes. The miniſters were alſo informed, that it was Gregory, and where they ſhould find him. Hauing learned this, they determined to follow him, and found him and his company, as they walked toward the citty.

The miniſters of the Idols, began to threate him, that they would complaine to the magiſtrates of the citty, for that he being a Chriſtian, had entred into a Temple of their Gods, and driuen them from their habitation, ſo making their Oracles to ceaſe. S. Gregory with great mildnes and modeſty ſaid: Be not ofded hereat: for I ſerue ſuch a Lord, as I can in his name, caſt out diuells from any place, and make them to returne whither I pleaſe. They meruailing herat, ſaid vnto him: Then make them returne into the Temple, where they were before. Saint Gregory rent a leafe out of a paper booke he had, and wrote theron theſe wordes: Gregory to Satanas, ENTER. This note he gaue vnto the miniſter, who laid it vpon the Altar, and offred ſacrifice, and the diuells gaue anſweres as before time.

The miniſter pondered vpon this, and conſidered: that when Gregory commaunded their Gods, they obeyed him; and that he did it, by his ſeruice vnto one God. Hereupon he reſolued, that this God was very potent and mightie, ſince his ſeruants could do ſuch great things. After this reſolution made, he departed from the Temple to ſeeke out Gregory (who by Gods prouidence had done theſe things, expecting the fruite to come thereof) and found him. He told him what had happened, and beſought him inſtantly, to inſtruct him, what his God was (ſo great and potent) for he would ſerue him, and forſake theſe other Gods, ſo weake, and feeble. S. Gregory preached vnto him Ieſus Chriſt, and hauing giuen him notice of the principall miſteries of our faith, ſaid: we do not prooue theſe things by reaſons, becauſe they ſurmount reaſon, and naturall vnderſtanding, but we confirme them by miracles. This miniſter of the Idolls ſaid: do a miracle in my ſight, that I may beleeue what you haue ſaid, and Baptize me. What miracle would you haue me do (ſaid S. Gregory.) The

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miniſter beholding a huge great ſtone, like a mountaine, ſaid vnto him: make this huge ſtone, to raiſe it ſelfe from this place, and to go into another. S. Gregorie doubted not to do it, and as if the ſtone had bene a reaſonable creature, he commaunded it to go vnto the place the miniſter had apointed. His words being ended, the effect followed. The miniſter remained ſo ſatisfied herewith, that he, his wife and children, ſeruants and friends (vnto whom he related the matter performed by the Saint) were all Baptized.

S. Gregory came into the citty, and lodged in the houſe of a great man called Muſonius. To this houſe reſorted many, vnto whom the holy Saint preached with ſuch feruour, that in a ſhort ſpace there were thouſands of Chriſtians in that citty. In his diſcourſes he gaue content, and delight to all. To the diſcomforted, he vſed ſuch wordes, that they tooke conſolation. He perſwaded the yong men to chaſtity, the old men vnto patience. He exhorted ſeruants to be obedient to their maſters, and aduiſed maſters to be mild and courteous to their ſeruants. He ſaid: rich men ought to be ſtewards, and not maſters of their goodes. To women, children, and all other that came to heare him, he ſpake that which was conuenient; and fitting for their eſtates; reaping daily proffit by his preaching.

There were in that citty many Temples of the Idolls; whereupon, the holie Saint though fit, that there ſhould be one at leaſt built to the honour of our Sauiour Ieſus Chriſt, wherin he might be adored, and ſerued. The charge hereof, he gaue vnto the chiefeſt of them that were Baptized, and himſelfe in perſon laid the firſt ſtone in the foundation.

Euſebius Cæſarienſis ſaith: that this holy Saint (by his praiers) made a hill to remooue from one place vnto another, becauſe it hindered the building of the Church. Gregorie of Niſſen doth not ſay thus much, but he ſaith: that in his time, there was a great earthquake in that citty, which threw downe the greater part thereof, but that the church founded by Gregorie Thaumaturgus ſtood firme, & ſtirred not. Great were the miracles that God wrought by the meanes of this bleſſed Saint, and by his preaching the Goſpell, many people were daily conuerted vnto the faith.

Among many other wonders, this of the two brethren is notable. They two deuiding the many poſſeſſions and lands left vnto them by their father, fell at variance about a water, which controuerſie was cauſed by a great lake, in which much fiſh was taken, and each of them deſired, to haue that water for their part. This matter came to that height, that they had aſſembled many people, and intended to end their quarrell by the ſword. The holy Saint came betweene them as vmpire; but ſeeing no meanes to bring them to atonement (they being euen readie to come to handie ſtrokes, hard by the lake, and it was feared much blood would be ſhed; This glorious Saint fell vnto praier, and contin-

newed therein so long, till the water in the lake was dried vp; and the ground thereof was equall with the bancke; so that there remained no signe, either of water, or lake. When the morning came, the two enraged brethren, seing now no cause of fighting, made peace each with other, much wondering at this great miracle, that God had done, by the meanes and prayer of his seruant Gregory.

After this miracle, ensued another. The people dwelling by the bancks of the riuer Lycus (which descendeth from the mountaines of Armenia, and sometimes encreaseth so much, that it ouerfloweth and spoileth the fieldes and villages of the country neere adiacent) hauing knowledge giuen them of S. Gregorie, sent messengers, requesting him, to vouchsafe to come, and giue remedie hereunto: for they were not able, by mans wit, or any strength to restraine it. The holy prelate went thither, and viewed well the place; and considering withall, that it would be inconuenient for them to remooue their dwellings, hauing their houses ready built, and their ground about them; hee tooke his staffe which he vsually carried in his hand, & planted it a pretty distance from the Riuer; on that side, from whence the ouerflowing came, and where the plaine fields were, and many houses of the inhabitants. This holy Saint hauing planted his staffe, went vnto praier, and not long after, the staffe waxed greene, grew, and became a very great tree. Then S. Gregory said: this shalbe the boundes of this floud, and the water shall not passe this marke. This blessed man returned into the cittie, and it was after seene by experience, that when the riuer rose to the highest, assoone as the waters came vnto that tree, they returned back, and ran downe the channell againe, not ouerflowing, as they had done before time. By these, and such like workes, that S. Gregory did, both in the cittie, and in the countrie abroad, the number of the faithfull increased continually, all sortes of people making great account of him, being aduised, and directed by his counsell, in all their important, and waightie affaires.

The cittizens of a citty thereby, sent vnto S. Gregorie, beseeching him to come, and appoint ouer them a prelate. S. Gregory comming thither, and examining some of those that stood for that dignitie, was neither satisfied, nor liked not at all of them. The people with one voyce, said as it were in scorne; If Gregorie like none of these, let him take Alexander the Collier. S. Gregorie hearing these wordes, demanded what that Alexander was, and apointed them to bring him to his lodging. This Alexander was a man of middle age, meanly apparelled, his handes and face being black with coales. Those that brought him laughed, and so did they that were with S. Gregorie, and the Collier him selfe laughed, seing them to laugh at him; being well pleased, to be contemned, and scoffed at by them. S. Gregorie beheld him, not as others did; but thought that vnder that contemptible shew, lay hid things of great valew. He called him aside, and charged him deeplie, to tell him sincerely who he was.

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The collier opened trulie his whole [illegible] vnto him, to wirt, that he was a philosopher; and that to auoid the vaine-glory of the world, he had taken this course of life; and had made himselfe a collier, not for necessitie, to get his liuing, but for the desire he had to liue chast; for liuing thus (saith he) I haue no mind of any dishonesty, nor any woman will tempt me vnto lewdnes, seing me so black and vnlouely. Moreouer this good collier said: that the greater part of the gaines of his coales, he gaue vnto the poore, fulfilling the counsell of the Gospell.

S. Gregory caused him to be stripped out of his clothes, his hands and face to be washed, and then to be appareiled with the like garments as he wore himselfe. The assembling the people together, he told them: he had now found out, and made choise of such a Bishop as was fit for that place. They with great attention, expecting the person elected by so wise, and holy a man, behold, Alexander the Collier came out, apparailed after the same manner that S. Gregorie was, and accompanied by the same familiers and friends. Those that were present, knew not whether they should laugh, or take it in euill part, that such a one should be giuen them for their Bishop. S. Gregory made a speach vnto them, aduertising them, what a man Alexander was, whom he commaunded to preach in their hearing. The new Bishop obeyed, and preached in such sort, that they all remained no lesse astonied, then satisfied. Thus they being all pleased to haue him for their prelate, Gregory consecrated him Bishop of that citie; and he discharged his office with great comendation.

After this, the holy man returning vnto his citty, was met by two Iewes (in the high way) who knowing him, accorded together to deceaue him. The one of them lay flat on the ground, faining himselfe to be dead, and the other wailed, and made great lamentation. The holy saint coming by, demanded of him the cause of his sorrow? The Iew answered: O seruant of God, vouchsafe to help and comfort me: looke with pitty vpon the misery of this my companion, who is fallen dead on a sodaine, and I haue not any thing to wrap him in before he be buried: The good man being mooued to compassion, put off one of his garments (as we may say his rochett) and laying it on the counterfaite dead man, went on his iourney, leauing the Iewes alone.

The man that had vsed this deceit toward the holy saint, and had told him that his fellow was dead, came merrily to his companion & said: Come fellow, rise vp now, we haue gotten a good prise: see, we haue gained this good garmẽt, and deceiued this man whom the Christians hold to be so wise. But the Iew which lay on the grouud answered not, nor sturred any whit at all. The other spoke louder & said: O how cunningly thou canst counterfaite? but I pray thee rise now, for heere is not any body neere vs. Yet for all this, the Iew lay still, and stirred not. For assoone as the garment of S. Gregorie laie vpon him, and touched him, he was depriued of his life. And so the iest, and scoffe returned,

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and light vpon himselfe in good earnest.

In those times there was raised a most grieuous persecution against the Christians, and the Edicts of the Emperours of Rome were proclaimed, wherin they comaunded: that the Christians should either sacrifice vnto the Idolls, or else, that they should be put vnto most cruell death. These proclamations came vnto Neocęsarea, and S. Gregorie being certified thereof, admonished publikly, and aduised the Christians, to giue place vnto this furie, by departing from the cittie, vntill this tempestuous storme were passed ouer. And himselfe also by diuine inspiration (as afterward appeared) went with one of his disciples (who had bene minister of the Idolls, and was conuerted, and made Deacon by him) vnto a mountaine, and there lay close certaine daies. Other Christians dispersed themselues vnto diuers partes.

It was a lamentable thing, and would haue mooued a stony hart vnto compassion, to see the crueltie that was vsed in Neocæsarea, and the persecution by the pagans; who continually prepared chaines, gallowses, swordes, sauage beastes, & infinite number of other tortures, and all to torment the Christians. You should haue seene the fathers to persecute their sonnes, and the sonnes to persecute their owne fathers. The brother procured the death of the brother, and one friend sought the death of another friend. Some did this vnder shew of religion, others for malice, and most, to make themselues rich with the goods of Christians. For these causes they sought for them, found them out, apprehended them, put them in prison, and at the end, vnto some cruell death.

Notice was giuen (by some informers) that Gregory lay hidden in the mountaine: whereupon officers were sent forthwith to apprehend him, for the iudges thought, that if they put him to death being the chiefe, the inferiour Christians would be discouraged to make such bold profession of their faith. Saint Gregory (being on the mountaine) comaunded his deacon to make his prayers. So both of them kneeling with their hands lifted vp to heauen, some what distant the one from the other, they besought God, if it were for his seruice, that he would deliuer them from the persecutiō: but if his will was, that they should die for his sake, and loue of his holy Ghospell, they did likewise desire, that his will might be done. The souldiers arriuing at the mountaine, went vp & downe all the hill, searching for them, and returned vnto the Iudge, telling him: that they had found nothing but two trees, somewhat distāt the one from the other. The Iudge knew for certaine, that Gregory was on the mountaine, & therfore he went thither in person alone, finding those that seemed to the souldiers to be trees, to be Gregory and his Deacon at their praiers. When the Iudge saw this wonder, God so touched his hart, that he went vnto S. Gregory, and fell at his feete, confessing Iesus Christ to be the true God. And he that before persecuted them, from thenceforth was one of them that fled from the persecution.

Another

Another time; the holy Saint being in praier, and with ſome of his diſciples (with his deacon) he lifted vp his voice on a ſodaine ſaying theſe words of Dauid: *Bleſſed be our Lord, who hath not ſuffred vs to be taken in their teeth.* His diſciples asked him why he ſaid theſe wordes? and he anſwered: that in that very inſtant of time, was finiſhed in the citie the martyrdome of a Chriſtian, who had valiantly ouercome his perſecutors, by continuing firme and conſtant in the faith of Chriſt; and ſaid he was called Troadius. The deacon asked leaue of the holy Saint, and went ſecretlie into the cittie, finding all that the bleſſed man had ſaid, to be very true.

The perſecution then ceaſing, S. Gregory returned vnto his Church, and recollected together the faithfull beleeuers, that were diſperſed by flight, into ſundry parts, ſetling himſelfe againe, vnto the preaching of the faith. By which meanes, ſome that ſhewed themſelues weake, in the time of perſecution, were reduced againe to a good eſtate, and many Gentiles were baptized. He vſed great diligence, to know them that had bene martyred, & apointed that their feaſts ſhould be kept euery yeare, on the ſame day, on which they had bene put to death.

The good father was now very old, and knowing that his death approached, he deſired to be certified, how many Idolaters and vnbeleeuers remained in that cittie. It was told to him, there was left but 17. that continewed obſtinate in their Idolatrie. I am much agreeued (ſaid the holie Saint) that theſe continew in ſuch error; but yet I yeeld infinite thancks vnto God, becauſe I leaue behind me vnto my ſucceſſor, but ſo many vnbeleeuers in the Biſhoprike, as I found beleeuers when I was conſecrated Biſhop. Then made he his praier for the Catholique Chriſtians deſiring God to giue them grace, to continew in his ſeruice: and he beſought thoſe that were preſent, that they would bury him amongſt others, and not in any peculiar graue of his owne. For I would haue it ſaid of me when I am gone; that I had not in my life time an houſe of mine owne, nor after my death a ſepulcher. This glorious Saint, rendred his ſoule vnto God, on the 17. day of Nouember, and on the ſame day, the Catholique Church celebrateth his feaſt.

His body was buried as he had apointed; all the people making great lamentation, but eſpecially his diſciples, and houſhould ſeruants, for looſing ſo louing a father, and ſo good a maſter; although they were comforted, knowing for certaine, that they had him for their patrone, and aduocate in heauen. His death was in the yeare of our Lord. 267. in the time of the Emperour Gallien. Nicephorus Calliſtus, writeth the life of this holie ſaint, in the 6. booke, and 17. chapter.

The Dedication of the Church of SS. Peter and Paule. Nou. 18.

THe Wise king Salomon was not content to build a house and Temple for the great God: but hauing finished that Worke, he entended to doe another: Which Was, to build a lodging for his chiefest Queene (among all his other Wiues) Who Was the daughter of king Pharao. In like sort also, our Lord God Would not only haue Churches builded by the Christians, for himselfe to inhabite and dWell, and therin to be honored, and reuerenced; but his pleasure Was, that there should be also others builded for his saints, Whose soules Were his spouses by faith.

For this cause the holy Church of Rome, celebrateth the feast of the building of the Church of our Sauiour, and of the Apostles S. Peter and S. Paule. The Which, I haue gathered out of the lessons of the mattins of this sollemnitie, and out of some particulers, Which are read in the liues of the Popes and Emperours, Which Was in this manner.

IT was a custome in the primitiue Church for the Christians, to assemble together, in priuat and set places, to celebrate the diuine office, to heare masse, to receaue the B. Sacrament, to heare the word of God preached, and to make praier. They were assembled to do these things, especially, in the places where the martirs had bene buried; & among other, one part of the Vatican was highlie regarded, which they called the Confession of S. Peter; for that his B. body had bene in that place enterred, and thither resorted people from all parts of the world, to giue honor and reuerence vnto it.

To that same place came the Emperour Constantin the great 8. daies after he was baptized, where he made his praier, & shed many teares. Then he tooke a mattock and digged vp 12. baskets of earth, which he himselfe caried away in honor of the 12. Apostles, in which place they should build a Church vnto S. Peter the head of them. Hauing thus begun, the worke was continewed & finished, and S. Siluester the Pope consecrated it, on the 18. day of Nouember in the yeare of our Lord 325. euen as he had consecrated the Church of S. Sauiour on the 9. day of the same moneth.

He made there an Altar of stone, and consecrated it, ordeining, that from thenceforth the Altars should be made of stone. The same Emperour Constantin, caused another Church to be builded in the honor of the Apostle S. Paul in the way to Ostia, and enriched the one and the other with reuenewes, and adorned them with vessells and iewells of great value. Great was the feruour and desire this Prince had, to raze to the ground the Temples of the Idolls, through all the world; and to build Churches, to the honor of Christ and his saints: but especially in Rome, where beside the aforenamed, he builded in the field Sessorianum,

rianum, the Church of the holy Crosse, that is so called in Ierusalem, and in the field Veranium, without the walles, he built the Church of S. Laurence, and in the way to Lauicá, he built a church to the holy martirs SS. Peter & Marcellin.

Hitherto we haue seene the occasion of the feast, the Church celebrateth, the which is. The dedication of the Church of the Apostles S. Peter and S. Paul. Now it wilbe good to see the reason, why the Church maketh such account of these holy Apostles, and of all the other martyrs and saints, that it buildeth Churches vnto them, in which the faithfull do assemble, to celebrate their feastes. Moreouer it shalbe good to see, what is the signification of the Vigils and Octaues; and for what cause there is greater feast kept of one saint, more then of another. These may be thought by some, to be but curious questions, yet they may be profitable, and it is very good (in my opinion) that euery Christian should know the reason thereof.

First I say, that the Catholike Church hath had many respects to celebrate the feasts of the saints. One was, for that in the primitiue Church they desiring to extirpate totally the adoration of the Idols (wherin the Painims were drowned) the holy Bishops brought in this vertuous custome of worshipping the holy saints, to the end, the memory of Iupiter, Saturne, Apollo, Venus, Mars, and Diana, and of the other Gods, might be abolished, by substituting in the place of them S. Peter, S. Paul, S. Iames, S. Iohn, S. Stephen, S. Laurence, S. Agnes, S. Agatha, S. Lucia, and the other Saints.

The other reason, that moued the Church was this, that in honoring, and making feasts to the Saints, there is feast made, and honor done vnto God himselfe, that made them Saints.

The Church had also another regard, viz: to satisfy the obligation and duty we all haue and owe vnto the Saints. They reioice in heauen, & make triumph, when we conuert our selues vnto God; and therfore it is reason we should make feast, and reioyce in that day, that they begin to enioy the sight of God in heauen; viz: the day of their death.

Moreouer, the feasts of the Saints are celebrated because of the great need we haue of them, that they may pray vnto God for vs, that he may truly conuert vs vnto him; that he may giue vs perseuerance; that he may deliuer vs from tentations; that he may teach vs to do his will; and that he may giue vs things necessary for the sustenaunce of our life. All these things, and many other such like, God doth giue vs, by the praiers of his Saints. And therefore it is reason, that in some part, we do satisfy our great obligement, that we owe vnto them, by celebrating their feasts.

Another motion the Church hath to celebrate the feasts of the Saints, was for our example, for when we consider, that the Saints were men as we be, formed of flesh and bloud, and subiect vnto the same frailty, and misery of our

natures; yet that they did such famous acts, and heroicall deedes; supporting and enduring such outragious paines in their martirdome; such cruell persecutions, horrible reproches, and lastly death; by which they came to be so honored and rewarded by God in heauen: we also moued by their example, should striue to imitate them. To this purpose, saith S. Augustine, they do truly celebrate the feast of the martirs, who follow their examples: for he, who doth not follow them in what he can, cannot enioy beatitude in their company. S. Paul saith also: *If we shall be partakers of their troubles and passions, we also shall haue part of their consolations.*

Concerning the Vigils of Saints, I say: that a Vigill properly is not a day of fasting, but of watching. And so it was vsed in the feasts of Iesus Christ, of the B. Virgin, of the Apostles, & of some other Saints; especially of the patrons of the Church, when al the people, the night before the day of the feast, came vnto the Church, and remained there al the night in praier, & other holy exercises. This holy and good custome began somewhat to be corrupted: for the people, who kept the vigills, if they spent a litle time in praier, they spent a great deale more in eating and drinking, and sometime in gaming, lewd talke, and vncomely behauiour: yea, it came to such a passe, that many foule and grosse abuses were vsed in the Church. To remedie this mischiefe, S. Ambrose (who was enformed therof by S. Monica, the mother of S. Augustine, at her being at Millaine) did in his Church, as other Bishops in their dioceses, and the Pope through all Christendome, change the vigils and watchings into fasting, the day before the festiuall day, and so reteineth the auncient name of vigill still.

The vigill signifieth also this present life: in the which, we must be vigilant, and must support troubles, as the body doth endure trouble by fasting; that we may haue the feast in the next life. But he, that on the contrary side will first haue the feast before the fast, and wilbe mery and take his pleasure in the world; let such a one know, that he must make a long and greeuous vigill in the other life: for he shall abide in hell fasting for euer.

For the Octaues: the Church began to celebrate them in imitation of certain feasts the Hebrews had, which lasted seuen daies, as the Pascha of the vnleuened bread; the feast of Tabernacles; and the Dedication of the Temple. So the Church ordeined, that some of her feasts, which are worthy of all honour and reuerence (as well as they were) should haue Octaues; to the end, the solemnity should be greater: and in the office of these daies, are many thinges read of those solemnities, that the faithfull might heare and consider the same, and take profit thereby.

We read that the Idollaters assaulted the Macchabes on the day of the feast; and that they, because they would not violat it (for they thought it was a worke to defend themselues, and so a breach of the feast, though afterward, they re-

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ſolued to do otherwiſe) ſuffered themſelues rather to be killed. So do the deuils alſo, they do aſſault the faithfull, eſpecially on the feſtiuall daies, with more and greater tentations, then on the other daies: which is the cauſe, that ſometimes the ſinnes which are comitred on ſuch a feaſt, be more heinous, then the other of all the weeke, coming of frailty. For ſome be ſo fraile and feeble, that aſſoone as tentation commeth, they conſent vnto it, and know not how to reſiſt or withſtand it. Let the tentations be of gaming, murmuring, of loſſe of time, of vnſeemely words, and of ſenſuality, they yeeld ſtreight, and reſiſt them not. Yet there be ſome worſe then theſe, who do ſeeke tentations, and doe not tarry to be tempted by the deuill; for they themſelues ſeeke occaſions to offend God, and eſpecially at thoſe times, when we be moſt obliged to ſerue him: viz, vpon a feaſt day, or with in their Octaues, which were ordeined, that we might haue more time to be emploied in the ſeruice of God, and to ſolemnize them.

The reaſon then, why a greater feaſt is kept on one holy day, then another, and more to one Saint, then to another, is; becauſe, one ſignifieth a more higher miſtery then another. The Reſurrection and Aſcenſion of Chriſt, be two high and principall feaſtes: yet there is greater ſolemnity obſerued on the firſt, then on the ſecond: for the cauſe aboue mentioned. The ſame reaſon is of the Saints. The Catholike Church maketh a greater holy day vnto one Saint, then vnto another, for that the deedes of one, haue bene greater, then of the other: or for that his eſtate and dignity was greater: or els for that he had done more good in the Catholike Church.

And for this reaſon the feaſts of S. Peter, S. Paule, of S. Iohn Baptiſt, of S. Laurence and other like Saints, be higher, and more principall feaſts, then others be, though they which haue the leſſer feaſts, and they who haue the greater, be all in heauen contented, enioying God in his glory, vnto which he bring vs for his great mercy, Amen.

The life of S. Pontianus Pope and Martyr. *Nouemb.* 19.

GOd commaunded Moiſes, that to ſnuffe the lights, that burned in the Temple, vpon a candleſticke, which had ſeuen braunches, he ſhould cauſe to be made ſnuffers of the moſt fine and pureſt gold: Theſe lights be a figure of the prieſtes, who are called light, by Ieſus Chriſt: By the name of ſeuen, is giuen to vnderſtand the ſeuen gifts of the Holie Ghoſt.

Then he commaunding, that the ſnuffers, wherewith they muſt ſnuffe the ſaid lights, ſhould be of gold, would demonſtrate, that vnto them, they ought to beare great reſpect: And that the reproouing and chaſtiſing of them, though they deſerue it, is not graunted vnto euery one, but only to him, that ſhalbe of ſuch perfection, that he is likened vnto the moſt pure gold: And

he that knoweth of himselfe, that he is not gold, but that he hath some defect and imperfection, let him not touch the light: to wit: Let him not murmure, or speake euill of the priests; but leaue the matter to God, or els to his superiors; Who haue the office from God, to reprehend and chastise them. But if they leaue the matter vnto God, the reproofe and punishment will be more seuere: and worthily shall the priests deserue it; if their life be not correspondent vnto the dignity, and function they haue, aboue other men.

The holy Pope Pontianus hauing in mind the respect and regard; that ought to be giuen to priests, maketh mention, and giueth many aduises in one of the two epistles he wrote out of his place of exile, vnto all the faithfull. For he was banished into the Iland of Sardinia, not for any fault he had committed, but for confessing the faith of Iesus Christ. The life of this holy Saint, was written in this manner, by Damasus, and other Authors.

BY the death of Pope Vrbane the first of that name, there was placed in the seat of S. Peter, Pontianus the sonne of Calphurnius, borne in Rome. He liued peaceably in the Papacy a while; and attended to the gouernement of the Church, to the good contentment of all the Clergy, and people. At the end of that time Alexander Seuerus the Emperour, who of his owne nature was milde, and no enemy to the Christians, perswaded by the priests of the Pagan Gods, banished him from Rome, and with him a priest called Phillip, by some martyrologes called Hippolitus. These two were conducted into Sardinia, and commanded, not to depart out of that Iland. In that place the blessed Pope Pontianus, endured very great troubles and afflictions: yet for all that, he forgot not to goueme his Churches with good and holy aduises and counsells, when he could not do any other thing. In that Island, he wrote two epistles vnto all the faithfull Christians. In the first, he commendeth (as hath bene aboue said) the veneration and reuerence, that ought to be vsed toward priests, in regard of the high misterie they deale in, consecrating by their wordes, and holding in their hands, the most blessed body of Christ our Lord. In the other he exhorteth them all generally, vnto charity and brotherly loue.

Some Authors attribute vnto Pontianus the vse, which is kept in the Church, of singing the psalmes of Dauid, in the office of the Howrs; and that he ordeined, that the priest before he began Masse, should say the psalme, *Iudica me Deus*. But to conclude, the troubles and molestations of the holy Pope were so extreme, which he endured in this banishment, that he died in the same Island of Sardeinia, on the 19. day of Nouember, when he had bene Pope fiue yeares 5. months and 2. daies.

He gaue holy orders twise in the month of December, and ordered 6. Bishops and 5. Deacons. His blessed body was buried in Sardinia: but some yeares after, S. Fabian the Pope caused it to be brought vnto Rome, and buried it in the Churchyard of Callistus among many other martyrs. And because he died in exile

exile through the vexation and trouble he endured, he was accounted among the holy martyrs. His death was in the yeare of our Lord 236. Maximinus being then Emperour of Rome.

The Presentation of our B. Lady. Nouemb. 21.

THE great king Assuerus, hauing deprined Queene Vasthi his wife of the royall crowne; and hauing expulsed her out of his pallace, because she would not obey his commandements; All the princes, and great Lords of his kingdome were assembled, to seeke out another wife for the king; which should not only be equall to Vasthi, but should rather surpasse her, in all sauour and beauty.

For this end, all the choysest damosells were sought out, through the realme: to whom there was appointed a roome by themselues, and an Eunuch called Egeus had the charge of them; who saw them prouided of all things necessary, as well for their dyet, as also for their apparell, and adornements. There wanted no odoures, perfumes, or iewells, which might aggrandize, and shew forth their beauties. This was done, the more to please king Assuerus, vnto whom they were led one by one, as their turne was: to the end, he might choose out, that liked him best, to be Queene instead of Vasthi.

The prudent, and beautifull Esther being elected out of the rest for that purpose; the day came, that she was to be presented before the king. Assoone as the king saw her, he was so pleased with her sauour, and beautie, that he chose her out from among the rest, for his wife, and Queene; and set the royall crowne on her head: commaunding all his subiects to honor her, and to regard, and esteeme her as their soueraigne Queene and Lady.

This King Assuerus, is a figure of our Lord God: who being offended with mankind, for the first man; many damosells were sought, who were kept inclosed in the Temple of Ierusalem, to the end, his iust indignation might be mitigated, and asswaged. In that place were the damosells furnished of all things necessarie to make their soules faire, and beautifull; by adorning them with vertue, and perfuming them with the holie exercise of prayers, and meditations. Thither was brought the most faire, and prudent Esther: to witt, the soueraigne Queene of the Angells, Mary the virgin, who was elected to be the mother of God; and who pacified, and appleased the wrath of the heauenly father.

This is the sollemnitie, which is this day celebrated in the Church; that is to say, when the most blessed virgin was presented in the Temple. There she remained for a time, vntill she was presented to the heauenly Father, who was pleased with her sauour, and beautie, and crowned her Queene of heaue̅ and earth. The eternall Father elected her for his daughter, the Sonne for his mother, and the holy Ghost for his spouse.

This historie is recounted by Symeon Metaphrastes, German Archbishop of Constantinople, George Archbishop of Nicomedia: and the Bishop Lippoman reherseth it in this manner.

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THe moſt bleſſed virgin being come vnto the age of three yeares, her father Ioachim conducted her vnto the Temple of Ieruſalem, and there offred her vnto God, leauing her in a colledge of damoſells, where they, being moſt of them of noble blood, were brought vp, and eſpecially the firſt borne daughters of the royall tribe of Iuda, and of the prieſtly tribe of Leuy, & there they ſtaied, vntill they came vnto the age to be married. In this meane ſpace, they were continually imployed in holy exerciſes, as praier and working, ſpending the time in all vertuous occupation: and to that purpoſe they had many miſtreſſes, who taught, and inſtructed them without intermiſſion.

We may very well beleeue, that Anna the propheteſſe (of whom S. Luke the Euangeliſt maketh mention, that ſhe ſpake of our Sauiour Ieſus, the ſame day that he was preſented in the Temple) we may beleeue I ſay, that ſhe had friendſhip and familiaritie with the B. virgin, they liuing both together in the Temple, in that vertuous maner. As alſo, that her loue was exceeding much towards her, as expecting, that God ſhould woorke the great miſterie, and benefit of our redemption by her.

When the glorious virgin was brought into the Temple, ſheo was placed on the firſt aſcending ſtep of the fifteene, while the offring was prepared, that was to be offred with her. The Prieſts went to meete her, and the B. infant, leauing the hands of them that brought her thither, and without the helpe of any perſon, only fauoured, & ſuſtained by the grace of the holy Ghoſt, began to climb the ſteppes, and went euen to the Altar, without other helpe, as if ſhe had bene of perfect age, ſo that the prieſts of the Temple, and they that were with her wondred; but yet they reioyced much thereat, hauing knowledge therby, that God begā to ſhew maruailes, in the childhood of her, that ſhould be his mother.

The litle holy virgin remained in the Temple: and becauſe her capacity and vnderſtanding were excellent, ſhe profited exceedingly in ſuch things, as the damoſells learned in that place, which was: to read, write, ſow, weaue, ſing the Himnes of Dauid, and to pray at certaine times, and houres. The bleſſed virgin ſurpaſſed all others in theſe exerciſes and in all vertue. In her ſhone cleerly Charity, deuotion, and all other vertues, which made her beloued of euery one. This B. virgin remaining there, made a vow to obſerue virginitie, yet ſome doctors ſay: that her vow was conditionall, and not abſolute; ſo that we may piouſly beleeue, that ſhe kneeling on her knees, with her handes, eyes, & hart lifted vp vnto heauen, might ſay theſe, or the like words.

O my God, maker of heauen and earth, who of thy only goodnes & bounty, haſt created my ſoule and body: I promiſe with all integritie (aſmuch as is expected of me, and as ſhall pleaſe thy maieſtie) to ſerue thee with them both, to obſerue virginity, and neuer to know man carnally, but to apply my ſelfe wholly

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lie in thy seruice. This we may beleeue to be the vow the holie virgin made.

When (by the prouidence of God) she was espoused vnto the Patriarch Ioseph, she gaue him notice of the vow she had made; and that her desire was to obserue it. He reioyced, & was well content therewith: for that, as it is thought he also had made the like vow, though conditionall; in such sort, that both of them by inspiration of the holy Ghost, had made a like vow of virginity. This noble guift of virginity, was alwaies highly esteemed, both of God and men; both of beleeuers and vnbeleeuers.

All the time Eue stayed in paradise, she was a virgin; but assoone as she went out, she lost her virginity. The high priest of the Hebrews could not marry one, that was not a virgin: The Gentiles did not permit any woman, that was not a virgin, to inhabite in the Temple of the Goddesse Vesta.

If women desire to keepe this prerious treasure, it is requisite that they liue apart from the world, and retired. Dina the daughter of Iacob, by her walking abroad to see the country (whereunto she was new come, with her father and brethren) and to see the women of that country, lost both her virginity & honour; and was also the cause, that all the men of that place lost their liues. If the mother of God continued withdrawen, and shut close vp, let not yong damosells be grieued to be kept in, and to liue retired. For if they remaine retired, & shut vp, they shall be out of daunger, and in security; but if they will walke abroad, gadding, and gasing, they shall incurre great perill and danger, and oftentimes come to reproach, as some find by experience, who too late perceaue their error, when there is no remedy. For as S. Ierome saith: the losse of virginity cannot be recouered; and being once lost, it is without remedy.

Concerning the feature, and corporall disposition of the B. Virgin, I will say that which S. Epiphanius said (as Nicephorus Callistus reherseth it) which doth also agree with the Image S. Luke painted, who saw her, and drew her picture whilest she liued. The virgin Mary was of a middle stature; her collour was of wheat; her face was somewhat long; her eyes great, and of a good collour; the eye liddes black; her mouth little; lippes of a liuely collour; her teeth white, and little; her haire yellow; her hands and fingers long; and all her other lineaments well proportioned. She was surpassing faire and gratious of countenance; her looke was very graue; & her speach delectable. Shee neuer wore any cloth, that had bene died. She couered her forhead somewhat with her mantle.

Pope Pius 2. who sate in S. Peters chaire, in the yeare of our Lord 1461. gaue licence; that the feast of the presentation of the glorious virgin Mary, might be kept on the 21. of Nouember.

The life of S. Cecilie Virg. & Martyr. Nouemb 22.

ONe of the vertuous exercises that the holy matrone Iudith vsed in the seruice of God, and to please him, was: that she wore a course haire-cloth, by which she tamed her flesh, and brought it in subiection. This was the cause that she had the victorie ouer her flesh; and that she liued many yeares, a continent and chast life; and was freed from all danger, and brought home an honorable victorie, at such time as she was in the handes of Holofernes.

We may say the same of the glorious virgin and martyr S. Cecilie: Who amongst many other her pious, and vertuous exercises, wore continually a haire-cloth, and she was deliuered from a danger like vnto that of Iudith, for she was preserued a virgin though she were espoused: and brought her husband to be a Christian, and to keepe perpetuall chastitie with her, which both of them obserued during their liues. The life of this holie Saint was written by Simeon Metaphrastes, after this manner.

MAny and great were the graces and fauours that Iesus Christ bestowed vpon men descending from heauen vnto earth; and deliuering them with his owne death from eternall death; ouercoming thereby him, that had power in the world, and then guiding them by his doctrine vnto heauen. Many men acknowledging this good gift vnto them by our blessed Sauiour, followed him. The first were the Apostles, then the martyrs, confessors, priests, virgins, widowes, and maried people; and those that exercised themselues in all vertuous workes. To conclude, his diuine maiestie: calleth euery one, by the meanes of his Euangelists saying: *Come vnto me, all you that be wearied and afflicted, and I will refresh you. I will lighten the waight, that lyeth so heauy vpon you.*

This comfortable saying was heard by S. Cecilie a virgin of Rome, who was beautifull of body, noble of bloud, and rich in possessions. Shee beleeuing the Gospell, caried it alwaies about her, reading often theron, & praying vnto God continually. Her father had espoused her to a very goodly gentleman of Rome, called Valerian; who being inflamed with the loue of Cecilie, desired much the wedding day. At last the day came, and the glorious virgin, though she were in rich apparrell of silke, and gold, conformable to her owne birth, and the estate of her husbād; yet vnder her said apparrell next to her skinne, she wore a course haire-cloth.

Three daies before the apointed time of the wedding, she fasted, wept, and praied continually, desiring God to preserue her virginitie, for that this mariage was not by her desired; neither should it be by her will, since she had giuen her selfe wholly to Iesus Christ, and offred to him her virginitie. And that her

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praier might the rather be heard, ſhe deſired the Angells, Apoſtles, Martyrs, virgins, and all the court of heauen, to make interceſſion for her.

The time at laſt being come, that ſhe & Valerian, were to be priuate in their chamber alone, ſhe ſpake to him after this manner: My honorable Lord, and deare loue: I wil diſcouer vnto you a waighty matter; if you wil promiſe to keep it ſecret. Valerian forthwith promiſed, and then Cecilie ſaid vnto him: The ſecret is this: I haue an Angell of God in my companie, who is iealous of me, & guardeth my body very diligently. If he ſee thee ſo hardy, as to come neere, or touch me, with carnall or laſciuious loue, he will chaſtice thee rigorouſly; but if he ſee, that thou loue me with pure & chaſt loue, he will loue thee, as he loueth me, and will beſtow the like pretious fauours, as he beſtoweth on me.

Valerian, hearing theſe words, was ſomewhat troubled, and fearfully ſaid: If thou (my deareſt Cecilie) deſire that I beleeue thy words, let me ſee the Angell: If I ſee him not, I ſhall thincke it is ſome perſon that thou loueſt in diſhoneſt ſort, which is a wrong to me that am thy husband. And if I find it ſo, I will not faile to kill you both. To this S. Cecilie anſwered: If you deſire to ſee the Angell, you muſt be Baptiſed and beleeue in one God, Eternall, and Omnipotent, Creator of heauen and earth. The concluſion of their long ſpeach was: they agreed, that on the next day Valerian ſhould talke with the bleſſed Biſhop Vrban, who at that time ſat in the Chaire of S. Peter: and by him Valerian (being firſt inſtructed in the faith) was Baptiſed.

Then returning home, and coming into the chamber, where Cecilie was, he found her at prayer and an Angell by her, in the ſhape of a beautifull yong man, from whoſe face came a glorious brightnes. The yong man had two garlands in his hand, made of Lillies, and freſh odoriferous Roſes. The one he gaue vnto S. Cecilie, and the other vnto Valerian. When he deliuered them he ſaid: I haue brought theſe garlands for you, wrought with floures gathered in paradiſe; and in ſigne I ſay true, they will continew alwaies freſh, and ſmell verie ſweet; and may not be ſeene, but of them, that endeauour to liue chaſt, as you do. And becauſe thou Valerian, haſt giuen credit vnto thy ſpouſe, and haſt receaued the faith of Chriſt: the ſame Ieſus hath appointed me to tell thee from him, that demaund what thou wilt, and he will grant it vnto thee.

When Valerian heard this, he kneeled on the ground, and rendred thancks vnto God for the great benefit beſtowed on him, and ſaid: I deſire this fauour, that my brother Tiburtius (whom I loue moſt hartelie) may be conuerted vnto the faith. I ſhall not ſhew the loue that I beare him, if I being now deliuered from the blindnes of Idolatrie, wherin I liued, do not helpe to deliuer him alſo out of it, being in my power. To this the Angell anſwered, with a cheerfull countenance: Since thou haſt demaunded ſo iuſt a thing, God doth grant it vnto thee. And as Cecilie thy ſpouſe hath bene the meanes of thy ſaluation, ſo ſhall

ſhe alſo be a meanes for thy brother Tiburtius.

All came to paſſe as the Angell ſaid: for Tiburtius comming by hap into the chamber, and feeling a ſweet ſmell of lillies and roſes, and ſeing none, demaunded of them, whence the fragant ſmel came that he felt? Valerian told him: that it came from two garlands which he and Cecilie had on their heads, and had bene brought vnto them from heauen. Valeriã tooke occaſion herupon to giue him knowledge of Ieſus Chriſt, and told him alſo, that he himſelfe was Baptiſed. Then leading his brother Tiburtius to Vrban the Pope, he inſtructed him in the faith, and Baptiſed him alſo.

It befell afterward, that the two bretheren, exerciſing themſelues in good works, & eſpecially in burying the Chriſtians, that were martired; information was giuen of them to a gouernor called Almachius: who impriſoning them, and tormenting them in diuers maners (as is written in their liues on the 14. of Aprill) they were beheaded for the profeſſion of the faith of Chriſt, & S. Cecilie buried their bodies.

After their deaths, the gouernor Almachius entended, to get the goods of the two brethren into his hands; but vnderſtanding that Cecilie had diſtributed the vnto the poore, he cauſed her to be brought before him. She confeſſed vnto him the truth: namely, that all the goods of the two noble gentlemen Tiburtius, & Valerian, were giuen vnto the poore. The gouernour therfore ſeeking a quarell, and deſiring to be reuenged on her, ſaid in a great rage: I thinke we ſhall haue a Chriſtian of you alſo? but I will haue you to ſacrifice vnto the Gods in my ſight; that I may be witnes, whether you deſerue the ſame puniſhment, that thoſe brethren deſerued, and had.

The officers of the gouernour led her to ſacrifice, to whom ſhe ſaid: Harken to me bretheren. You be the officers of the gouernour, and you thinke it meet, that I ſhould obey his comandement; but I on the other ſide, thinke it very vniuſt in him to comaund me, to ſacrifice vnto thoſe Gods, which be not ſuch indeed; and to leaue off to ſacrifice vnto the true God, that is to Ieſus Chriſt. Be aſſured, that I will ſuffer and endure, all the torments that can be inflicted vpon me, and at the end, rather loſe my life, then do his comaundement. The officers made ſhew of pittie and compaſſion toward her, ſeing a damoſell ſo yong, ſo diſcreet, ſo faire, and gratious, readie to abandon and leaue all theſe, yea life and all, for her faith and religion.

They ſaid vnto her: Conſider thy youth and beauty; haue compaſſion on thy ſelfe, and change not all other thy good parts, in theſe tender yeares, for vntimelie death. The holy virgin ſaid vnto them: To change earth for gold, is not to looſe, but to gaine. Or to giue a cottage halfe ruinated, for a houſe built with pearles, and pretious ſtones; or a life replear with troubles and miſeries, which ſhall quickly end, for a life repleniſhed with riches and treaſure, that ſhal

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endure for euer. Theſe and the like ſpeaches vſed S. Cecilie, and her words were of ſuch force, & wrought ſo, that many that were preſent, reſolued to be Chriſtians, and were afterward Baptiſed by S. Vrban.

The gouernour was aſtonied to heare the holy virgin ſpeake, and viewing her angelike beautie, asked what her name was: for till that time, he knew no other name, but only that ſhe was the wife of Valerian. She told him that her name was Cecilie, and then the gouernour replied: knoweſt thou not that the Emperours of Rome haue comaunded, that the Chriſtiãs either do ſacrifice vnto the Gods, or elſe that they be put to death? I know it right well, ſaid the holie Saint. What wilt thou then do ſaid the gouernour? I determine to die, ſaid ſhe. For it is farre better to die for confeſſing Ieſus Chriſt, then to liue denying him. Conſider (ſaid the gouernour) that it will be beſt for thee, to leaue & forſake this thine opinion, and to ſacrifice vnto our Gods. S. Cecilie ſaid: It were better for thee to open thine eyes, and to conſider, that thoſe, whom thou calleſt Gods, be but ſtocks and ſtones. If thou wilt not beleeue me, touch them with thy hands, or throw them into the fire, and there will come lime from the ſtones, which may ſerue to build with, ſo ſhall there be no deceit in them as there is nowe.

Then ſaid the gouernor: How ſhould I ſuffer thee to ſpeake ſuch words in my preſence? knoweſt thou not that I haue power to giue thee life, or to take it away at my pleaſure? S. Cecilie anſwered: thou thinkeſt my words void of reaſon, and I know thy words to be falſe, and no truth in them. Almachius ſaid: doeſt thou ſay Cecilie that I ſpeake not truth? The holy virgin ſaid: I ſay it, and auouch it, in that thou ſaieſt thou haſt authoritie, to giue and take away my life. Thou maieſt take life from the liuing, but to giue life vnto the dead, it is moſt cleere and certaine, thou canſt not. So that I may well call thee the miniſter of death. I wilbe ſuch an officer vnto thee (ſaid Almachius) if thou wilt not ſacrifice.

So when he ſaw ſhe was conſtant and reſolute, and would not ſacrifice, he cauſed her to be put into certaine bathes, which were in her owne houſe, & hauing ſhut her in one of them, being empty and without water, they made a great fire vnder which ſhe burned a whole day & a night. The holy ſaint receaued not any hurt therby, but it ſeemed to her a place rather of pleaſure and refreſhing, then otherwiſe. When Almachius heard therof, he comaunded one to cut off her head in that place. The hangman gaue her three blowes, yet did he not cut off her head altogether, but left it euen as it was hanging by the skinne.

The bleſſed virgin being thus wounded, liued three daies, many Chriſtians coming to viſite her. Among theſe were ſome that had receaued the faith by her meanes, whom ſhe ſeing ſorowfull, comforted. They dried vp the bloud that ran from her wound with napkins, & other clothes, with intent, to keepe them as holy reliques,

S. Vrban went also to visite her, & she told him: that she had desired of God to liue three daies, that she might dispose of her goods, and request him to consecrate that house of hers into a Church. When the three daies were ended, this holy virgin, and glorious martyr (being in praier) yeelded her blessed soule vnto God, on the 22. of November.

Her body was buried by Pope Vrban in the Churchyard of Callistus, & her house was consecrated into a Church. In processe of time, Pope Paschalis translated the bodies of of SS. Cecily, Tiburtius, Valerian, and Pope Vrban, into the Church of S. Cecilie. The Catholique Church celebrateth the feast of this holy Saint, on the day of her martyrdome.

At the end of the life of SS. Tiburtius and Valerian, on the 14. of Aprill, is rehersed the saying of Canisius, to wit: that these Saints were martired in the time of Alexander Seuerus, in the yeare of our Lord 225 the same he saith of S. Cecilie also, & because mention is made there of Pope Vrban, the account cometh to be iust at that time. But the Romane Breuiarie of Pius 5. putteth her martirdome about 50. yeeres before, in the times of the Emperours, Marcus Aurelius Antoninus, and Commodus. Her name is in the Canon of the Masse.

The life of S. Clement Pope, and Martyr. Nouemb. 23.

GReat was the fame and credit, which Moises the guide and captain of the Hebrewes, acquired and got, when the said people being in the desert and at the point to die for thirst, he by the apointment of God, strooke a rocke, out of which issued water in abundance, sufficient for them all to drinke, and to be refreshed, and comforted.

No lesse glorious, and worthy of fame, was S. Clement the holy Pope and martyr, who did the like. He liued in a desert, banished thither, with many other Christians, for the profession of the name of Iesus Christ: and they all endured great and extreame thirst, for that, they were to bring their water from a place distant farre from them.

This blessed and holy Saint strooke the earth, in a place where our Sauiour in the figure of a lambe appeared vnto him: and there sprang vp a plentifull fountaine of pure water, with the which all the distressed Christians were recreated, and comforted. The life of this holy Pope was written by Damasus, Simeon Metaphrastes, and other graue Authors, in this manner.

SAint Clement was the sonne of Faustinus, and borne in Rome, in the regiō called *Celimontana*, where at this present, is the Church of S. Iohn Lateran. This holy Saint did helpe the Apostle S. Paul in his preaching, as he writeth thus: *that thou helpe the persons that trauell with me in the Ghospell, with Clement, and my other coadiutors, whose names are written in the booke of life.* Yet S. Dorotheus Bishop of Tyrus, saith: that Clement, of whom S. Paul speaketh, was Bishop of Caria;

and

and was disciple vnto the same S. Paul; and that he was one of the first, that receiued the faith by his preaching among the Greeks. The most common receaued opinion is, that this Clement (of whom we now treat) was the Pope, and went with S. Paul, for a time: neuertheleſſe, he was after the diſciple of S. Peter.

S. Clement was not only a man of very holy life, but alſo very learned; and wrote many things, which haue bene loſt by antiquity of time. There are extãt yet his fiue epiſtles: the firſt of which is moſt elegant, being all repleat with learning, and a true Apoſtolicall ſpirite: which ſome of the Popes his ſucceſſors do alleage in many places. He wrote likewiſe the Canons of the Apoſtles, and the eight bookes called Apoſtolique Conſtitutions; which ordeine, that in the ſeauen regions of Rome, ſhould be ſeauen Notaries, to write the deedes and martirdomes of the Chriſtians. He commaunded alſo, that vnto them, that were Baptiſed, ſhould be giuen the Sacrament of Confirmation, aſſoone as they had learned the principles of the Chriſtian faith. He alſo ordeined; that the Biſhops Chaire ſhould ſtand in a publique and eminent place.

This holy Saint preached the word of God with ſuch feruour, and ſo great courage, that many Gentills and Pagans were conuerted vnto the faith, and many that were already conuerted, not content with the obſeruation of the precepts of the Goſpell, did keepe alſo and obſerue the counſels thereof. As a holy damoſell did, called Domitilla, who was neere vnto the Emperour Domitian, as daughter to one of his ſiſters, & to Flauius Clemens the Conſull: which holy virgin was by this Pope conſecrated and veiled for a Nunne. He alſo conuerted vnto the faith Theodora the wife of Siſinius, a man great and potent in Rome.

This man deſirous to ſee, what the Chriſtians did in their oratories, where they vſed to pray, and whither his wife vſed to go, went thither one time very ſecretly, but by the permiſſion of God, hee was ſtrooke blind. This blindnes of his body, was an occaſion vnto him, that he recouered the ſight of his ſoule, for the prayer of S. Clement cauſed the recouery of his corporall ſight, & his holy words and admonitions were the cauſe, that he was Baptiſed, and recouered therewith the ſight of his ſoule. Siſinius being Baptiſed, many noble men of Rome moued by his example, receiued the faith. So that for this, and many other miracles the holy Pope did, he was much malliced by the miniſters of the Idolls, and other lewed people, whom the diuell vſed; as inſtruments & meanes to diſturbe the increaſe of Chriſtianity, & to diſparch out of the way Clement, who did him much ſcath and harme. Theſe moued a mutiny & vprore againſt him, though there were ſome, that tooke his part, and defence.

Some accuſed him at the iudgement ſeat of Mamertinus gouernour of the city, and others defended him, ſaying: that Clement did not any euill or hurt to any perſon; but did rather good vnto them, in curing the ſicke, releeuing the neceſſity of the poore; that he quieted controuerſies, and made attonemẽt

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betwene many men. They, that accuſed him, ſaid; he brought in a ſtrange religion, and perſuaded men to adore for God a man, that had bene crucified, and did what he could to annihilate the adoration of the auncient Godds: that he cauſed many maides that they maried not to them, vnto whom they were eſpouſed, making the title of religion, an excuſe and collour for the ſame.

The gouernor of the city hearing all this, cauſed Clement to be brought before him, vnto whom he ſaid: I vnderſtand that thou art borne of an honorable family in this city, and that thou art of the bloud Roial: therfore thou art more obliged, not to tranſgreſſe the cuſtomes and lawes of thy forefathers. Tell me, I pray thee, what ſtrange religion is this, thou preacheſt: and what is that crucified man whom thou wouldeſt haue adored for God, to the notable deſpite, & diſgrace of the knowen Gods, adored by our elders? S. Clement made this aunſwer: Moſt prudent Iudge, I deſire thee not to be ouer ruled by the ſpeeches of the vulgar people, who are ignorant and malicious, but to giue eare vnto me: and if of that wherof I am accuſed, I do not withinſt reaſons defend my ſelfe, then condemne me, without any fauour. Mamertinus ſaid: I will preſent thy cauſe before the Emperour Traiane, where thou maiſt (if thou canſt) excuſe thy ſelfe, and iuſtify thy cauſe, for I will neither condemne thee, nor abſolue thee.

When the Gouernour ſawe time conuenient, he made relation of the mutiney raiſed againſt S. Clement (and what was the cauſe alſo) vnto the Emperour, to the end, he might ſett downe, what ſhould be done therin; the perſon accuſed deſiring to make proofe of his innocency, in ſhowing that the faultes impoſed vpon him, had no ſufficient ground. Traian decreed: that Clement ſhould ſacrifice vnto the Gods, or els be baniſhed into Cherſona.

Mamertinus hauing this direction, laboured all that he could to bring Clement to ſacrifice vnto the Idolls, and he on the other part, endeuored to draw him to be a Chriſtian, and to let him know, that the baniſhment, which he was to ſuffer for profeſſing Chriſt, ſhould be vnto him pleaſaunt and acceptable. It pleaſed God to giue ſuch efficacy and grace vnto the words of the holy Saint, that Mamertinus yelded, & ſhedding many teares for compaſſion of Clement, and his vexations, ſaid vnto him: The God, whom thou adoreſt, helpe thee in this tribulation, which thou art to ſuffer for his loue. Then he prouided him a barke, and of things neceſſary for the voyage, and ſent him into exile.

There went many voluntarily in the cõpany of the bleſſed Pope, who being arriued, and come in ſafety vnto the Iſland, found there more then 2000. Chriſtians, who by the ſentence of the Emperour, had beene condemned to digge ſtones out of the quarries. Theſe holy Cõfeſſors of Chriſt, among their other molleſtations, had one which vexed them much: in that, their labour being verie painfull, yet wanted they water to drinke: and that little which they had, they were compelled to fetch it, two miles off.

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The holy Pope Clement moued vnto cõpaſſion with their intollerable paine and toile, made his praier vnto God, beſeeching him, to haue pitty on his people. His praier being finiſhed, he lifted vp his eies (as Metaphraſtes ſaith) and ſawe vpon a litle hillock a lambe, who held vp his right foote; as though he ſhewed, where the water was. S. Clement was fully perſuaded, that the lambe was Ieſus Chriſt, becauſe none ſaw it, but himſelfe only; ſo he went to that place, and ſaid: *In the name of Ieſus Chriſt digge heere.*

Some began to digge on the one ſide, and ſome on the other, & to caſt vp the earth, not in the place where the lambe ſhewed, but in a place hard by. S. Clement himſelfe tooke a ſpade, and making a litle hoale, where the lambe had ſhowen, there ſprang out incontinent a veine of pure and cleare water, which gaue great conſolation vnto the holy Saint, and to the other Chriſtians, who were much confirmed in their faith, by the ſame. This miracle moued alſo manie of the Painims, to goe and heare his doctrine: by which, they were conuerted vnto the true faith.

Becauſe the number of Catholiks increaſed, & the report of that which happened in the Iſlands was ſo ſpread abroad, that it came to the eares of Traian, he was enraged therat: and ſent thither a gouernour called Anfidianus, who put many of the Chriſtians to death. But when he ſaw they died willingly, for the profeſſion of their faith, he thought the beſt way would be to put Clement only (as their guide) vnto death: whereupon, he cauſed him to be apprehended. When he ſaw him to be firme and ſtable in his faith, he gaue ſentence againſt him, that he ſhould be caried into the maine ſea, and throwne into the ſame, with an anchor tied vnto his neck.

The ſighes, the ſobbes, the lamentable voices of thoſe afflicted Chriſtians, cannot be expreſſed, when they ſaw themſelues depriued of Clement, in whom they found refuge and comfort in their labourſome & diſcomfortable life: hauing him, they thought they had a father, and a maſter: euery one found him to be their faithfull frend, and their louing brother; he made much of them all: he inſtructed them all: he gaue helpe to all, by all the meanes he could.

The Chriſtians being in this tribulation (ſeing then, that if they loſt Clemẽt, they loſt all theſe things) beſought God with great inſtancy, to deliuer him out of that perill and daunger, or els that they might end their liues with him. The holy Pope alſo, aggrieued to leaue them in this tribulation, lamented for them, and yet comforted them, in the beſt maner he could. At the very inſtant, that he was to be caſt into the Sea, the people ſtanding on the ſhore, lifted vp their voices, and cried aloud: Lord Ieſus Chriſt, ſaue him: and the bleſſed Pope ſaid: Eternall father receaue my ſoule. This being ſaid: he was caſt into the ſea, where he ended his life, and all the Chriſtians were very penſiue and ſadde.

Among others, there were two diſciples of the holy Saint, the one called Cor-

nelius, and the other Phœbus, who ſaid to the reſt of the Chriſtians. Bretheren, let vs make our prayers vnto God, and beſeech him through his fauour, to ſhew vnto vs the reliques of this holy Saint. This counſell pleaſed them all very well, and ſo they went vnto praier, and they had not yet finiſhed the ſame, when the ſea began to decreaſe, and to depart away, for the ſpace of three miles from the ſhore, and was ſo firme, that men might paſſe all that way dry foot: where they found a chappel builded, in the middeſt wherof was the body of S. Clement in a ſepulcher: & there was alſo the Ancher, which had bene faſtened vnto his neck.

This miracle did not only happē at that time, but alſo did befal euery yeare, for ſeuen daies continually in that place: beginning on the day of his martyrdome, and enduring for ſixe daies following. Thither reſorted much people from ſundry quarters, to ſee the miraculous ſepulcher of the holy Saint, at the time of the annuall diſcouery, which endured and continued many yeares, as Symeon Metaphraſtes affirmeth, who auerreth, that in his time, viz: about the yeare of our Lord 620. this miracle was ſeene. And it is alſo affirmed by Ephrem B. of Cherſona; Venerable Beda, Gregory B. of Towers, Ado Archbiſhop of Tryers, and Nicephorus Calliſtus, yea all theſe Authors writing the life of S. Clement, make mention of this miracle.

Ephrem B. of Cherſona, and Gregory B. of Towres, report another ſtrange & admirable miracle, as, that a woman going with her litle infant a pilgrimage to this place, and being in the Church, where the body of the bleſſed martir lay, the infant fell faſt a ſleep, and the ſeuen daies being paſſed and expired, the ſea encreaſed and returned to the wonted place in ſuch haſt, that the mother of the child which ſlept, whether fearing the ſpeedy flowing of the water, or els vpon forgetfulnes, ſaued her ſelfe, and left him there behind her. When ſhe was eſcaped all daunger, and the ſea was riſen to the ſhore, remembring then that ſhee had left her litle ſonne behind her, ſhe ſhowed great ſignes of dolour and grief, yet ſhe knew not what to do, but ranne, now hither, now thither by the ſea ſhore, and looked about, that at the leaſt, ſhe might ſee the dead body of her litle infant, but ſhe could not: ſo ſhe returned home to her houſe ſad, penſiue and diſcomfortable, and paſſed all that yeare in continuall lamentation.

When the yearly day of the martirdome of this holy Saint came againe, ſhe made another iourney vnto the ſepulcher: and coming to the ſame, ſhe found her litle ſonne ſleeping ſweetly, euen as ſhe had left him the yeare before. Shee tooke him in her armes, and kiſſed him often, and weeping for ioy and tenderneſs, asked him, what had become of him, all that yeare: The infant anſwered her; that he knew not, that a yeare was paſſed, for he had ſlept all the while.

Then in the time of Pope Nicholas 1. being in the yeere 860. the body of S. Clement by the ordinance of God (as it may well be beleeued) was taken out of that place in the ſea by a holy man called Cyrullus, & was carried vnto Rome, and

and buried in a Church builded vnto his name. The same Pope caused also another Church to be built in the Iſland, where the fountain ſprang vp, by the praier of S. Clement, and intituled it alſo to his name.

S. Clement was Pope 9. yeares, 2. months, and 10. daies. He gaue orders twiſe, in the month of December, and ordered 15. Biſhops, 10. prieſts, and 21. deacons. The Catholike church celebrateth his feaſt on the day of his martirdom, which was on the 21. of Nouember, in the yeare of our Lord 102. In the time of the Emperour Traian.

The life of S. Felicitas Martyr. Nouemb. 23.

ONe of the affections, which parents ought to conquer, and bring to a meane, is the ouer great fondneſſe of loue to their children. For though nature hath engrafted a loue vnto them, and reaſon teacheth that loue is due to them; yet is it due with ſuch proportion and meaſure, that the loue of their children, depriue them not of the loue of God, which ought to be prized and preferred aboue all other. Moreouer, they ought to marke well and regard, wherin conſiſteth the true loue of their children. For many times parents deſire and procure for their children the falſe, fayned, fading goods of this world, with ſuch painfull endeuour, ſuch vnquencheable thirſt, that euery thing ſeemeth to meane and to litle, in reſpect of that which moſt they wiſh them, and faine would haue for them. And herin they bound the limits of their loue; this they prefixe as their only marke: not regarding how to enrich their children with vertues, nor make them worthy of thoſe very goods, which they painfully ſcrape, and carefully heape vp together for them: litle mindfull of inſtructing them, how to purchaſe thoſe euerlaſtinge vnſpeakeable treaſures of glorie; in whoſe compariſon al the goods and riches of earth are only ſhadowed and counterfaite goods.

To teach and inſtruct parents in this truth, and ſet before their eyes a rule & patterne of their duety, the holy Church makes this day a commemoration of Holy S. Felicitas. She was a moſt honourable Matrone of Rome; where being left a widow with ſeauen ſonnes, ſhe liued without blame or reprehenſion; bending her greateſt care and endeauour, to ſerue her ſelfe, & make her children ſerue almightie God. And ſo much preuailed her good example, and holie education; that Gods loue was ſo deepelie rooted in their harres, as to make them holie martirs of his, in the time of the Emperour Antoninus: when before the eyes of their bleſſed mother, with cruell torments and ſundry kinds of death, they bought one euerlaſting life: as hath bene ſaid in the month of Iulie. But after thoſe glorious knights of Chriſt Ieſus, the ſonnes of bleſſed Felicitas,

licitas, had manfully fought and wonne the victorie, all the rage and furie of the Emperour was turned againſt that holy mother; whoſe woords had encouraged, and giuen her ſonnes weapons to fight the battaile. The Tyraunt therfore comaunded, that ſhe ſhould be caſt into a lothſome priſon, to the end, that ſparing for ſometime her life, he might make her grieue daily more and more for her childrens death. For though ſhe reioyced, as knowing that now they were citizens of heauen: yet could ſhe not, as a mother, but feele ſome ſorrow, they being loſt to her, although ſhe had gained them to God. There he kept her foure months in priſon, to afflict her, and moleſt her the more: &, at the length, ſeing that ſtill ſhe perſeuered conſtant in the faith of Ieſus Chriſt, he comaunded her to be beheaded. Of this bleſſed mother, the patterne of all Chriſtian mothers, of this martyr, or as S. Gregorie ſaith, more then martyr (for ſhe was eight times martyred, ſeauen in her children, and once in her ſelfe) the ſame S. Gregory hath theſe words: Let vs behold, my brethren and conſider this woeman, and be aſhamed, to ſee her ſo much ſurpaſſe vs. Oftentimes one only word ſaid againſt vs, doth trouble and vexe vs, and make vs breake all our good purpoſes: whereas neither torments, nor dearth it ſelfe was able to conquer bleſſed Felicitas, nor make her yeeld or giue backe one foote. Wee, with one blaſt of contradiction, are ſtreightwaies diſmaied, and ſhamefully fall: ſhe wrought a way thorough ſteele and flint, to obtaine an euerlaſting crowne. We giue not the leaſt part of our goods to the poore, for the loue of Chriſt; ſhe offered him her fleſh in ſacrifice. Wee, when God calleth backe for our children, which he had giuen vs in loane, waile euerlaſtingly, without comfort: ſhe, bewailed her children, vntill they died for Chriſt; and reioyced when ſhe did behold them dead. And Peter Archbiſhop of Rauenna ſaith: Behold a woman whoſe children liuing, were cauſe of her care; dead, of her ſecuritie; moſt happy ſhe, that now hath as many faire ſhining lights in heauen, as heretofore ſhe had ſonnes on earth! Happy in bringing them into this world; moſt happie in ſending them vp into heauen. She was farre more diligent and induſtrious, when the tyrant commaunded them to be ſlaine, and when ſhe walked amongſt their dead bodies, then when ſhe did rocke them in the cradle, and gaue them milke with her owne breſts: ſhe viewed full well with the eyes of her ſoule, that as many wounds as they receaued, ſo many ſhould be the pretious iewels of their victory; how many their torments, ſo many their rewards; the crueller their combats, the more glorious their crownes; what ſhall I ſay of this valerous woman? only this, that ſhe is no true mother, that loues not her children as this loued hers. Hitherto are the words of S. Peter of Rauenna. The martirdome of S. Felicitas was on the 23. day of Nouember: the yeare of our Lord 175. There is mention made of her in the Roman, and other Martyrologes.

The

The life of S. Chrisogonus Martyr. Nouemb. 24.

GReat was the ioye and content the holy man Ioseph conceiued, when he was taken out of prison, in which he had remained a long time, suffring therin many troubles and afflictions; especially being, vpon his deliuery out, and made gouernour ouer all the land of Egipt.

No lesse was the content, and spirituall ioye S. Chrisogonus had, when he departed out of prison, where he had continued two yeares, and had endured the ordinary molestations, incident to prisons, though he was not taken out to be a prince on the earth, but to be a glorious and happie Saint in heauen; whether his soule presently ascended, by meanes of his martirdome. The life of this holy Sainct, was written by Venerable Bede, and by Ado Archbishop of Treuers, in this manner.

SAint Chrisogonus was borne in Rome, of a noble and honorable family: and was in all his cariage, and behauiour, no lesse worthy, and gracious with all men. He was apprehended by the comaund, and apointment of Diocletian the Emperour, & was kept in prison two yeeres continually; being there releeued with all things necessary, by a vertuous woman (his disciple) called Anastasia, wife vnto Publius, a man great, and potent in the cittie, but an Idollater. This Publius hauing knowledge of that, which his wife Anastasia did, shutte her vp, and locked her strongly in a chamber of his pallace, setting a guard, and watch ouer her, to the end, she should not send any helpe, or relefe vnto Chrisogonus, as also, that she should not haue any sustenance for her self, determining, that both the one, and the other of them might die by famine. Nothwithstanding, the blessed woman was shut vp in this sort, yet she found meanes to write a letter vnto Chrisogonus, after this manner.

Vnto the holy confessor of Iesus Christ, Chrisogonus, Anastasia sendeth greeting. Although my father which begot me was an Idollater, yet my mother that bore me (who was called Fausta) was a Christian, and a vertuous chaste woman. She instructed me in the Christian faith, euer from my childhood; and after her death, I was maried vnto a sacrilegious and cruell man, whose bed and companie I haue oftentimes refused, excusing it with infirmities, which I desired God to send me for that purpose. I spent the night and the day in prayer, desiring my sweet Sauiour, that I might imitate his blessed example. This most cruell man, after he hath consumed my patrimonie, amongst wicked and lewed companie, like vnto himselfe, hath imprisoned me, as if I were a malefactour, or a detestable offender, and forbidden any sustenaunce to be giuen vnto me, that I may perish, and die for want of food. Although I shalbe

glad to loose my life for Christ his sake, neuertheless, I find great griefe, that my goods be wasted, in such lasciuious sort, in such lewed company, and in the seruice of the false Gods. Therfore I beseech thee, thou seruant of Iesus Christ, to pray vnto God Almightie for me, and that he either alter the mind of this my husband, that he may be conuerted; or els, if he continew, and perseuer in his hardnes of hart, and obstinacy, that he take him out of this world. And better it shalbe for him, to be taken out of this life, then to adde daily sinne to sinne, which will put him to double torments in hell. I promise and vow vnto almightie God, and to thee his seruant, that if euer I get cleere, and freed from this affliction, to spend all my time in the seruice of my Blessed Sauiour Iesus, as my vse, and custome was; and in helping and prouiding for thy necessities, and to releeue the wants of all other holy confessors. Our Lord keepe thee euer, thou B. seruant of God. Remember me, and pray for me.

S. Chrisogonus hauing receiued this letter, made his prayers, & oraisons for Anastasia, & then, together with other confessors that were in the same prison, he answered her in this manner. Among the tempestuous stormes of this world, in which at this present, thou art enwrapped, be assured that thou shalt be relieued by Iesus Christ, who will easily cast headlong into the bottomeles pitte, the diuell that doth assaile, and torment thee. Haue patience in the middest of thy troubles; and put thy trust in him, for he will deliuer thee. Cry out aloud vnto him. Exalt thy voice with the Prophet, and say: *Why art thou so sad o my soule, and why art thou so disquieted within me; Trust in my God still, for I will euer confesse, that he is my saluation, and my God.* Thincke (Lady) that it is his will, to bestowe on thee, the riches, and treasures of heauen, since he taketh away, & depriueth thee of worldly comforts. Be not too much troubled nor afflicted, for that crosses, & tribulation lighteth vpō thee, that liuest vertuously. God doth try vs, but doth not deceaue vs. To trust in man is vaine, and deceitfull, and he that putteth his hope or confidence in him is accursed, and euer deceiued; but blessed is he that putteth his trust, and affiance in God, who neuer deceaued any.

Continewe in thy vertuous exercises: and hope for rest and quietnes only in God, whose comaundements thou keepest; when it shall best please him (& thou thinckest least) he will send thee tranquillitie, and a calme time. The darknes shall fly away, and the light shall appeere; frost, and pinching cold of the winter shall passe, and the ioyfull sweetnes of the spring shall succeed. A quiet and comfortable time shall come, that thou maiest cherish & relieue those againe, that suffer persecution for the loue and profession of Christ; God giuing thee heere meanes, that thou maist help other with temporall necessities, & receiue thy selfe of him euerlasting rewards. Our Lord be with thee (good lady) & pray for me.

With this Epistle S. Anastasia receiued great consolation, endeauoring to equall,

equall, if not to surpasse thereby, the many complaints she had made, of her hardharted, and cruell husband. Her persecutions encreased still, he giuing to her now, but the fourth part, or one quater of a smalle ordinary loafe. And she thincking verily that her death approached, wrote another letter to S. Chrisogonus after this tenor, and to this effect. To the blessed martir and confessor of Christ Chrisogonus, Anastasia sendeth greeting. The end of my life draweth neere, vouchsaffe to remember me, and to pray vnto God to receaue my soule, when it departeth from my body, since for his loue, and the profession of this holie name, I suffer all this torment.

The holy man returned this answere. Chrisogonus to Anastasia. As darknes precedeth and goeth before light, so after infirmity ensueth health, and life cometh after death. Prosperities, and aduersities haue the like, & the same endes; therefore let not the heauy and sorrowfull fall into desperation; nor the happy, & fortunate be proude, or too much puffed vp. Be of good comfort, ô handmaid of Christ: for thy peregrination, which hath beene repleat with tempestuous stormes, shalbe finished with a prosperous and happy conclusion; and thereby thy desires shalbe accomplished, enidying Christ by the palme of Martirdom. The further course, and processe of her greeuous persecutions, may be seene in her life on the 25. day of December.

Of S. Chrisogonus you are to vnderstand, that the Emperour Diocleſiã, being in the cittie of Aquileya, martirizing the Christians, he sent to Rome to haue Chrisogonus brought thither to him; who being come, the Emperour said to him: I will bestow on thee high dignities: I will make thee Prefect of the citty, that thou maist so arise to be Consull. And indeed, such places, & preferments, are fittest for men of noble linage, and such worthy partes as thy selfe hath; but vpon this condition, that thou wilt worship our Gods.

S. Chrisogonus answered: I adore one onely God. With my soule and hart I reuerence him, and with all externall signes and tokens I confesse Iesus Christ, to be the true God. And as for thy Idolls which be habitacles of diuels & fiendes, I detest and accurse them. Diocleſian comaunded that he should be beheaded, & that his body should be cast into the sea; and so it was done. A priest called Zoilus found his body afterward, and buried it honorably. His martirdome was on the day whereon the Church celebrateth his memory, which was on the 24. of Nouember on a Tuesday, in the yeare of our Lord. 302. Diocleſian being Emperour. His name is in the Canon of the masse. Of this holie Saint, wrote Suidas, Ado, venerable Bede, Vsuardus, and the Romane martyrologe.

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The life of S. Catherine of Alexandria. Nouemb 25.

IN the Booke of Kings, it is ſaid of king Salomon: that he had many Wiues. It was the Will of God, that the Hebrewes ſhould be increaſed, and therefore it was tollerated, at that time, for a man to haue more Wiues then one. Salomon tooke benefit of this leaue that was giuen, deſiring in this alſo, to ſhew his magnificence and ſtate; and therefore he tooke more Wiues then Dauid his father euer had, or any of the Patriarches before him; ſome of Which had more Wiues then one at once, as Abraham, and Iacob, vnto Whom it was laWfull in like manner, for the reaſons Which the doctors alleadge. But for that theſe reaſons haue no vſe for our times, it is not laWfull for any noW, to haue any more then one Wife. The Wiues Which theſe auncient fathers had, either in the laW Written, or in the laW of nature, Were called Wiues or Queenes (if their husbands Were Kings) and the other Were called Concubines: and though they Were called ſo, yet Were they as true and laWfull Wiues, as the other, and their matrimonie, as treW and laWfull. The difference betWeene the one and the other Was this: firſt in name. For ſome of them Were as miſtreſſes, and comaunded in the houſe; the other. Which Were called Concubines, did giue attendance, and had leſſe authoritie and reputation; Salomon had 300. Concubines and 700. Queenes, or Wiues, call them Which you Will.

Among theſe he had one, Whom he regarded, and eſteemed more then all the reſt, and that Was the daughter of king Pharao; Who as ſhe paſſed all the other in nobilitie, ſo ſhe Was of more excellent beautie, and of more diſcretion then the reſt; and therefore, for her only, Salomon built a houſe, and ſeuered her from the others. It may be he did ſo, in reſpect that ſhe Was a Gentile, and an Idolater, and all the other Were of his oWne religion. It is moſt aſſured, that of her he made great account; as appeareth by the ſumptuous houſe he built for her, and by the ſeruants and attendants he appointed for her. And this is the cauſe, that ſhee abſolutlie called Queene, and Wife of Salomon.

This hiſtorie fitteth, and agreeth very Well, to the glorious virgin and martyr S. Catherine of Alexandria. For as Salomon Was the figure of Chriſt: ſo alſo, he had many holy damoſells his ſpouſes; ſome of Which be of leſſe name, and theſe be they Which remaine in this World, in his grace and fauour, doing him ſeruice. Others be of greater name, Which be they Which already raigne in heauen. Therefore the figure of this hiſtorie toucheth both the one, and the other. Among all the Wiues of Salomon, the moſt fauoured Was the daughter of Pharao king of Egipt, Who is a figure of S. Catherine. For as the other Was, ſo ſhe Was alſo of the blood royall of Alexandria, a citty of Egipt. She Was aduiſed and diſcreet, of excellent beautie: and to conclude, ſhe Was ſuch a one, as may abſolutly be called the ſpouſe of Chriſt.

We read of her, that before ſhe Was Baptiſed, ſhe had a reuelation in a dreame, in Which ſhe ſaW the moſt bleſſed virgin Mary, With her child Ieſus in her armes as a moſt beautifull infant. S. Catherine ſeing this, Was enamored of him: Bleſſed Ieſus hid his face, and ſhe deſirous to behold it, Went to and fro, but the infãt made ſignes, as being diſpleaſed that ſhe ſhould

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looke on him. The glorious virgin his mother said vnto him: my sonne, seest thou not how this yong girle is enamoured of thee? Why dost thou not see her? behold how faire, wise, and discreet she is. The blessed infant replied: you know right well how many damosells I have in my pallace more faire and more wise then she is; nay, she seemeth to me very disgracious, for that she is not Baptised. Iesus saying this, Catherine arose, conceiuing the cause of her vnworthines to behold the face of Christ to be, for that she beleeued not; therefore she determined to be Baptised. When she was a Christian, the same Iesus appeared vnto her in the former manner, without any signe of discontent, in that she beheld him, but he shewed himselfe, and looked vpon her with a gracious countenance. And before his blessed mother, the Angels, Saints, and all the court of heauen, he espoused her, and gaue her a ring as vnto his true spouse, when Catherine awaked, she found the same ring on her finger.

These things we may piously beleeue of this blessed Saint, coming in this sort to be fully the figure of the daughter Pharao, and to be the Queene among the other wiues of Salomon, and to haue a house seuered from others. So also Iesus our blessed Sauiour, gaue vnto her a particuler house, bestowing on her many doctors and learned men, who by her meanes were conuerted vnto the faith of Christ, and passed before her vnto heauen, by the crowne of martyrdome, to make ready a lodging for her. The life of this glorious Saint, was written by Symeon Metaphrastes, who saith: that Maxentius the Emperour put her to death, and the same say all those, that make mention of her martirdome. But here hence riseth a doubt: for Eusebius Cæsariensis, which was in that time, saith: that Maxentius, all the time that he raigned, continued in Rome, vsing great cruelties, vntill the Emperour Constantine came against him; who was called in by the Romans, being not able to suppose the same Maxentius any longer. He standing to defend himselfe, was drowned in Tyber, as he went ouer a bridge of boates, which he had made neere vnto Rome, and it is not said of him, that he was euer at Alexandria, where S. Catherine was martired.

Some diligent, and curious Authors haue noted this, and iudged: that the name should be altred, and that he that martyred S. Catherine, should be Maximinus, and not Maxentius. This may easilie happen in writing of latine [illegible] they would write the proper names, they vsed in auncient times, to set the first [illegible] of their names. And Maxentius and Maximinus hauing the same letters [illegible] might well come to passe, that the name was changed. And so much the [illegible] for that at that time, that Maxentius was in Rome; Maximinus resided in Alexandria, and other cities of the East, shewing great cruelties against the Christians. This is sufficient by way of aduise: but I will call the tyrant, that martyred her, Maxentius, as the Author that I follow doth. He recounteth her life in this sort.

AT such time as the Emperor Maxerius was monarch of the Romane Empire (being on a time in Alexandria) he set out a publicke edict, in fauour of his false Gods, and to the greatest damage he could of the faith, & profession of Christ. For therin he commaunded: that euery one should sacrifice to them,

and thoſe that diſobeied, or denied, ſhould be put to death. People flocked in great numbers to Alexandria, from all parts, to obey the Emperours comaundement; euery one bringing one beaſt or other (according to their abillitie) for the ſacrifice. The beaſtes were of ſuch great number, that the Altars ſmoaked continuallie with the ſacrifices offred vpon them. This was very pleaſing to the Emperour: who yet to encourage others, appointed a ſolemne ſacrifice of 100. Oxen to be made; which being readie to be performed, it hapened. That a yong damoſell of Alexandria, borne of the bloud royall, learned in diuers ſciences, and alſo very beautifull, called Catherine, who acknowledged no other God but Ieſus Chriſt, deſirous to defend the law of her Lord and Sauiour, and greeuing that ſo many people ſhould be drowned in Idollatrie, and eſpeciallie, for that the Emperour cauſed theſe people thus to offend, determined to go ſpeake to him, and to reprooue him; and to preuent (if ſhe could poſſiblie) this miſchiefe, that it might go no further. Departing with this intention from her houſe, well attended by her men ſeruants, and handmaides, ſhe came vnto the Temple, and ſent one to tell the Emperour, that ſhe deſired to ſpeake with him, and he gaue her leaue to come in. S. Catherine came into the Temple, and at her entrance, all the people preſent were amaſed, at her wonderfull and Angelicall beautie, as alſo, for her modeſt, and lowelie behauiour. The Emperour wondred alſo, to ſee a yong maid ſo gratious, and deſired to heare her ſpeake, that he might know the entent of her coming. This tender virgin then, verie modeſtlie, yet with a Chriſtian boldnes ſaid vnto him.

O mightie Emperour, it ſeemes to me that thou ſhouldeſt in thine owne diſcretion, take notice of thine error, and not to ſacrifice in this ſort vnto Idolls, which repreſent vnto thee men ſubiect to many vices. And if perhaps thou doſt not know, who they were that thou adoreſt, enquire of thoſe that can certifie thee, who will tell thee; that they were principall men in the world, that for ſome benefits done in the countrie, where they dwelt, obtained of the people, to haue ſtatues erected vnto them, that their memorie might be preſerued, and that others ſeeing them, might be incouraged to do the like deedes, and therby attaine ſuch like honor, and reputation. But the rude and ignorant people began to call them Gods, and to ſacrifice vnto them as Gods, not regarding that they had beene men. And though in ſome reſpect they were rare, and deſerued honour and regard; yet in many other things, they deſerued reproach and infamie, for that they had bene vitious of life, and very wicked. Thou (ô Emperour) oughteſt to draw the people from this their error, and blindnes, and not to perſwade them thus to runne further from the light, to the preiudice of their ſoules. Acknowledge the true God, that created thee, and hath giuen thee the Empire, who being immortall, was made man for our ſake, and of his owne will, did ſubiect himſelfe to die, that we might be deliuered from death which

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our disobedience deserued. This Lord will not know them that know not him; nor suffer them to enter into his kingdome. But those that acknowledge him, he rewardeth and giueth to them euerlasting life.

The Emperour hearing the bold speaches of the virgin, stood still a while, and could not speake a word for anger; considering withall that vnto the reasons the damosell alleadged, answere could hardlie be made, yet he said vnto her: yong girle, we will first end our sacrifice, and then we will make you an answere; withall he commaunded, she should be led vnto his pallace. The sollemnitie of the sacrifices being ended, the Emperour returned vnto his pallace, and causing her to be brought before him, he said vnto her. Tell me yong damosell who thou art? and of the words that thou hast spoken this day? Catherine answered: It is well knowne in this cittie what bloud I am of: my discent being both from Emperours and kings. My name is Catherine: and I haue spent my time in the studie of Rhetorique, Philosophie, and other sciences; but that which I most esteeme and regard is, that I am come to the knowledge of Iesus Christ, true God, and true man; whom I haue taken to my spouse, and he hath said: *I will destroy the wisedome of the wise, and refuse the prudence of the prudent*, for all the wisedome and prudence of man, compared to that which I haue learned, is nothing worth, and not to be regarded.

Whilest Catherine spoke, the Emperour viewed her, and wondered at her rare beauty, her comely feature, and force of her reasons. He thought her not a woman borne on the earth, but did liken her to one of the goddesses, which he, and the other pagans adore. The more he talked with the holy maid, the more he was confounded: for the more strongly she proued and concluded, that his Gods were diuells, and that Iesus Christ was more potent then they, for that the signe of the Crosse made in the ayre, did both feare them, and driue them away. Wherfore he douting to be ouercome by her, and put to reproach, determined to send for wise, and learned orators, to dispute with Catherine, and to conuince her, by their reasons. The Emperour himselfe told the Saint hereof, and in the meane space, caused her to kept in his pallace, vnder a strong guard. This being done, he gathered famous men out of diuers countries: & fifty such were assembled at his pallace.

They vnderstanding the cause, wherefore they were called thither, the chiefe of them said vnto him: Though there be found (o mighty Emperour) women of good intendment, and sharp witt; and though I thinke this woman may be such a one, yet vnto vs hast thou done apparant wrong, since thou makest such account of her, by equalling her vnto vs, and by thinking that her wisedome and learning may be compared with ours. Some of our disciples may dispute with her, though that be also superfluous, and more then needeth, for that she hath not the methode to propound, not order to alleadg, nor to deny nor graunt

Yea if she speake with a philosopher that eã dispute with her, she shall not haue a word to say, but will presently shew her ignorance, and yeeld.

The Emperour answered him: I would not haue you deceiued: I haue studied my selfe, though not so much as you: and as farre as I can gather, I thinke her worthy to be compared to Plato, or any other famous philosopher. Be assured, that if you ouercome her, you shall haue victory, not of a womã, but of another Plato. On the contrary part, if you be ouercome by her, remember, you shalbe vanquished of a woman. If this happen, you shalbe put to great reproach: but if you ouercome her, you shalbe highlie honored, and bountifully rewarded by me.

The day apointed for the disputation being come, the holy damosel was called for that purpose: but first she making her praier vnto Iesus Christ, an Angell appeared, who said vnto her: Feare not thou spouse of Christ; for vnto thy humane wisedome, gotten by studie and paines, shalbe adioyned wisedome infused, and supernaturall: with which thou shalt ouercome those philosophers, & shalt reduce them, and many others to the faith of Christ the true God: and iointly with them (though they shall suffer before thee) thou shalt be crowned with the crowne of martirdome. With this the Angell vanished away, and Catherine was led before the Emperour, the great and famous philosophers of the Gentiles, being on the other side against her. There resorted vnto this great meeting, an infinite companie of noblemen, and gentlemen. The philosopher that was accounted more learned then the rest, turning toward Catherine (and, as it were in scoffing manner, said disdainfully vnto her:) Art thou shee, that with saucy and malapert words hast so wronged our Gods? yea, said Catherine, I am euen shee: yet I do it not with saucie, and malapert words, as thou saiest, but with true and certeine arguments. The philosopher replied: If thou hast read the famous poets, thou shouldest also haue noted the statelie, and magnificent names that they attribut vnto them; farre different, and more honorable then those that thou giuest them.

S. Catherine answered: what be those poets, and what be the names they giue vnto thy Gods? The philosopher said: Homer is one of them, who calleth Iupiter, the most glorious, and greatest. Orpheus also, a famous poet, speaking of Apollo, the sonne of Latona, calleth him porent, that seeth and comaundeth mortall men. These be by them honored, and highlie esteemed, and called Gods: you cannot shew me that any of them said, that a crucified man was a God. To this S. Catherine answered: It is true, that those poets, that thou hast named, giue vnto thy Gods names of excellency; yet with all, thou canst not deny, but many times they lay vpõ them most hainous crimes, and abhominable deedes. Marke what Homer (cheife of the poets) saith of Iupiter. Sometimes he calleth him a lyer, and peruerse; then a deceiuer, and that the other Gods

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haue conſpired to chaine him with fetters; and that if he had not bene certified thereof, he had come into manifeſt daunger. Orpheus alſo (who is the other poet thou haſt named) ſaith of thy Gods: that they know not the troubles, and afflictions of men, and when they do know them, they cannot deliuer them out of them. Sophocles alſo affirmeth; that thoſe that adore and do reuerence to the ſtatues and Idols of many Gods, do euilly, and offend greeuouſly, for ſaith he: there is but one true God (which is none of theſe) who created heauen and earth, and all that is therein.

Where you ſay: that Ieſus Chriſt crucified whom I adore, is not famous nor knowne of the poets, and ancient wiſe men, this ſheweth plainlie your ſmall reading. Know therefore, that the Sibills were renowned, for their excellent skill in poetrie, being illuminated by the holy Ghoſt. One of the Sibills wrote long before it came to paſſe; that Ieſus Chriſt ſhould be taken by enuy, & ſlaine by his owne people. That he ſhould riſe againe, and aſcend into heauen, and that he ſhould come at the laſt day, to Iudge the quicke, and the dead. Another Sibill ſaid: Ieſus Chriſt being God, is made man, conuerſeth with men, and doth great marueiles, and miracles both on the ſea and land. But let vs leaue the Sibills. The ſame Apollo, not vſing his accuſtomed darke maner of ſpeech, ſaid in plaine words long before it came to paſſe: He that is the light and ſplendor of heauen, he that is God and man, hath ſuffred, not in his diuinitie, but in his body; he hath ſuffred reproaches, and was buried; he hath ſhed many teares from his eyes; he fed 5000. men in the wildernes with bread, by the power of God: he was crucified, and died on the Croſſe, was buried; and after aſcended into heauen.

Theſe be the words of Apollo thy God, and by his opinion, thou oughteſt not to adore him, but him whom he calleth God. Theſe and the like were the words of S. Catherine, alleadging the ſayings & ſentences of the philoſophers, and wiſemen, who contemned the Gods of the Gentiles, prouing how contrarie it was to good philoſophie, to ſay there ſhould be many Gods. But yet, if it were poſſible that there ſhould be many, Iupiter, Saturne, Mars, & the others which the Pagans adored, were not, nor could not be Gods, for certaine it is that they were men. And if they had bene good for any reſpect, or had done any notable proffit vnto the people by their induſtry, or new inuention, as of plowing, and reaping graine, of making armour of defence, or offence, and ſuch like, yet in ſome reſpects, they were moſt bad and vitious.

The holy virgin proſecuted her ſpeach, and declared what Ieſus Chriſt preached; of his life, his deedes, his miracles: and ſhewed, how they were all conformable, to the nature of God. This holy Saint ſpake theſe things ſo diſcreetly, & eloquently, and with ſuch feruency of ſpirite, that it was moſt euident and apparant, that it was the worke of God, and that within her was ſomewhat more,

then humane wisedome. And in such sort, that the philosopher which began the disputation, was not only conuinced, but also turned to her side; whereof he gaue plaine proofe by his words.

The Emperour perswaded the other philosophers, to take the defence of the matter, which the chief had giuen ouer (as being ouercome) and to dispute with the damosell, but they answered: that it was to no purpose. For now their chief man being vanquished, they were also ouercome. And they confessed withall: that the damosell had said truth, and that themselues till that time, had bene blind worshippers of those for Gods, which were not so indeed; and that there was but one God, to wit, Iesus Christ, whom Catherine confessed, and adored. It cannot be expressed how these words caused the Emperour to storme & rage, which he shewed by this: for without stay, or obseruing any order of law, or course of Iustice, or without any examination, he commaunded, there should be kindled a huge fire, to burne them all to ashes.

The fire being kindled forthwith, the wisemen fell at the feet of S. Catherine, and weeping, besought her, to pray vnto God for them, that he would pardon the sinnes they had committed against him through ignorance; and they said they were prepared, and desirous, to receaue the Sacrament of Baptisme. The glorious Saint reioycing in spirite (as we may well thinke) to haue gained so good a prey, animated them saying: Assure your selues that God will pardon you, since that for his sake, you leaue the earthly king, and loose your owne liues. The fire, which is prepared, shalbe in steed of Baptisme vnto you, & shall cleanse your soules, that they may be forthwith presented vnto God, who will bestow vpon you a reward, for the seruice you now do vnto him. These wordes confirmed the wisemen exceedinglye; and they often making the signe of the Crosse, and naming Iesus Christ, were in this manner cast into the fire, where they yealded their soules vnto God, on the 17. day of Nouember. Some Christians came in the euening, to gather together the reliques of the Saints, and they found their bodies entire, and whole, and not a haire of their heads perished; God suffered this, to shew and manifest the new friendship he had made with them. This strange accident caused many pagans to be conuerted to the faith.

The Emperour was sollicitous what he should do with Catherine: & it came into his head, to deale mildlie, and louinglie with her. He made her great offers and promises, and said vnto her: yong and tender damosell, be content at least to do sacrifice vnto Mercurius, father of the Muses, of whom thou hast receaued thy great wisedome, and vnto whom thou art much bound. If thou do but this, thou shalt remaine in my pallace, and I will haue the same care of thee, as I haue of mine owne daughter. The blessed virgin answered him: loose not time in vsing such flattering, and deceitfull words; those cannot persuade me, for I had

had rather lose a 1000. liues, then to forsake the profession of Iesus Christ my God, whose pleasure is (without any desert of mine) to take me for his spouse, and to giue me those Iewells, which he giueth to his best beloued, and I hope he will giue me the garment of Martyrdome, which I more esteeme, then all the purple, and princelie roabes that be.

Aduise thy selfe (said the Emperour) or I will cloth thee with the purple roabe thou speakest of, and I will cause thee (though against my will) to be put to most cruell tormenrs. S. Catherine answered: do what pleaseth thee, for thy torméts, be they neuer so cruell, will quickly end, but the reward that I shall enioy, shall endure for euer. I hope Iesus Christ my spouse will giue me grace, that by my meanes, many of thy house and family, shall obtaine eternall life, and be saued. It pleased almightie God to confirme in heauen, the wordes his holie seruant spoke vpon earth.

The Emperour beginning now to shew rigor, and seuerity against her, caused her to be stripped naked, which was no small affliction vnto the modest virgin (being so honest, and shamefast) as to be seene naked in the sight of so many people. After she was stripped, the Emperour comaunded she should be beaten with all cruelty; and the officers for two houres together, whipped that yong and tender virgin. Her body and flesh, which before was as white as snow, was altred in collour, being black and blew, all bathed in her owne bloud. This did so pittie the standers by, that many of them wept aboundantly. The holy damosell endured this tormét so couragiously, as though her body had bene made of stone, and not of flesh, yet no man could imagine it, seing the bloud run downe in streames ouer all her body. Then the holy saint was taken from the torment, and put into a darke dongeon, a watch being set, that none should dresse her wounds, nor giue her any comfort, yea he forbid also, to giue her any meat. The mallice of man is of no force against the power of God; as appeareth by this: God prouiding all necessarie things for his spouse, by the ministerie of his faithfull seruants the Angells, who not only comforted her, but also cured her, and brought her victuals. And for twelue daies that she remained in prison, a doue prouided her all things necessarie.

S. Catherine remaining thus in prison, the Empresse Faustina desired to visit her, which at the last she did, by the meanes of a great captaine of the Emperors called Porphirius. The Empresse had heard much of Catherine, & had affection vnto her in her absence, but when she had seene her, and heard her profound speaches, and enioyed her delightfull conuersation, it came to passe that she, Porphirius, and 200. souldiers of the Emperours guard, receiued the faith of Christ, and were made Christians, with a firme purpose to lay downe their liues, for the profession of his name, when occasion serued. The twelue daies being expired, the Emperour caused her to be taken out of prison, for he vnderstood

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ſhe was yet aliue, which made him to wonder, both for that ſhe had bene ſo long without meat, as alſo, for that her body was in ſo pitifull eſtate, as the whipping had brought it vnto. He was much aſtonied to ſee her more cheerfull then before; for that in ſtead of beatings, impriſonment, famine, and other afflictions, it ſeemed ſhe had bene in continuall comforts, and cheriſhinges. Vpon which occaſion, the Emperour with a diſſembling and fained ſmile, ſaid vnto her: Trulie, thou deſerueſt to be an Empreſſe, for thy excellent parts and rare beautie. The virgin ſaid: It is to no purpoſe to eſteeme or regard temporall beautie, which is ſoone loſt, but eſtimation and account muſt be made of the beautie that laſteth for euer, which the Saints in heauen enioy.

With this there came vnto the Emperour, a gouernor being a conning engineer, but of cruell diſpoſition, and ſaid vnto him: My Lord, if you be pleaſed, I will inuent, and make an engine, wherewith this rebellious damoſell, ſhall either do that which you comaund, or els ſhe ſhall be torne in pieces vnto death. This engine ſhalbe made with foure wheeles, in the which ſhalbe ſawes of Iron, ſharp nailes, and ſharp kniues; the wheeles ſhalbe turned one againſt another, and the ſawes, the kniues, and the nailes ſhall meete; and when they be mooued, they ſhall make ſuch a noiſe, as when ſhe ſeeth them, ſhe ſhall fall downe with feare; and ſo ſhe ſhalbe brought to do your will; but if ſhe be ſtill ſtubborne in her opinion, ſhe ſhall be put betweene the wheeles, and ſhall die a moſt cruell death. This wretched inuention pleaſed the Emperour well, and he commaunded the engine to be made vp within three daies. In that time he laboured to perſwade the holy virgin to leaue her ſtubborneſſe, and not to be ſo obſtinate; but ſeing that he laboured in vaine, and that the engine was now readie, he brought the holy Saint thither, & cauſed the wheeles to be turned in her ſight. She ſhowing no ſigne of feare, he commaunded to tie her to one of the wheeles, to the end, that the other being turned the contrarie way, might rent her body in diuers places, with the ſharp inſtruments.

S. Catherine was tyed to a wheele, and they laid their handes on the other wheele to turne it about; but it fel out farre otherwiſe, then was expected by the curſed wretches: for an Angell of God deſcended from heauen, who brake the bands wherewith the virgin was tyed, and ſhe fell to the ground, without any hurt. Then the ſame Angell ſtrooke the wheeles, which fell among the Pagans, and killed many of them. Thoſe which eſcaped the daunger by running away, cryed out with a loud voice: *Great is the God of the Chriſtians*. This altred not the wicked Emperour from his curſed purpoſe, but he ſtudying to diuiſe new tormentes for S. Catherine, the Empreſſe his wife came vnto him, and ſharply reproued him, for his crueltie vſed againſt that holy damoſell, and the other Chriſtians, and told him plainly: that ſhe alſo was a Chriſtian. The Emperour aſtonied, and almoſt madde with anger, to ſee things goe in this manner; in

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great rage comaunded the Empreſſe ſhould be put to death. And for that Porphirius the captaine ſpoke in her behalfe, & the Emperour vnderſtood he was a Chriſtian, and 200. of his ſouldiers alſo, he gaue charge they ſhould be all put to death; fulfilling herein, that which this holy Saint had ſaid before; namely, that many ſhould be ſaued by her meanes.

As the Empreſſe was led vnto her death, ſhe met S. Catherine on the waie, & they embraced affectionatly, requeſting each other to pray vnto God, which they both promiſed; hoping they ſhould ſhortly meet together in heauen. The Empreſſe was beheaded on the 23. of Nouember, and ſo was Porphirius and his ſouldiers. The Emperour being in a manner beſide himſelfe, to ſee the conſtancie of Catherine, and not knowing what to do more, commaunded to behead her alſo. The holy virgin was led to the place of execution, where was a great concourſe of people, as well men, as women; many of the companie weeping for compaſſion. Before ſhe was beheaded, ſhe prayed vnto God, and yeelded him thancks, for many graces, that ſhe had receiued at his handes; but eſpeciallie for this, which ſhe was at this inſtant to receiue: to wit, the looſing of her life for his ſake, which ſhee tooke, for the greateſt ſigne of his loue toward her that could be.

She beſought him alſo, that after her death, he would not permitt her bodie, to come into the hands of the perfidious infidels, leaſt they might reproach, or abuſe it. Moreouer, ſhe beſought him: that thoſe that in their neceſſitie remembred her, might be deliuered from their afflictions, ſo farre forth as was conuenient for them. This praier being finiſhed, one of the ſouldiers cut off her head, and out of the wound came milke, in ſtead of bloud. Then were Angells ſeene, to lift vp her body from the earth, who caried it in the ayre vnto the mount Sinay, & there the ſame Angels buried it. The Emperour Iuſtinian in proceſſe of time, cauſed a ſumptuous Church to be built in the ſame place, and a monaſtery alſo, in which the holy Saint is honored, and reuerenced.

Her death was on the 25. of Nouember, and on the ſame day the Catholique Church celebrateth her feaſt, with great ſollemnitie, which is done with good reaſon; for God hath three crownes with which he crowneth ſome of the Saintes in heauen. One is of red coullor, which is for the holie martyrs. The ſecond is of skie-coullor, wherewith the preachers be crowned: and the third is white, which is agreable vnto the virgins. It ſeemeth all theſe crownes were due vnto Saint Catherine. For ſhe was a Martyr, and both before, and at the time of her martyrdome, ſhe conuerted many perſons vnto the faith of Chriſt, and ſhe was a virgin alſo. And for that ſhe hath ſuch rare prerogatiues (and beſide, as ſhe ſaid of her ſelfe, that ſhe was the eſpeciall ſpouſe of Chriſt) with great reaſon deſerueth ſhe to be honored, and reuerenced, of all Chriſtians, eſpeciall of ſtudients, who by her meanes doe receaue (as we maie beleeue)

many graces and wisedome also infused by God. This blessed martir and virgin S. Catherine, suffred martirdome, about the yeare of our Lord 310. in the raigne of Maxentius, and Maximianus.

Spanish: the ordinary painting her, with a sword in her hand, & setting her foot vpon the head of an Emperour, denoteth: that she conquered victoriously the tirant that martired her.

The life of S. Peter of Alexandria Bishop and Martyr. *Nouemb 26.*

THe Prophet Zacharie saw in a vision, Iesus the high priest sore beaten and wounded, his handes were all bruised and pierced through; and being demaunded who had vsed him so, he made answere; I haue receiued these stripes and woundes, in the house of them that loued me. This is spoken figuratiuely by Iesus Christ, who being of his heauenly Father loued infinitely, yet he willed him, or permitted him to die. This may also very well be said of them, that haue receiued greater fauours and benefits of Almightie God, hauing higher, and more eminent dignities, and functions, as he hath done vnto priests. And if they offend, or transgresse his lawes, he is more displeased at their offences, then he is at the faultes of others. And though he be highly displeased with all sinners; yet he complaineth of them, more then of all others.

This very same befell to S. Peter of Alexandria, who saw Iesus Christ with a coate, rent, and torne to pieces. He demaunding who had vsed him in that manner? answere was made: Arrius the heretick. The Sonne of God shewed himselfe much displeased, that accursed man had set his toung against his honor, in deprauing, and touching him in his deitie; it being his dutie to defend the same more then others, for that he was a priest.

The life of this holy Bishop and martyr Peter, collected out of Eusebius of Cesaria, venerable Bede, and other Authors of Martyrologes, is in this manner.

SAint Peter of Alexandria was borne in the same citty of Alexandria, & of he tooke his surname. For his great vertue and wisedome, he was elected Bishop, after the death of a holy man called Theonas. And as some authors say, he was the 26. prelate of that citty, after S. Marke the Euangelist. In the persecution of Maximus the Emperour great were the troubles he suffred; in so much as many seing, and beholding his patience, and perseuerance, were stirred vp to imitate him: neither did they quaile in the confession of their faith, but perseuered in the same, euen to the losse of their temporall liues. Although the cruelties, and tiranny of the ministers in the persecution, encreased daily against the Christians, yet the holy Bishop left not off, to looke about, and to prouide for the good, and vtillitie of his Church. And whereas the accursed hereticke Arrius, continued in the sowing of his cockle, and infernall heresie; he not only resisted

reſiſted him; but excomunicated and ſeparated him, from the congregation, and comunion of the faithfull. Hauing done this, he was (by the commaundement of the Emperour) apprehended, & put in priſon. And aſſoone as he knew that he was taken, he ſent a comaund vnto the officers to cut off his head. This ſentence being diuulged through the cittie, it was a thing very remarkable, to ſee all the people runne to the priſon (to defend him from death, aſmuch as lay in their power) ſo great was their loue vnto their Paſtor.

The accurſed Arrius hauing a deſire to be Biſhop after Peter (if he happened as he hoped, to be put to death) laboured guilefully, and deceitfully, to be reconciled vnto Peter. To that effect he ſpake to many Catholiques, and deſired them to entreat him in the peoples name to abſolue him; and to ſignify vnto him that he was willing, & ready to ſubmit himſelfe to his will, and correction. There were choſen two prieſts (the one called Alexander, the other Achillas) to goe on that Embaſſage or meſſage; who comming to the priſon where Peter was, propounded vnto him the cauſe of their comming.

The holy Biſhop fetching a great ſigh, made them this anſwere: Arrius is already dead in the ſight of God; for that he hath ſo grieuouſlie blaſphemed againſt the diuine eſſence; denying that there is one naturality of all the three perſons. Peter then tooke the two prieſts aſide, and ſaid to them in ſecret. Although I be a grieuous ſinner, God out of his mercy hath called me to martirdome; and I will ſhew you part of a miſtery reueiled vnto me; and I doe it the rather, for that you two are to ſucceed me in this dignitie, wherein I now am, the one after the other, firſt Achillas, and then Alexander.

I was at my praiers (with great attention) as my cuſtome is; and on a ſodaine, Ieſus Chriſt my Lord and God appeared to me, in the likenes of a little infant. The glory of his face could not be ſeene, ſo great was the ſplendour and brightnes that did proceed from it. He was apparailed with a long garmēt, which reached downe to the ground, but it was rent, from the toppe to the bottome; and with his two hands he pulled it together, to couer the nakednes of his breaſt, which when I ſaw, I was in a great feare; but after being ſomewhat reuiued, I asked him: O my Lord Ieſu, what is this that I ſee? how pittifully is this your garment torne? And he anſwered me: Thou talkeſt often hereof, but doeſt not endeuour to ſowe it. But know thou, that Arrius hath done this euill vnto me, who ſeeketh to get away my people from me, which be my heritage, and which I haue purchaſed, with the ſhedding of my very deereſt blood. This which thou haſt ſeene, I wiſh thee to ſhew to Achillas and Alexander which are to ſucceede thee, that they may, as thou haſt done, Anathematize, and excomunicate him, that his ſoule may be ſaued. This being ſaied, and charging, and enioyning them ſo to do, it being the will of God, he diſmiſſed them, and ſent them away in peace.

And it happened, that people perſeuering, and waiting at the dore of the priſon, for the defence of the life of their Paſtor, to auoid a tumult and the effuſion of blood, the tirannous miniſters of the Emperour gaue direction & order; that in the night, the officers ſhould make a breach through the back ſide of the priſon, and take out of the ſame, the holy Biſhop Peter, and to lead him to the place where S. Marke had before time bene martyred; and euen thus the cruell officers did, and there beheaded him. His body was buried in the ſame cittie of Alexandria, by the Chriſtians. This was on a wedenſday, being the 26. of Nouember, on which day the Church celebrateth his feaſt. And it was in the yeare of our Lord 312. Maximinus being Emperour. Of this holy Saint maketh mention the Councell of Epheſus, and the ſeuenth generall Sinode. S. Gregory Nazianzene. Euſebius in his 8. booke 14. chapter and 9. booke, 6. chapter Nicephorus. The Tripartite hiſtorie. Vſuardus. Venerable Bede, and Ado.

The life of S. Saturnine Martyr. Nouemb. 29.

OVr firſt father Adam hauing offended Almightie God, in breaking his comandment, God enioyned him in penance (or his ſinne to digge, and till the ground. Hereof it cometh, that all men being partakers of his ſinne (for as S. Paul ſaith, all ſinned in him) be alſo partakers of his penance, and punishment. So it befell to S. Saturnine that glorious martyr, who being old, was condemned by the Emperour Maximian, to labour about the building of certaine Thermi, or hote bathes, by carying ſand, morter, and ſtones, from one place to another; though the cauſe why he ſuffred this ſlauery, and drudgery, was, not for any ſinne he had comitted, but only for that he was a Chriſtian, which this tirant held, and accounted to be the moſt heinous offence of all other; and therefore he laid on him theſe grieuous afflictions. The life of this holy holy martyr, with the life of S. Marcellus the Pope, was written by the notaries of the Romaine Church, and is reherſed by Laurence Surius, in this manner.

THe Emperour Maximian returning from Africa to Rome, and being deſirous to pleaſe Diocleſian, that had aduanced him to high eſtate, and made him his partner in the Empire; and knowing that Diocleſian had comaunded certaine artificiall hote Bathes to be made; was very dilligent to further, & haſten the workes, for which cauſe he comaunded all them, that were conuicted of any grieuous or heinous offences (among which he held and accounted the Chriſtians, not to be the leaſt) to worke and labour about that building vnder a ſaffeguard and watch, hauing many ouerſeers, and maſters ouer them.

Among other that were condēned to this ſlauery, an honorable old man called Saturnine was one. His worke was to digge ſand, and to carry it from one place to another; and for that through his weakenes, and debillitie of age, he fainted,

fainted, and tired oftentimes, and was not able to doe his taske, as the ouerſeers of the worke required, they often rated, and reuiled him. But he was holpen out very charitably by other Chriſtians, that were yonger; and eſpecially by one Siſinnius, who carried thoſe burdens that were apointed for himſelfe, & moſt of thoſe that belonged to Saturnine; and that ſo cheerfully, that they went ſinging Himnes and Pſalmes in the praiſe of Ieſus Chriſt.

The ſurueiors of the work wondering at the ſame, acquainted a Tribune called Spurius therewith, and he certified the Emperor Maximian therof, who comaunded they ſhould be brought to his preſence. They being before him, he ſaid to Siſinnius: What is your name? Siſinnius anſwered: I am a ſinner, and a ſeruant of the ſeruants of Ieſus Chriſt, and I am called Siſinnius.

The Emperor ſaid vnto him: what verſes be thoſe that yon ſing as you work? Siſinnius anſwered: If thou didſt vnderſtand them, or hadſt notice of them, thou ſhouldeſt alſo know thy Creator. Who is my Creator (ſaid Maximian) but the inuincible Hercules? To vs Chriſtians (ſaid Siſinnius) it is a thing abhominable, and deteſtable, to ſpeake ſuch a word, or to name him in ſuch ſort. Chooſe one of theſe two things ſaid the Emperour: either ſacrifice to our God Hercules, or els aſſure thy ſelfe thou ſhalt be put to a terrible death. Siſinnius anſwered: I haue alwaies deſired to die in that manner, and to be worthy to obtaine the crowne of Martirdome, for the profeſſion and loue of my Lord Ieſus Chriſt. Maximian chafing at theſe wordes, deliuered him to Loadicio a prefect, charging him, either to compell Siſinnius and Saturnine to ſacrifice to their Gods, or els to put them to a cruell death.

He put them into priſon, where they remained a while, and there they conuerted many Pagans to the faith of Chriſt. Then were they taken out from thence, loaden with gyues, and fetters, bare foote, and barelegged, and ſo led into a Temple to do ſacrifice. When they were brought before the Idoll, Saturnine lifted hp his voice and ſaid: O Lord confound the Idolls of the Gentiles. At theſe words the Idolls fell downe on the ground and broke to pieces. Two ſouldiers, the one called Papias, and the other Maurus, ſeing this cried out & ſaid: Aſſuredly, Ieſus Chriſt, whom Saturnine, and Siſinnius doe adore, is the true God. The Prefect being in a great rage, commaunded his officers to torment them: they put them on the torment or Rack called Equuleus, & hoiſing them vp, they ſcourged them very grieuouſly, and rent, and tore their bodies with iron hookes, and ſcorpions. They being in theſe torments, ſong Himnes, and ſaid: *Glory be to thee O Lord Ieſus Chriſt, for that we are found worthy, to be partakers of afflictions with thy ſeruants.*

The two ſouldiers Papias, and Maurus (which were conuerted, when the Idoll fell to the ground, as is aforeſaid) were preſent, and neere the holy martirs. Theſe men being ſtirred vp with a deſire of the crowne of martyrdome, and repleat

with holy anger againſt the executioners, that tormented them with ſuch rigor and cruelty, ſaid to them with a loud voice: How great is the diuell with you, that he maketh you ſo cruell, againſt the ſeruants of the liuing God? When the Prefect Loacidio heard their wordes, he was enraged againſt them, and commanded the officers to ſtrike them on the mouth with ſtones, and to carry them to priſon, from whence they were after taken and martyred.

After this, he comanded the officers, to ſet burning torches to the ſides of Saturninus, and Siſinnius. And when he ſaw all this would not make them yeeld, and that they ſhowed no ſigne of griefe or ſorrow in their countenance, he cauſed them to be taken from that torment, and to be led two miles out of Rome, into the way toward Numentum, and there they were beheadded. Their bodies were buried by a deuout man called Thraſo, in one of his poſeſſions. This was on the 29. day of Nouember, and on the ſame day the holy Catholike Church maketh a commemoration of S. Saturninus. His death was about the yeare of our Lord 307. In the raigne of Maximian, and Diocleſian. Of S. Saturninus writeth Ado, venerable Bede, Vſuardus, and the Romain martyrologe.

The life of S. Andrew Apoſtle. *Nouemb.* 30.

THe ſacred ſcripture ſaith of that proud captaine Holophernes, that as he went with his army and banners diſplayed, againſt the city of Bethulia, there happened a thing, which did before neuer befall vnto him: for the Hebrewes shut the gates againſt him, and fortified the city for their defence. Holophernes wondered therat not a litle, wherfore he aſſembled all his captaines in councell, and ſaid: that he deſired to know the cauſe, why the people of that city did ſtand more to their defence, then all the other they had ouerpaſſed, and deſirous to know wherin they truſted, he willed them to certify him, what any of them knew.

Then aroſe vp a captaine of the Ammonites called Achior, who ſaid vnto him: know you moſt potent Lord, that in this city dwelleth a nation called Iewes, who haue a God ſo mightie, that if they haue his fauour and friendship, neither the mighty army vnder thy conduct, nor all the world (if they should aſſault them) can ouercome them. But if perhaps they haue offended him (as they do oftentimes) it shalbe very eaſy to vanquish them, and to take this citie, let them fortify it as much as they can. So that my councell is; firſt to informe thy ſelfe, whither they be in the fauour of their God; and according to that relation, if they be in his fauour, to ſtay; but if he be diſpleaſed with them, to aſſault them.

Holophernes tooke great indignation againſt Achior for his words, for he thought no force was able to reſiſt his puiſſant army. Vpon this he commaunded ſome of his ſouldiers to lead him vnto the city of Bethulia: to the end, that when he had taken the city by force of armes, Achior ſhould with his bloud and life, pay the penalty of his rash vnaduiſedness, in taking vpon him the defence of the Hebrewes. The ſouldiers led Achior vpon the mounteine, neere vnto

the

the city, and there they left him tied vnto a tree. The Iewes issued out, found him, and led him into the citty: Where Achior, in the presence of Ozias the high priest, and of all the people, recounted what had happened vnto him. They heard his speech with great admiration: and then feasted and entertained him kindly, and because they thought he had defended the honour of God, euery one embraced him, and shewed to him great tokens of loue. But aboue all Ozias tooke him to his house, and made vnto him a solemne banquet.

This figure agreeth very fitly to the glorious Apostle S. Andrew Who being figured in Achior, defended the honour of God as he did, preaching the Gospell among the infidells: Where Egeas the tirant, figured in Holophernes, tooke him, and deliuered him vnto his officers, Who led him vpon a mounteine, and bound him to a crosse, Where he remained a While, vntill the Angells (citizens of heauen) vnbound him (viz. When his blessed soule departed from his body) and led him to the supreme city of God, and there in the presence of the high priest Iesus Christ (auuiging how he tooke the defence of his honour) all the blessed spirits (that illustrious and honored nation) made him cheare, and enterteined him kindly, embracing him as their brother. And the high priest Iesus Christ made him a feast, apointing him a speciall seat in his celestiall beatitude. The life of this glorious Apostle collected out of the Gospell, and the Writings of his disciples, Who were present at his martirdome, Was in this manner.

SAint Andrew the Apostle was borne in Bethsayda a towne in the prouince of Galily, and was the elder brother vnto S. Peter the Apostle, and also disciple vnto S. Iohn Baptist. With whom being one day, he saw him, when he pointed his finger at Iesus, saying. *This is the lambe of God.* Andrew staied not a whit, but iointly with another disciple, left S. Iohn Baptist, & followed Iesus Christ, who turning his celestiall face, and seeing them, asked, what they sought. They answered: that they desired to speake with him in his house. Our Lord led them with him, and kept them one day in his company, in which time thy talked together, and they knew him to be the Messias.

Andrew departed then from our Sauiour, and met Symon his brother, and said vnto him with great ioy: O, brother Symon, that thou haddest seene that, which I haue seene. Know thou, that the Messias (so much desired, and so long expected by the Iewes) is come. My master Iohn Baptist shewed him vnto vs: & I haue bene with him; and I tell thee, that his words and deedes confirme that he is that same. Come thou and see him. So the two brethren came together vnto Iesus, who said: Thou art Symon the sonne of Iohn, but thou shalt be called Cephas, that is, Peter. Another time those two brethren being a fishing in their barck, Iesus Christ passed by the banke, and called them, saying: *follow me, and I will make you Fishers of men*: at this they left their bark and netts and followed him: and from that houre, they kept him company, & he made them his Apostles.

S. Iohn maketh mention of S. Andrew in recounting the miracle our Sauiour

did

did on the mount, when he would feed 5000. persons that followed him, and asked S. Philippe, where he might buy asmuch bread, as would suffice all those people? and he made an answere, shewing little faith. S. Andrew shewed a little more faith, then he, saying: there was a boy that had fiue loaues and two fishes though he doubted somewhat, saying, it was too litle for so many. The same S. Iohn saith also of S. Andrew, that some Gentils desired to see Iesus Christ, for the fame that was of him, and he spoake to S. Philippe to bring thē to see him, and he to S. Andrew, and both of them told Iesus how some desired to see him.

There is no other particuler thing written in the Ghospell of S. Andrew, though it be very certaine, that he was present in those thinges, where it is said, that all the Apostles of Christ were there, as being one of them. He was present at the resurrection of Lazarus. He was at the entrie into Ierusalem on Palme-sonday: He was at the Supper, where he was made priest and Bishop, and communicated. Then with the rest, he abandoned our Lord, flying as the other did: He saw our Sauiour raised to life, and also ascend into heauen, and receaued the holy Ghost, and his gifts also.

He preached in Scithia Europea, which fell to his lotte. He passed into Thracia and Epirus, in all which countries, he preached, did miracles, and conuerted much people to the faith of Christ. Finally, he came to the city of Patras in Achaia, and there he staied, and made it his place of abode, and residence; preaching, and gaining many soules, by conuerting them to the faith, not only in that prouince and city, but also in the countreis adiacent: in a small space there was not standing one temple of the Idolls, for that they were all turned into Chappells, or into Oratories, where the Apostle said masse, as occasion serued. He ordered deacons, and other ministers to help him in this holy mistery. Euerie one loued and reuerenced him, for that they knew our good God had bestowed many benefits on them, by his meanes. His life was an example to them all: with his wordes he comforted euery one; and his deeds were very gracious vnto them, for that he healed the sick, and cast out the deuills. To euery one he did good, and did not permitt any to do euill.

There came into this city as Proconsull, Egeas, sent by the Romaines to gouerne that prouince. He seing how matters went, began to persecute the Christians, compelling them to sacrifice vnto the Idolls. S. Andrew came and said vnto him: It is good reason, that thou, who art a Iudge ouer men, shouldst acknowledge thy Iudge which is in heauen, and honour him for the true God, as he is indeed, and leaue the honouring of them, who be no Gods. Egeas said: Perhaps thou art that Andrew, who did destroy the temples of the Idolls, and persuade men to receaue the superstitious sect of the Christians, which the Romaines haue apointed to be persecuted, and to be rooted out.

S. Andrew replied: The Romaines haue not yet vnderstood, how the sonne of

God

God is come from heauen vnto earth, for the ſaluation of mankind; who hath taught, that theſe Idolls be deuils, and deceiuers, who bring men from the true ſeruice of God, that they may depart out of this life repleniſhed with ſinne, & be puniſhed in the life to come, with eternall torments, Egeas ſaid: theſe be the things your Chriſt preached to the Iewes, for the which they crucified him. You ſay true (ſaid the holy Apoſtle) that Ieſus Chriſt died on the Croſſe; but that was done by his owne proper will: How by his will, ſaid Egeas? It is not knowen, that one of his diſciples ſold & deliuered him into the hands of the Iewes, who preſented him before their gouernour, & he cauſed him to be crucified? Al theſe things ſhew, that he died not of his owne will.

S. Andrew replied: I was and am ſtill his diſciple, and I auow, that he died by his owne will, for that he knew and told theſe thinges before, viz: that he ſhould be taken, crucified, and riſe againe the third day: yea and I tell thee more, that my brother Peter would haue hindered him, to the end, he ſhould not haue permitted ſuch a thing to be done, and was called Satan for the ſame: in which he ſhewed, that the hinderance of his death was vnto him diſpleaſing. And when he ſaid, that one of vs, that were with him at the table, ſhould betray and ſell him, his beſt beloued diſciple called Iohn, asked him, who it was, that ſhould be ſo treacherous? and he anſwered, that it was he, vnto whom he gaue a ſoppe dipped in the platter; at which word he gaue it to Iudas, who was the man that ſold him, & had already bargeined to betray him. By this you may know, that my maiſter who knew all things, might haue preuented it: and if he did it not, you are compelled to confeſſe, that he died by his owne will.

Egeas ſaid: were it of his owne wil, or were it by force, I reckon not: but I merueil at thee, that thou wilt worſhippe for God, a man crucified. S. Andrew ſaid: Very great was the miſtery of the Croſſe, and I will declare it vnto thee, if thou wilt heare me with patience. Egeas ſaid: I will heare thee patiently: but after that, if thou doeſt not harken and obay me, I will make thee to feele the miſtery of the Croſſe vpon thy ſhoulders. Menace not me (ſaid S. Andrew) for that if I feared it, I would not preach the glory thereof.

The firſt man hauing incurred the puniſhment of death, for eating the fruit of the forbidden tree, it was conuenient, that with the fruit of the tree of the Croſſe, ſhould be cancelled the death of the world, and remedie giuen to the loſſe of mankind. And as the firſt man was formed of the virgin earth, and the ruyne of the world was cauſed by him; ſo it was fitt, that Chriſt ſhould be borne of the immaculate virgin Marie, true God, and true man, that he ſhould be the cauſe of the Redemption of the world. Adam ſtretched out his armes to gather the fruit of the forbidden tree, and Chriſt ſtretched out his, becauſe they ſhould be nailed to it. Adam taſted the fruit, & Chriſt taſted gall. To conclude: I tell thee, that my Lord was clothed with mortall fleſh, and would die

vpon the Crosse, that he might cloth vs with immortality, and giue vs eternall life.

Egeas hauing giuen eare to the Apostle a while, said: Tell these thy tales, to them, that will beleeue thee: and beleeue thou me, that if thou doest not sacrifice to our Gods, I will put thee on the Crosse, thou commendest so much S. Andrew answered: I sacrifice euery day, to the omnipotent, liuing, and true God, not the smoke of incense, nor flesh of bulles, nor bloud of sheep, but the immaculate lamb, in consecrating his most blessed body, which being receiued by the faithful, the lamb remayneth intier & whole, as he was before, although the faithfull doe truly and really eate his flesh & drink his bloud. How may that be, said Egeas? The Apostle answered; if I should tell thee, and if thou wouldest vnderstand it, it were first necessary for thee, to be a Christian. Egeas replyed: I shall make thee by force of torments to tell me, how, and by what meanes I may vnderstand it.

Then put he him in prison, vnto which place resorted much people, who would haue taken the Apostle away violently, if he had not hindered it: for out of the prison he preached to them, and persuaded them not to rebell, against the tirant, whose cruelty would be vnto him an occasion of merit. If he shall afflict the body, said the Apostle, he hath no power to hurt the soule: his torments will quickly end, but the reward shall endure for euer. We ought rather to make much of him, and to honor him, then to vse him displeasantly, since he may do vs much good, and but a litle harme: with these and the like words, the Apostle staied the people, from any commotion or insurrection against the Proconsull.

The next day Egeas caused the Apostle to be brought before him, and said: I am persuaded thou art now better aduised, and wilt forsake thy follies, which haue darkned thy mind: and that thou wilt leaue the worship of that thy Christ, and enioy the sweet and delightfull life of this world, and auoid withall bitter death. The Apostle answered: without the beliefe of Christ, there is no true content, nor true life, as I haue alwais preached in this prouince, whither he sent me, to the end men should leaue and abandon the adoration of Idolls, and receaue the true faith of Iesus Christ, and so escape eternall death, and obteine euerlasting life.

For this same cause (said Egeas) I will also procure thee to adore the Gods, to the end these people whom thou hast deceiued, may forsake the vanity of thy doctrine, and returne to the religion of the auncient Gods: for (as I gesse) there is not a city in all Achaia, but the Temples are abandoned, and thou art the cause of it. I will haue thee also to be the cause, to alter their course, and to frequent the Temples againe, and to renew their sacrificing: in which doing, the Gods wilbe appeased toward thee, for now they be sore offended against thee,

thee. But if thou be resolued to doe otherwise, prepare thy selfe to endure and support terrible torments, which shalbe inflicted on thee: and lastly, thou shalt dy on the Crosse.

To this the Apostle aunswered: Listen to me, thou sonne of death, thou dry rotten legge, designed to nourish hel fire: hitherto I haue spoken mildly to thee, thinking, that thou, being a reasonable creature, wouldest haue made vse and benefit of my words, and haue forsaken thy false and vaine Gods: but since I see thee so obstinate and hard harted, I tell thee plainely, thinke not to terrify me with thy threats, doe thy worst: for the greater the torments be, so much more shall the reward be, which Iesus Christ will bestow on me: and the greater shall the paines be, which are prepared in hell fire for thee; where the Gods, whom, at this time, thou adorest, shall giue thee thy due reward, tormenting thee eternally, for indeed they be no other but deuills.

Egeas raging exceedingly at his words, caused the Apostle to be stripped, and appointed seuen fellowes to beate him with all cruelty: who gaue ouer three times, for other to come in their place. And so many were the blowes, they gaue to the Apostles body, that it powred bloud out so aboundantly, that there was not one place free from wounds, from the head to the foote. Then Egeas said: Oh Andrew haue compassion of thy selfe: consider that the bloud thou sheddest, is much: and if thou dost not change thy opinion, I must crucify thee: The holy Apostle answered, saying: I am the seruant of Iesus Christ, and do not feare, but loue the Crosse. Thou hast more reason to feare, for that, if thou doest not beleeue in Christ, thy torments shall differ from mine, for mine shall end in two daies, and thine shalbe euerlasting. Egeas could keepe patience no longer: but comaunded that he should be crucified; yet not nailed to the crosse with nailes, but bound with cords: which he apointed, not for any pitty he had, but to the end the torment might continue the longer.

Whilest the executioners led him to his martirdome, an infinite company of people resorted to him, crying with a loud voice: What hath this iust man, and friend of God done, that he should be crucified? The holy Apostle entreated thē not to hinder his martirdome, but went ioifull and merry, and by the way preached to those that acompanied him. When he saw the Crosse a farre off, he said deuoutly: I adore thee, ô pretious Crosse, consecrated with the body of Christ, and adorned with his members, as with perles, and Iewells. Before Christ came to thee, thou diddest terrifie men; but now thou causest ioye, and delight. O good Crosse made so beautiful by the body of Christ, I haue desired thee a long time, I haue sought thee diligently, and now I haue found thee; receaue mē in thine armes, and lift me vp from men: present me to my master, that he may receaue me by thy meanes, who hath redeemed me by thee.

Hauing said this, and being now neere vnto the Crosse, he stripped himselfe

out of his clothes, & gaue them to the officers, who binding him to the Crosse, lifted him vp theron, as the sentence, and iudgement was. There was a great number of people about the Crosse, all lamenting, and complaining of the cruell, and wrongfull torments that the Apostle suffered. But he comforted, & encouraged them, to suffer ioyfully the like torments for Christ his sake, when occasion was offred.

S. Andrew remained two daies on the Crosse, the people complaining, and crying out aloud: It is not iust, that a man so holie, so modest, of so good partes, and that teacheth so good doctrine, should die in this manner. Egeas vnderstanding that the people murmured against him, fearing some tumult, determined to take the Apostle from the Crosse; and for that intent went vnto him. The Apostle said vnto him: What doest thou heere Egeas? If thou comest to beleeue in Christ, he will as readilie pardon, and receaue thee, as any other. But if thou come to take me from the Crosse, it is in vaine, for I am now going to my Lord and king. It seemeth I am now before his iudgement seat, where I shalbe rewarded, and thou shalt be chasticed.

The Apostle seing that they yet laboured to take him from the Crosse, & that the hangman began to vnty him, he lifted vp his voice to Iesus Christ, and said; Lord, I beseech thee for thy holy names sake, permit me not to be taken from the Crosse aliue. Receaue mo my master, whom I haue loued, whom I haue confessed, whom I haue preached, and of whom I hope to be rewarded. Oh good Iesus, receaue my spirit in peace, for nowe is it time to come to thee, whom I haue so much desired. Whilest the Apostle said these wordes, there descended from heauen a great brightnes in manner of a beame of the sunne (which euery one saw) and couered the body of the Apostle, that for halfe an houres space it could not be seene, at which time it vanished away, and then they perceiued that he was dead.

One Maximilla a deuout woman, and a disciple of the Apostle, being of that citty, and very rich, went to the Crosse with some of hir seruants, and tooke the bodie of the Saint, and buried it, anointing it first with pretious ointment. When Egeas vnderstood what Maximilla had done, he ment to complaine vnto the Emperour, both of her, and of many other that assisted her. Whilest he was in the publique hall taking informations thereof, the diuell entred into him, making him to roare, and crie out as a beast, and tormenting him in the sight of the people, made him to yeeld his soule to be tormented in hell. This iudgement of God caused many to be conuerted to Christ. The martirdome of S. Andrew, was on the 30. of Nouember, and on the same day the Church celebrateth his feast. His death was in the yeere of our Lord. 61. (as Canisius saith) in the raigne of Nero.

In the time of the Emperour Constantine, the bodie of S. Andrew was trans-

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lated to Constantinople, and from thence to diuers other places, till lastlie, it was carried into Italy, to the city of Almalfy, in the kingdome of Naples, where it is at this present. And it is said, that out of this blessed body, cometh a most pretious liquor, that cureth, and healeth diuers infirmities. When Pius the second was Pope, his head was brought to Rome, and set in a tabernacle made for that purpose, in the Church of S. Peter.

S. Gregory of Toures recounteth many miracles, done by the intercession of S. Andrew, namely; the curing of diuers, and sundry infirmities. He saith also: that in the time of Clodoueus king of France, in a warre he made in Burgundie, and in the sacking of a country, fire was set on the Church of a holy martyr, called Saturninus, within the which were some reliques of S. Andrew. The fire encreased, and the people were much agreeued, that the reliques of the holie Apostle should be so consumed. There was a souldier borne at Toures, who perceiuing the sorrow of the people, entred resolutly into the middest of the fire, and went vnto the place where the reliques of the holy Apostle were, and brought them away safe, without hurt. And God was pleased to shew, how acceptable the pious deed was to him, preseruing the souldier from the fire, that it hurt him not at all.

We read also of other miracles of S. Andrew: as of a Bishop, whom the diuell (in forme of a damosell) would haue deceiued; and the holie Apostle went to his house, in the shape of a pilgrime, and told him of the deceit; but for that I haue not read it in any approoued Author, I doe not auerre it, yet God can, and vseth to doe those, or the like things by the intercession of his holy Saints. And we ought not so doubt, but he hath done many miracles by the intercession of S. Andrew, who followed, and loued him so, that at last he died on the Crosse, for his loue, as himselfe had done. It is iust therefore, that we be deuout to this holy Saint, that by his prayers, and meritts, we may obtaine of God eternall glorie. Amen.

DECEMBER.

The life of S. Bibiana virgin and Martyr. Decemb. 2.

MAny were the vexations, and great were the tribulations the holy man David suffred at the hands of sundry persons, who without any cause giuen on his part, endeuored to do him all the mischiefe they could, as among others, his father in law Saul did: yet he supported all these troubles with patience, and mildnes: but the insurrection of his sonne Absalon, nipped him to the hart, and mollested him aboue all the rest: Wherefore he said in one psalme: If mine enemy had said euill of me, and had persecuted me, I would haue supported it: *because that of an enemy no friendly kindnes is expected: but I am aggreiued, that this my sonne, he who satt at my table, and eate with me in the same dish, should be the man, that should persecute me. Oh how worthy was he, and such as he was, to descend aliue into hell?*

Many were the tirants that persecuted the Church, and many more were they that put the Christians to death, but S. Bibiana had reason to complaine of none more, then of Iulian the Apostata, because the others were her professed enemies in that they were Idollaters: But this wicked and danmable man was a Christian, and within holy orders: who put her to very great sorrow, and mouedher to desire God to chastise him, as indeed he did, by depriuing him in a short time, both of his empire and life, it being not known by whom, nor in what manner. This is only certaine, that the lewed and wicked man, being in the middest of his army, was wounded with a speare, wherof he died, blaspheming and reuiling at Iesus Christ, his cursed soule falling as a pray into the diuells hands. S. Bibiana was martired in the time of this wicked Emperour. Venerable Bede, and other Authors of martyrologes, write her martirdome in this manner.

SAint Bibiana was borne in Rome, and was daughter vnto Faustus and Drafola, who were both Christians, and holy martyrs. S. Bibiana being verie yong, did exercise her selfe in holy and vertuous works. Shee was taken in the time of the Emperour Iulian the Apostata (a cruel foe vnto Christians) and deliuered to the custody of Faustus the gouernour, who was apointed to heare & determine her cause.

He persuaded her to sacrifice vnto the Idols: and the soner to draw her to the same, he threatned to put her vnto grieuous torments, if she refused it. But the saint answered with such godly reason: that she persuaded the Gouernour him selfe

selfe to forsake and relinquish the Idols, and to be made a Christian: and consequently to endure torments and death courageously for the same.

The holy damosell Bibiana, was very ioyfull, that she had made that gaine, as to gaine a soule to her spouse Iesus Christ. Then was she led before the Emperour, who exhorted her to sacrifice vnto the Idolls, and shee answered him, that God the creator and gouernor of heauen and earth, was only worthy to be adored. The Emperour hearing this answere, comaunded Bibiana to be beaten with cudgells, which was done with such cruelty, that she yeelded vp her spiritt vnto God in that torment, on the second day of December, on the which day, the Church celebrateth her feast. This befel in the year of our Lord 364. in the time of Iulian the Apostata. The body of S. Bibiana, was buryed by a prieste called Iohn, in the citty of Rome, in a place neere vnto the palace of Licinius.

The life of S. Barbara virgin and Martyr. *Decemb.* 4.

THe Prophet Ezechiel reconnteth a vision, saying: that he sawe a man, who measured the Temple, and the house of God, who had in his hand a rod or wand to measure: which was sixe cubits long & one handfull. *The Gyant Goliat with whom Dauid sought (and cut off his head) was also sixe cubites, and one handfull high. It is not without misterie, that these two measures are alike. It may be, by the man whom Ezechiell sawe to measure the Temple, is signified, our Lord God: And by the Gyant Golyas; is ment the deuill, who in that he was of the same measure, that the rod of the other was, sheweth: that the deuill, to the vttermost, striueth to be likened vnto God. And omitting many other examples, I will speake of one seruing our purpose.*

God comaunded Abraham to sacrifice his owne sonne, who incontinent prepared himselfe to do it, and had performed the same, if God who bid him, had not hindered and let him by an Angell. Out of this act of Abraham, redounded very much honor vnto God, it being thereby seene, that he had such a faithfull seruant, that to doe him seruice, he was willing to kill his owne sonne. The deuill to be like vnto God in this, persuaded one of his seruants called Dioscorus, to kill his only daughter, who was called Barbara a blessed Damosell, to do seruice to the same deuill. The life of this holy Saint was written in this manner by Symeon Metaphrastes, and Ado Archbishop of Treuers.

IN the time of the Emperour Maximian, there was in the city of Nicomedia, a man very rich in worldly possessions, & of a noble family; but in religion, he was an Idollater, and was called Dioscorus. This man had one only daughter, who was to be his heire, whom he loued dearely. This damosell was very beautifull, and witty: and in religion (which is the thing most to be regarded) shee was a Christian; and very vertuous; though her father was ignorant, that

she

ſhe was Baptiſed. Dioſcorus doubted, leſt the yong woman liuing alone in the houſe, and being ſo faire, ſhould be ſued vnto in ſome inconueuient maner by one or other, which to preuent and auoid, he incloſed her in a tower of his pallace. It was no grief vnto the holy damoſell to be ſo ſhut and mewed vp therin, ſince ſhe might beſtow her ſelfe wholy by this meanes in the ſeruice of God, as ſhee did; ſpending her time in prayers and meditations: the inſpirations of the holy Ghoſt recreating her ſoule.

There was in that ſame tower a faire hall, and many chambers furniſhed: ſhe might alſo goe downe from the tower into a garden, for her recreation: and her father, for her better contentment, made therin a baine or bathing houſe, with two windowes to giue it light. The worke was not yet finiſhed, when Dioſcorus, was occaſioned to go on a long iourney: wherefore he gaue directions vnto the maſter workmen, & departed. By happe Barbara went one day to ſee the labourers as they were working on the two windowes, and bid them make three. The men ſaid, they durſt not do ſo, for Dioſcorus had commaunded them to make but two. Barbara ſaid: I would haue you make three in any caſe, and if my father be offended therwith, tell him that I bid you, and I wil yeeld him a reaſon, why three be made. So the workemen made three windowes, as ſhee bid them. The worke being finiſhed, Barbara went vnto the Baine, and in ſeeing the three windowes, ſhe contemplated the miſtery of the B. Trinity.

It befell one day, ſhee meditating the miſteries of the paſſion and death of Ieſus Chriſt, and ſhedding teares from her beautifull eyes (which like pretious perles, dropped into the founteine, and were mingled with the pure and chriſtalline water) ſhe came vnto a piller of marble, out of which the water iſſued, and on the ſame with her finger, ſhe made the ſigne of the Croſſe: A marueillous thing to recount, the marke made in the marble with the finger of the virgin continued, as if it had bene imprinted by ſome ſeale into waxe. The ſigne remained there: and after that the holy Saint was martired, many came into the baine, and looking on it deuoutly, & calling on the name of the holy Saint, were deliuered from many infirmities.

When the holy damoſell had made the Croſſe, ſhee kiſſed it deuoutly many times, and caſting aſide her eyes, ſhe ſaw ſome ſtatues of the Idolls, her father adored, which he had cauſed to be ſet there for the more ornamẽt of the place. It grieued her very ſore, and cauſed her to ſigh & lament for compaſſion of them, that adored ſuch Gods: and moued with indignation againſt them, ſhe ſpit in their faces, ſaying. Let all them that adore you & ſeek for help at your hands, be like vnto you: hauing done this, ſhe returned vnto her tower, and ſpent her life in faſting and prayer, her mind being alwaies fixed vpon God. Her father came home, and went to viſite his daughter, and alſo to ſee his new baine, hauing the maſter workemen with him. When he ſawe, they had made three windowes

dowes (and he had apointed them, to make but two) he asked them the cause thereof: and they told him againe, that his daughter charged them to doe as they had done. So he said no more at that time.

Afterward being alone with Barbara, he said vnto her daughter, what was thy meaning to cause them to make three windowes, when I apointed them to make but two. The holy damosell without any feare answered: Father; I caused them to make three, because it was more conuenient and agreable to reason. How so, said Dioscorus? Barbara replied: for that three lights do illuminate euery man, that cometh into this world. The good virgin spake this with an intention to signify the high mistery of the B. Trinity. Her father was somewhat troubled at her words, and said: Explaine these your speeches a little better. What is the meaning that three windows illuminate euery mā, that cometh into this world? Then Barbara said: Come with me, and you shall vnderstand my meaning.

They went to the Baine, and being neere the piller, the holy damosell shewed him the signe of the Crosse, which she made therin with her finger, & said vnto him: My father, the three windowes signify the three persons, viz: *the Father, the Sonne, and the holy Ghost*: by this light euery creature is illuminated, to the end, the high and souereigne mistery of the holy Crosse, vpon which Iesus Christ died, may be beleeued. There was neuer bull bayted by dogges, or wounded, that shewed such rage and fury as Dioscorus did, at the hearing of these words, and he was repleat with indignation and coller, and as a man possessed, to see his daughter so much contrary vnto him in religion. Then he called to remembrance that many times, when he talked with her concerning marriage, she had wished him not to take care for her, for that she had no thought of any husband, wherupon he perceued that she answered him so, for that she was a Christian, and he knew that among them many obserued chastity.

It came into his head, that the Emperor Maximian persecuted the Christians, and that in the city was a gouernour, that tormented and put many of them to death: All these things together caused Dioscorus to be so much distracted, that being ouercome with passion, and forgetting, that he was her father, & taking on him the person of a tirant and parricide, he laid handes on his sword with a full intention, therewith to runne through the breast of his owne daughter.

The holy damosell, that she might be reserued to a more glorious triumph, departed away, and fled from her fathers sight. By this meanes Dioscorus had space to be aduised, that by killing his daughter, he might fal into some trouble, and could not iustify it, if he did not declare & publish the cause & reason of his doing: he staied not so much for any piety, as to haue an occasion & meanes to be more reuenged on her, and to shewe vnto the other Idollaters, how great his zeale was to the honour of his Gods. Wherfore he tooke order, that his daughter Barbara, should be brought before the gouernour Marrianus, whom he

informed, that she was a Christian; and moreouer, he humbly besought him, to proceed against her, according to the late decrees of the Emperour.

The gouernour much wondered at Dioscorus, seeing him so cruelly bent against his owne daughter: but he was much more astonied, to see her Angelike beauty, which was so goodly, that it seemed to him, though she had done the greatest offence in the world, the sight of her only would haue obteined her pardon. And yet her owne father was the only man, who (without any wrong offered on her part) laboured all he might to procure her death. The iudge spake vnto her mildly: saying; Barbara. I see, thou art a tender delicate virgin, & very beautifull, therfore haue compassion on thy selfe; sacrifice vnto our Gods, for I cannot be rigorous against so beautifull a damosell. The blessed maid answered: I offer sacrifice vnto my God, who created heauen & earth; but of those, whom thou callest Gods, heare what a holy king and Prophet, called Dauid saith: *The Gods of the Gentills be gold and siluer, the worke of mens hands; and they who are represented by them, be deuills, but the true God made heauen and earth*'. I say and confesse the same, and therefore trouble not thy selfe to persuade me, to adore them.

The gouernour was so vexed with this speeche, that taking no pitty of this beautifull damosell, he caused her to be stripped, and to be beaten, without mercie, with the sinewes of oxen: and when all her body was wounded and made sore, he commaunded the officers to rubbe her with a course haire-cloth, which put her to a greeuous paine: and the bloud ranne aboundantly from her bodie vnto the ground: then he caused her to be led back into prison, that he might haue time to deuise some more greeuous torments for her. On that same night, there was a great brightnes in the prison, where Barbara lay, in the midst whereof appeared Iesus Christ, who comforted and encouraged his handmaide, and told her, that he would alwaies assist her, and keepe her in his custodie, & that the inuētions of cruell tirants should not preuaile any thing against her. These words were scant ended, when the blessed damosell perceued her body to be healed of all her hurts and wounds: which thing did exceedingly reioice her in spirit, and for the same, she rendred infinite thanks vnto the highest God, for that he vouchsafed to visite her; as also, for that he had healed her in this manner.

On the next day, the holy virgin came againe before the iudge: he seeing her hole and sound, was amazed therat, and so were many other, who had seene her the day before, when she was led vnto prison bruised and wounded. The gouernor said vnto her: See Barbara, how the Gods haue had compassion of thee, & haue healed againe thy woundes, they be so desirous to reduce thee vnto their seruice by mildnes. Be not thou vnto them vnthankefull, nor obstinate in thy errour, lest thy doe hereafter vse rigour and seuerity against thee. To this, the holy damosell answered: They who be blinde, as thou art, thinke as thou doest: but I will tell thee the truth how I was healed (if thou desire to know it.) It was

Iesus

Iesus Christ the Sonne of the liuing God, whom thou canst not see, thy soule being blinded and drowned in the profound darknes of iniquity.

The gouernour seeing he preuailed not with this slight, commaunded two lusty fellowes to reare the sides and brests of the damosell, with iron combes: and then burning torches to be sett to her sides; and many strokes to be also giuen her on the head, with a hammer. The holy damosell Barbara, in the midst of these torments, lifted vp her eyes vnto Iesus Christ, saying: Thou o Lord, who seest the secrets of harts, behold likewise, I haue put all my trust in thee: I beseech thee, Lord, not to abandon me, but susteine me with thy pitifull hand, for as without thee, I cannot do any thing, euen so, with thee, I can do all things.

The tirant not content with this cruelty, but proceeding further, bid them to cut off the nipples of her breasts, which put her to much paine, but much more was the loue that shee bore vnto Iesus Christ, which caused her with patience to suffer the paine: for which respect she said with the holy prophet Dauid: *O Lord my God, turne not thy face from me, and do not take away thy holy spirit from my hart.* The very sight of her body (so misused and bruised) put men in feare: wherfore the tyrant to do her the more shame, and for to terrifie the Christians the more by her example, commaunded her to be led through the high streets naked, and all the whiles to be beaten with staues.

When the holy damosell vnderstood the sentence of the tyrant, perceiuing they ment to put it in execution, shee lifted vp her eyes vnto heauen, and said. O soueraigne king, and my sweet Lord: thou couerest the sky with the thick clouds, and the earth with darknes, of the night: may it please thee to couer my naked bodie so, that it be not seene of the vnbeleuers, who, if they see me, will blaspheme thy holy name. Our pitifull Lord, who giueth eare vnto his seruants, who resort for his help in their tribulations, heard her prayer, and couered her body with a brightnes, in maner of a long vesture, euen to the ground, so that the paynims could not see her. The holy saint was led throughout all the citty, and brought back vnto the gouernour, who seeing her cōstancy, gaue sentence, that shee should be beheaded,

The cursed father of the blessed damosell, who had bene preset at this dolorous spectacle, & was not any thing mollified, but rather more incredulous, desired the gouernour, to shew him the fauour, to let him execute the sentence pronounced by him against his daughter: which request was easily graunted. The glorious saint was led out of the city, vnto a hille, where was the ordinarye place of execution: and there kneeling on her knees, shee made a deuout prayer vnto Good, rendering him thankes, for bringing her, to that passage Then bowed shee her head before her father, who voide of pitty lifted vp the sword, and cut off her head.

Then returned the curſed wretch vnto the city, vaunting he had done a memorable act for the ſeruice of his Gods, ſaying he deſerued to be honored by the Emperour, & to haue his name eternized. But God almighty was not pleaſed with his boaſting of ſo inhumane an act: for vnexpectedly it thundered, and therwith, a thunderbolt fell, which ſtrooke and killed him out of hand. So that at one time, the daughter aſcended to heauen, where ſhe was receued with ioy and triumph of the heauenly citiſens & of the celeſtiall king; and the father deſcended into hell, where he is, and ſhall be perpetually tormented by the deuils.

The body of this glorious damoſell and martyr S. Barbara, was buried by a holy and relligious man called Valentinian, with muſique and ſonges, to the praiſe and laude of God, and of S. Barbara his ſpouſe. The martirdome of this bleſſed damoſell, was on the 4. day of December, in the yeare of our Lord. 288. in the time of Diocleſian and Maximian. This holy Saint is a ſpeciall aduocate againſt tempeſts, thunder and thunderbolts. Petrus Galeſinus, the Apoſtolique protonotary, wrote the life of S. Barbara, and ſaith; that he collected it out of S. Iohn Damaſcene, out of Arſenius, and out of other Grecians: and it is conformable to that which is here written.

The life of S. Sabba Abbot. Decemb. 5.

SAint Theodoret writeth in his relligious hiſtory, that a holy Abbot called Publius, congregated together many hermits, and builded a conuent. On a day conferring with them, among other things, he ſaid. That as one going to the high ſtreet or market place, to prouide things neceſſary for his houſe, and at one ſhop buieth cloth, at another ſhoes, out of this is furniſhed with bread, and out of another is prouided of wine; euen ſo the religious man in his conuent, is from one man to learne patience, from another humility, from an other cheſtity, and the like of other vertues.

For this cauſe in ancient time ſome ſeruants of God, although it was pleaſing and ioyous for them to liue in the deſers and wildernes, yet did they gather many diſciples together, and make conuents: to the end, that ſome being inſtructers of others, and ſome learning of their ſuperiors or betters, all might be ſaued. One of theſe was S. Sabba the Abbot, whoſe life collected out of Cyrill the monck, and ſome Authors of martyrologes, was in this manner.

SAint Sabba was borne in the prouince of Cappadocia, in a city called Mutalaſium: his fathers name was Iohn, & the name of his mother was Sophia: and it was in the time of Theodoſius. 2. the Emperour of Rome. It fell out, that the father of S. Sabba went to ſerue in the warre, that was then in Alexandria, and recommended his ſonne vnto his brother called Ieremy, whoſe wife hated the child; & could not abide to ſee him, but vſed him hardly. This was, in part, the

the cauſe, that S. Sabba went vnto a monaſtery, in the which Gregory a holy man was Abbot. He receaued Sabba into the monaſterye, and gaue him the relligious habite: where he liued a holy life, exerciſing himſelfe alwaies in vertue: but his abſtinence was moſt remarkable, and his mortification was admirable, and ſo was his humility and patience, wherfore God ſhewed by him ſome miracles, and one in eſpeciall, which befell in that monaſtery, and this it was.

The baker had one day put his cloths into the ouen (which was ſomewhat hotte) to dry, & forgetting them put in fire, which already flamming thorough all the ouen, he remembred the cloths, but could not get them out by any meanes. The poore man made moane for his miſhappe: and by chance, Sabba was there preſent, who made the ſigne of the Croſſe vpon the ouen, and then he went into the ouen, flaming as it did, and tooke out the cloths whole and without any hurt. Then he asked leaue of his ſuperiour to depart from that monaſtery, and to goe into a deſert, where he liued a ſolitary life certaine yeares, & endured many terrible tentations of the deuills. He went alſo vnto Ieruſalem, to viſite the holy places, where the miſteries of our redemption were wrought; And being one day in that city, neere vnto the Church of S. Iohn Baptiſt, he healed a woman that had a bloudy fluxe, and cured another that was cruelly tormented by the deuill.

Whiles S. Sabba was in Ieruſalem, there was exceeding ſcarcity of water, and there was not any to be found, nor to be had to drinke, in ſuch ſort, that the people were readie to die for thirſt. The good father Sabba fell to prayer, proſtrated on the earth with his body, but his ſoule being lifted and fixed in heauen, and in that manner he continued in praier all night, the teares which bathed the place on earth, where the holy Saint was, gaue teſtimonie with what efficacie he had requeſted God, to ſuccour and relieue his people in their neceſſity. It pleaſed God to ſhew fauour vnto his ſeruant: for there fell a very great ſhower of raine, that filled the ciſternes and ſatisfied the people, euery one yeelding infinite thanks vnto God, that had ſhowen compaſſiō vpon them: though many of them did not know, who had been the meanes to obtaine ſo notable a fauour. Then did this good father, collecte and aſſemble together many diſciples, and founded ſome monaſteries, and liued a holy relligious life, & finallie died in Ieruſalem in the yeare of our Lord. 424. being 94. yeares old. His body was buried between two Churches, and was afterward caried vnto Venice, where at this preſent he lieth in the Church of S. Antonie.

The life of S. Nicholas, Bishop and Confessor. Decemb. 6.

WE read in the booke of Kings, that God talking of king Dauid, said of him; that he had found a man according to his owne hart, *and therfore made him captaine and ruler ouer his people. These words, though at the first said of Dauid, may be very well applied vnto the glorious S. Nicholas, for he was a man according to Gods owne hart: They were verified of Dauid, because he was pitifull and mild: and the same may be said of S. Nicholas, for he was mercifull, and mild also, and endued with other good qualities and vertues: for which cause God elected him, to be captaine and pastor of his people in the city of Myrrea: The life of this glorious Saint, was written by the Patriarch, Methodius, Symeon Metaphrastes, and other Greeke Authors, out of whom Iohn the Deacon, and Leonard Iustinian, made a collection. Out of these two, was this summarie taken, and is in this manner.*

SAint Nicholas was borne in Patara, a city in the prouince of Iacia. His father and mother were Christians, noble by birth, & deuout seruants of God. To this good couple God granted a sonne in reward of their many teares, praiers, and continuall almesdeedes, desiring him, to send vnto them an heire, who should vse their goods in his seruice: God heard the prayers of his deuout seruants, and comforted them, by giuing vnto them their sonne Nicholas.

Of him it is thought, that he had the spirite of God, euen from his infancie: for that assoone as he was borne, he began to serue him. Assoone as he knewe what it was to eate, he knew also, what it was to fast; for he would not take the brest to sucke, but one time only in a day; especially twise a weeke, to wit, on the Wednesday, and the Friday: and this fast he obserued all the daies of his life. Being somewhat growen in yeares, he shewed signes of great vertue, which increased in him as his yeares did. His father sent him to schoole to learne to read, and also other sciences, where Nicholas made proofe of his delicate witt, because in very short time he profitted very much.

He would not keepe company with other yong men of his yeares, who suffred themselues to be transported into all vices and wantonnes, but his conuersation was only with the most vertuous, and honest people. He auoided also not only the conuersation of women, but abhorred them euen as a deadly poison for youth: And to escape the warre, which is made by wicked thoughts, and carnall cogitations against youth, he tamed his flesh with watchings, fastings, haire-cloths, and such like exercises. He frequented the Churches and oratories of the Christians, for he desired to be as the Temple of the holy Ghost. These holie exercises, and other vertues, in which Nicholas was emploied, did so shine in

in him, that he was praiſed and commended of euery one. For as to ſee old men behaue themſelues like yong men, ſeemeth a monſtrous thing: ſo on the other ſide, to ſee a yong man to haue the deportment and cariage of old men, is a thing very commendable and laudable.

S. Nicholas had an vncle (who was Biſhop of the city where he was borne) a learned and a holy man. He perſuaded the father and mother of Nicholas, to dedicate their ſonne vnto God in the ſeruice of his Church, and to be a prieſt. It was an eaſy matter to obteine it of them: for they remembred God had granted that ſonne vnto them, through their many praiers; and therefore they willingly rendred him vnto God againe, with right good will, that he might alwaies be emploied in his ſeruice. The father and mother of S. Nicholas hauing made this graunt, his vncle made him prieſt, and whileſt he gaue him orders, he ſaid theſe wordes vnto them that ſtood by: Brethren, I ſee a new ſunne ariſe in the earth, who ſhalbe a great conſolation and repoſe for the world. Happy is the paſture & happy be the ſheepe, that ſhall deſerue to haue ſuch a ſhepheard. The day ſhall come alſo, when you ſhall ſee him reduce many ſtraying ſheepe vnto the flock of Chriſt: you ſhall ſee him to be the conſolation of the comfortles, the health of the ſick, and reſt for them that be in tribulation: All that which this good Biſhop ſaid, was afterward found in S. Nicholas.

When S. Nicholas ſawe he was a prieſt, he thought it conuenient, that with his new dignity, he ſhould encreaſe his auſterity, and ſtrict life: imitating herin the trees and plants, which the more they ſpred their braunches, the larger their roots grow alſo vnder the ground: So the holy Saint ſtroue to be more ſober & temperate, more continent, more rigorous toward his owne body, chaſtiſing the ſame with more ſeuerity, not to make it die, but to make it more ſubiect vnto the ſpirite. He depriued it of the ordinary ſleepe, of eating and of apparell, although he did not like to go in ſtained or ſpotted apparell (as ſome hipocrits doe) but ſuch as was comely and fitting for one of his dignity or funcion. He frequented the Church, more then he had vſed: he was more earneſt at his prayers then before time; he would neuer read any booke, nor take it in his hand, but the booke of the holy ſcripture; or els ſome holy lecture, treating of ſome ghoſtly matter. He ſhowed much modeſty in his countenance, and more grauity in his ſpeech; ſo that it ſeemed, although he were in mortall fleſh, that he led the life of a man immortall.

There befell in the country of Licia and in all the Eaſt, a great contagious peſtilence, which killed very many, and among others within the ſpace of three dayes, died both the father and mother of S. Nicholas, and he remained ſole inheritor to all their goods. The yongman being already dedicated to God, regarded not to be the heire, but rather deſired to be the diſpenſer of his fathers goods; giuing out of them continually many almes deeds. And becauſe among

many,

many other, he did one rare deed of charity, it ſhall not be amiſſe to make a recitall thereof by particulars.

There was in the city of Patara, a gentleman of a good houſe, who had bene before time very rich, and now was become poore. This man had three daughters, which were of good yeares, and marigeable: but becauſe he had not wherwith to mainteine and endow them with portions, he vrged and ſollicited them, to get their liuing, and his alſo, by diſhoneſt life. The poore father, though he was aſhamed ſo to doe, ſpake to them to that purpoſe, and the diſtreſſed mayden ſhed teares inceſſantly, conſidering to what a miſerable eſtate, their fathers pouerty had reduced them.

S. Nicholas had an inckeling hereof, and thought he could not beſtowe his almes better, then with the ſame, deliuer their bodies from ſhame, and their ſoules from ſinne. He tooke a good ſome of mony, all in gold, lapped it in a napkin; and departing from home by night, he went to the houſe of the poore decaied gentleman. The holy man looked about, to put in the mony in ſome place, where the diſtreſſed man might light vpon it, taking care that he ſhould not know, who beſtowed it vpon him. Whileſt he ſtudied thereof, he ſawe by Monelight, the caſement of the chamber window where the poore man lay, not fully ſhut.

S. Nicholas caſt the gold wrapped in the cloute, in at the window, and went downe: The poore man riſing vp, and finding there the mony (the benediction of God) he was in a maſe, fearing it had bene a craft and deceit of the deuill, or pollicie of ſome of his ennemies: At the end, ſeeing it to be good Gold, he ſett feare aſide, and for that he knew not his benefactor, he rendered vnto God infinite thankes, and ſaid: O Lord, I know, that thou art indeed very mercifull, ſince thou vſeſt ſuch curteſy & benignity towards me. I ſtudied to offend thee, and thou haſt holpen me: and the helpe hath bene ſuch, that I am thereby obliged rather to loſe my life, then once thinke to offend thee. I am hartily ſorry for my former determination; and I aske pardon moſt humbly of thee. This poore man thought he could with this Gold prouide for one of his daughters, and ſo he did; for he married her according to his eſtate.

When S. Nicholas heard thereof, he was very glad, and purpoſed in his mind, to giue the man meanes to marry his other two daughters, this his determination he put in effect, giuing him as much Gold as he did before: and with that the poore man beſtowed his ſecond daughter in marriage. This poore man deſirous to know his benefactor (vnto whom he was ſo much obliged) watched almoſt continually, to ſee if he returned any more, ſince one of his daughters was not yet ſet out: this was not in vaine, for the holy man returned, and caſt aſmuch Gold in at the window, as at the firſt.

The poore man, who ſtood cloſe, ranne after Nicholas and calling vnto him,

fell

fell at his feet, and kissed them, saying: Oh Nicholas, why didst thou hide thee from me? wherefore wouldest thou not let me know him, vnto whom I was so much obliged? Thou hast holpen me in my necessity; thou hast deliuered my soule from hell, and the bodies of my daughters from infamy; if God had not moued thy hart, to do that which thou hast done, I and my daughters had liued in necessity, in infamy and shame, & afterward in the next world, we should haue beene cast into perpetuall torment, & damnation in hell fire. By this meanes God hath raised the poore out of the mire, and the needy from the dunghill: All the while the poore man talked thus, he kissed the feete of S. Nicholas, and shed teares in great aboundance.

S. Nicholas was much displeased, that the thing he handled so couertly, was made manifest, for he desired to haue had it secret: and therfore he asked in way of guerdon of the poore man, to keepe the pleasure he had done in secret: but his request was in vaine, for as long as the poore man liued (whersoeuer he went) he published openly this act of the holy Saint, and other such good deeds done by him to other, although this only be recounted in this place.

The Bishop of the city (who was vncle vnto S. Nicholas) was exercised also in vertuous works: and among other things, hauing founded a monastery of religious men, thought Nicholas a fitt man to be their superiour: He moued it vnto him, and with great difficulty he got him to yeeld, he was so humble, & so vnwilling to take any charge vpon him, wherin he was to haue authority or commaundement, yet continued he in that office certaine yeares, then being desirous of greater perfection, he determined to goe into a desert, but first he had a desire to visite the holy land. To this end, he was embarked, and hauing entred the voiage, the sky being cleare, and the sea quiet, he told the mariners that shortly there would be a hideous storme, for he had seene the deuill enter into the shippe, with a naked sword in his hand, menacing to kill all the men in the same. Shortly after came the storme S. Nicholas had foretold: wherfore the mariners reputed him for a most holy man, and being out of hope to escape, they resorted vnto him, requesting him to pray for them. So he praied vnto God, and the storme was asswaged.

It befell in the same voiage, that a mariner mending or dressing the sailes, fell downe from aloft into the shippe, and died with the fall. All the mariners were sorowfull for it; S. Nicholas praied for him, and he rose on his feet, without any hurt. He arriued in Palestina, and visited the place where Christ our Lord was crucified, his sepulcher, and the other holy places: and being desirous to liue retired in the deserts of Syria, he had a reuelation from God, comaunding him to returne into his owne country, for he would not haue his seruice in the desert, but in some other place. S. Nicholas to obey this reuelation, was embarked in another shippe, & the mariners deceitfully carried him toward Alexan-

dria, but when he came neere thereunto, the wind changed, and against their wills, the ſhippe came into a hauen of Licia his native countrey, vnto which place they had agreed to carry him.

When the mariners perceiued this maruellous accident, they were amaſed, and in a great dread, and craued pardon of the Saint, who returned vnto his monaſtery, wherein he was receaued by the monkes, with great ioy: for they were grieued much with the former abſence of their good father and paſtor. S. Nicholas ſtaied with them a good ſpace: but for that they honored him much, and alſo becauſe he knew that God would diſpoſe of him otherwiſe, he determined to goe vnto the city of Mirrea, which was the head city of that prouince, being alſo very populous, and S. Nicholas thought he might haue liued there vnknowne.

It came to paſſe, that when as Nicholas came into the Citty, therein were aſſembled ſome Biſhops of the Citties adiacent, with the cleargie of that citty, to chooſe a Biſhop for the ſame, wherefore euery one made their prayers vnto God, to giue them grace, to make a good election: and it was reuealed vnto one of the Biſhops (one that was an ancient man, and of good life) that Gods will was; that he, who entred firſt the church on the next day (whoſe name was Nicholas) ſhould be elected by them to be Biſhop of the citty. The good olde Biſhoppe told his viſion to the other prelates, and the reſt of the cleargie. This cauſed them to remaine all night in the church; awaiting till the next morning to ſee him, whom God had elected vnto that dignitie.

They were all in praier, and the old Biſhoppe ſtoode at the church doore, to ſee who came firſt into the Church. S. Nicholas had bene at his praiers in his lodging from midnight (as his cuſtome was) & when day was come, he went vnto the church, and as he came to the doore, the old Biſhop came vnto him, and asked who he was, and what was his name? the holy Saint anſwered with great humility, and ſaid: he was a poore ſinner, and that his name was Nicholas.

The Biſhop looking in his face, thought him to be a perſon worthy of great reuerence: he reſpected alſo his name, which was correſpondent vnto the reuelation he had, and ſaid with a ioyfull and chearefull voice: My brethren come you hither, here is the Biſhop: behold you this Nicholas: behold the man elected by God. They ranne all thither, and liking his graue countenance, told the people of that had paſſed, & conſecrated him Biſhop (euery man reioycing therof) ſo that he knew not how to reſiſt them, thinking it to be the will of God, though it was much diſpleaſant vnto him, as he declared in his oration, wherin he manifeſted his great humility and ſanctity.

Aſſoone as Nicholas ſaw himſelfe a Biſhop, he reaſoned thus with himſelfe, ſaying: Nicholas, this dignity requireth another maner of life. Vntill this time, thou haſt liued vnto thy ſelfe; now, thou muſt liue for the good of other men.

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The example of life that thou muſt giue vnto euery one, muſt be ſuch, that thou need not by talke to perſuade thy people to be good. This the Saint ſaid, and if vntill this time he vſed in his life great mortification, and auſterity, he afterward much augmented the ſame.

His apparel was more courſe, he eate but once euery day, but neuer any fleſh, he would haue ſomething of holy writte read at his table: he ſpent the greareſt part of the night in praier and meditation; and the ſmall time he ſlept, he lay on the bare ground: he aroſe before day, and called vp his prieſts, to ſing hymnes and pſalmes in the praiſe of our Lord Ieſus Chriſt. When the ſunne aroſe, he went vnto the Church, and there he heard diuine ſeruice: the reſt of the day he beſtowed in the affaires of his Church.

He was carefull that in the Churches of his Dioces, there ſhould be curats borne in the ſame village or pariſh, and that they were alſo learned & vertuous in their liues: Theſe he aſſembled once euery yeare in the moneth of Septéber, and kept a Sinode with them, making thoſe ordinances, that were conuenient for the good and profit of his flock; and tooke information of the publick ſinnes, that befell within their charges, and alſo of all needy perſons: and then for the one, and for the other, he prouided remedy, in the beſt maner he could. For the relief and helpe of the poore and needy, he would reſort vnto knowen rich friendes which he had, and they gaue almes largely and bountifully: for that the good father in his houſe was very poore, and after he was Biſhop, he had not any thing to ſell, nor to lay vnto pledge: the bookes he had, were borrowed, for he would not haue any thing of his owne.

For the neceſſitie of ſoules, he had the iudges and magiſtrats on his ſide, who hauing notice of any publick crime, remedied the ſame. This good prelate deſired to do the will of God in euery thing. Although he was expert and skilfull in the diſpatch of affaires: yet he truſted not to himſelfe, but tooke to be his counſellors, two men well learned and graue, the one was called Paulus Rhodius, and the other Theodorus Aſcalonita: by the aduiſe and approbation of theſe two men, he did all things.

At that time the two moſt cruell tyrants and enemies of the name of Chriſt, (Maximian & Diocleſian) were Emperors of Rome, perſecuting the Chriſtians withall extremity, either by themſelues or by their Iudges. This perſecution arriued at the laſt, at Mirrea, where S. Nicholas was Biſhop. Firſt they impriſoned the Chriſtians, whom the holy prelate (zelouſly moued with the honor of God) exhorted and animated, and ſhewed himſelfe a defender of the Chriſtians his ſubiects, and others vnder his charge; both in publique and in priuate, reprouing the tirannie and crueltie of the Iudges, whereupon they impriſoned him; but they were not ſo hardy, as to put him to death; douting leaſt the people would make an inſurrection: wherefore they only baniſhed him.

S. Nicholas being ſent into exile, he found many Chriſtians, who tooke very great conſolation at his preſence. The holy Biſhop was not idle in that place, yea he ſerued God in the beſt manner he could, now comforting one, then another, and exhorting them to ſupport patiently the perſecution, and holp them in their neceſſities to his power: and becauſe God aſſiſted him in his actions, ſome helpe and reliefe he gaue vnto them, for the which he was beloued of all them, with whom he conuerſed.

The furie of that perſecution paſſed away, and the golden age of the Emperour Conſtantin ſucceeded, and then S. Nicholas returned to his Church, all the people reioycing for the ſame: and becauſe Conſtantin had made an edict, by which he comaunded the temples of the Idols to be throwen to the ground, & in Mirrea was a moſt goodly temple dedicated to the Goddeſſe Diana, which ſtood ſtill, becauſe of the conning workemanſhippe therof, and leſt the people ſhould raiſe a commocion, none durſt lay hands thereon to demoliſh the ſame; S. Nicholas moued with zeale, and without reſpect of any, got together many luſty and ſtrong young fellowes, and he as their captaine, guided them vnto the temple, and caſt it downe euen vnto the foundations. Whiles they ruinated the walles, the deuills were heard to howle and rore, for that they were expelled out of their auncient habitation.

After this aroſe a new trouble againſt the Catholique Church by the Arrians, for remedy whereof a generall Councell was aſſembled in Nice, by the commaundement of Pope Siluester then Biſhop of Rome, & by the good diligence of the Emperour Conſtantin. In this aſſembly, among the 318. Biſhops, that were there, S. Nicholas was one, who by the meanes of the diſputations he had with the heretiks, and by the vertue of his continuall prayer, wherin he deſired the good of the Church, was a great cauſe that the Catholiks preuailed, and obteined victory againſt the heretiks, & that it was declared by the Councell: That the ſonne, one of the three perſons, is of the ſame ſubſtance with the father, & is God as he is, for that was the ſtate of the queſtiō, which was diſputed between the Catholikes and heretiks. When the Councell was ended, S. Nicholas returned vnto his Church, and then befell a great dearth.

At that time a merchaunt had laden ſhips wheat great in Sicilia, intending to tranſport it into Spaine. S. Nicholas appeared vnto him in his ſleepe, and requeſted him to bring it into Licia, and agreed with him for the price, and in witnes of the truth, gaue him three pieces of gold in earneſt. The merchaunt awaking, and finding the three pieces of gold in his hand, determined to goe into that countrey, and ſo he did, and ſold the wheat according to the bargeine made with the Saint, and ſo the dearth of corne was remedied.

At another time, there was a great ſcarcity of bread in that countrey, & certein ſhippes laden with wheat paſſed by, trauelling toward Conſtantinople. S. Nicho-

Nicholas requested the owners of the shippes, to giue vnto him a 100. measures of wheat, out of euery one; promising them, that when they came vnto the vnloding at Constantinople, they should not want any thing of their measure. The patrones and owners gaue credit vnto the Saint, and gaue the wheat vnto him: wherupon two miracles ensued. One was: when they came vnto Constantinople, they found no diminution of their measure they had laden: the other was; that the wheat which the owners gaue vnto S. Nicholas (although it was but a small quantity) yet was it so multiplied, that it sufficed all the people vntill harueſt came. These things brought S. Nicholas to that credit and auctority, that the clergy and the laity of his city, had a great respect vnto him, and obeied him, as if he had bene the true owner of all their goods.

It befell also, that the gouernor of the city called Eustathius being corrupted with mony, gaue an vniust iudgment against three yong knights, in sentencing them to death. S. Nicholas was at that time out of the city, for he was gone to pacify the inhabitants on the sea coſt, which were vp in armes, against certeine bands of souldiers, which were to passe into Africa, by the commaundement of the Emperour Constantin. These souldiers aggreued the people (as souldiers vse to doe, as they passe on their voyage) and they were ready to fight it out. S. Nicholas went thither in person, and all of them gaue vnto him great respect. He talked with the three captaines, whose names were, Nepotian, Vrsus, and Herpilion, and brought the matter to a good passe, and ended the quarell.

In that place he was certified of the vniust sentéce giuen by Eustathius: wherfore he forthwith hyed him home, and came vnto the city at such time, as the three wrongfully condemned persons had their eyes couered, & awaited, when the executioner would giue them the mortall blowe. S. Nicholas being come vnto the execution, passed through the throng of the people, and coming to the executioner, pulled the sword out his hand, and then vntyed the three yong men, and taking one of them by the hand, lead them all three away, none of the officers being so bold, as to resist him.

Eustathius being ascerteined thereof, and hauing a remorce in his conscience, went vnto S. Nicholas and kneeling before him, asked him forgiuenes for that (he said) he perceiued S. Nicholas knew certeinly, that his sentence was vniust, since he was so hardy, as to take and rescue the prisoners; and also, for that he had at other times bidden him do iustice, & to chastice them that deserued punishment. Saint Nicholas reproued him throughly for this fault, and threatned to tell all thinges vnto the Emperour, if he euer committed the like faulte againe.

At this, three captains of Constantin were present: who being returned from Africa (hauing atchieued the enterprise, for which thy were sent) were accused of some offence, at their comming home to Constantinople: and the issue was,

The Emperour gaue iudgement, they ſhould be beheaded, according to their deſert for their offences euidently proued againſt them; though the matter was falſely contriued by a Iuſtice of the city, who was bribed by the aduerſaries, to bring them to their end, were it right, or wrong.

When the three Captains were certified, that on the next day they ſhould die, they called to remembrance, that S. Nicholas had freed and deliuered three innocent knights from death, in the city of Myrrea. So they remained all the night in prayer, deſiring God to be mercifull vnto them, and beſeeching S. Nicholas to helpe them in that daunger. It pleaſed God to heare them, & to honour the bleſſed man: for, S. Nicholas appeared vnto the Emperor in his ſleepe, and with a venerable aſpect ſaluted him firſt; and then with a ſterne and grim countenance, ſaid vnto him: Ariſe vp, thou Emperour, and deliuer out of priſon Nepotian, Vrſus, and Herpilion, for they be wrongfully accuſed, and are cleare and innocent of thoſe faults, which be impoſed vpon them.

If thou doeſt not ſo, as I tell thee, I denounce againſt thee, as a meſſenger from God, moſt deadly warre, in which ſhalbe deſtroyed thy nation; and thou, thy ſtate, and family, ſhall come to vtter ruyne. The Emperour was wonderfullie afeard therat, and ſaid: who art thou, that doeſt menace me thus? The holy ſaint aunſwered: I am Nicholas, Biſhop of Mirrea, and withall vaniſhed away, and went vnto the Iuſtice called Ablauius, and threatned him after the ſame manner.

On the morrow the Emperour, and the Iuſtice mett, and conferred of their viſions: and cauſing the three capteines, which were priſoners, to be brought before them, the Emperour ſaid vnto them: Tell me, haue you any skill in art magicke? and they aunſwered no: and wondering at the queſtion, they demanded of the Emperour, why he asked ſuch a queſtion of them. The Emperour replied: Becauſe this laſt night one Nicholas (I know not what he is) menaced me greeuouſly, if I do not let you go, and diſcharge you. The capteines hearing this, kneeled downe, and kiſſed the ground, and yeelded infinite thankes vnto God, and wept for ioy. The Emperour commaunded them to declare this ſecret, and they told him, to wit: howe Nicholas ſaued the liues of the three yong knights at Mirrea, & how they had recommended themſelues vnto him, and therfore he was come to helpe them. Then they declared the feature of the holy ſaint, and the Emperour perceiued, that he was the ſame man, that he had ſeene in his ſleepe.

Theſe things moued the Emperour to reuiew their cauſe more diligently, & hauing found them innocent, he cauſed them, which had accuſed them falſely, to be puniſhed, and deliuered them out of priſon, and he gaue them a booke of the Goſpells, written with letters of Gold, and a thurible (or ſenſor) of Gold, & ſaid vnto them: Carry theſe things vnto Nicholas, and deſire him not to threa-

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ten me, but to pray vnto God for me, and my empire.

The three captains went vnto the holy Saint: and when they came vnto him, they fell at his feete, and publiquely told the former history, and deliuered vnto him the present, which the Emperour had sent vnto him. The holie Saint was ashamed, and blushed to haue these things told vnto him publiquelie, wherefore he said: My sonnes, render thanks vnto God, and not vnto me, for I am a sinner. Then he called vnto him aside the three captains, and told them, that they fell into those perills & daungers, for certein secret sinnes they had, and exhorted them to amend them, lest God punished them, with some more greeuous punishment.

The end of this holy saints life drew neere, and he fell into a greeuous infirmity, and being at the point of death, he lifted vp his eyes toward heauen, and he saw many Angells to descend vnto the place, where he was; wherefore he began to say this psalme: *In te Domine speraui*, and when he came vnto that verse, *In manus tuas Domine, commendo spiritum meum*, he passed from this mortall life vnto the eternall, on the sixth day of December, in the yeare of our Lord 343. His body was buried by his cittizens, with great pompe, and with no lesse sorrow, for that they were depriued of such a pastor, and such a father.

Assoone as he was dead, the Christians began to visite his sepulcher, with great deuotion: And it happened, that certeine Christians departed from the part of Tanais in a shippe, to go vnto Mirrea, to visite the sepulcher of the holy saint. When they were embarked, that deuill, who had dwelt in the Temple of Diana, which S. Nicholas had demolished, being wroth that he was expulsed out of his habitation, laboured all that he might, that the holy Saint should not be honoured, nor visited by the pilgrimes.

This cursed fiend tooke on him the shape of a woman, carying a great vessell of oile, and coming to the passengers, said vnto them: I know you go visite the body of S. Nicholas, I desire also to go in this voiage: but now I cannot conueniently. I pray you therfore carry this vessel of oile, to burne in the lampes vpon his sepulcher: They, imagining the deuill to be a deuout woman, tooke at her hands the oile, and sailed with a prosperous wind one day. On the second day, there arose a great storme, in such sort, that they all feared they should be drowned: and when they were out of hope, they saw a venerable man come close to the shippe, in a litle barke, who said vnto them: The feare and danger you abide in this storme, is for your faults: Throwe into the sea that vessell of oile, that the woman gaue you, & you shalbe deliuered, for it was the deuill. Assoone as the oile was cast into the sea, in the place, where the oile fell, was kindled a fier, which made a great noise and a filthy stinke, that they might easily perceiue, it came from hell: The auncient man told them he was Saint Nicholas, and then vanished out of their sight.

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Memorable is the history of a child, sonne vnto Cetrone and Euphrosina, two deuout persõs vnto S. Nicholas, who celebrated his feast euery yeare. This their sonne was stolen away by the Agarens, people wholy giuen to robbing & spoiling, who carried him prisoner to Babilon, where he was giuen vnto the king, on whose table the child attended. On an euening the child remembred, that it was the day of S. Nicholas, on which day his father & mother made great feast; and then he began to weepe. The king demaunded of him, why he wept; and he told him the reason. The king vnderstanding the cause of his plaint, said vnto him in scoffing maner: If this Nicholas be so mighty, bid him carry thee away out of thy captiuity. The child had in his hand the kings cuppe, wherin he vsed to drinke: and behold, in an instant, one tooke him by the haire of his head, and lifted him vp, and he vanished quite from the sight of the king, and of all the rest, and within a litle time after, he was found in the Church of S. Nicholas, where his father celebrated the feast of the holy Saint also that yeare, with sighes and sobbes, for the losse of their sonne: but when they sawe him sett free, they renewed their ioy and deuotion toward the holy Saint.

The same Authors that write the life of this holy S. Nicholas, write this story, that ensueth: An army of Pagans, being Vandalls passing from Africa into Calabria, made great spoile in the countrey, and carried away a great prey and booty: An Image of S. Nicholas, among other things, fell to the share of one of them, and when he came into his countrey, he asked of certein Christian slaues, what that picture represented. They told him, that it was the picture of a holy Saint, called Nicholas, who (though he was dead) did many miracles, and holpe them that were deuout vnto him.

This painime was a vsurer, who had taken a good some of mony out of his chests; and hasty and important busines calling him suddeinly away, he had not time to put it vp in the place apointed for the safe keeping therof: wherfore he said vnto the Image of S. Nicholas, in this maner: Nicholas, be carefull, & look well to the mony that lieth here. When the painime was gone forth, certeine thieues got into the roome, and stole away the mony: when the vsurer was returned, and saw his mony stollen, he said vnto the Image of S. Nicholas: Thou hast kept my mony well indeed Nicholas; but looke to it, and see my mony be gotten againe, or I shall cast thee into the fire, & burne thee. The thieues were gone into a secret place, to part the mony they had gotten, among themselues.

S. Nicholas appeared vnto them, and threatned to punish them, except they did restore the mony vnto the true owner againe: which they (fearing to be discouered and punished) did, euen to the value of a peny. When the Pagan sawe this miracle, he was conuerted to the Christian faith, and diuulged this wonderfull worke abroad: and herupon all the Christians in Africa, tooke great deuotion

ſion vnto this glorious Saint. To this end did God permit the pagan to do ſuch a thing, which, if it had bene done by another, he had bene puniſhed by God for his foolehardines: for the Saints are to be intreated, not with brauing words, & menaces, but with teares and ſubmiſſions; knowing, that for the one, we may be chaſtiſed, and for the other we may obteine mercy, as God vſeth to doe by their meanes. The Venetiãs ſay, that they haue the body of S. Nicholas in their city, and recount a long hiſtory, how it came thither: if it be ſo, they haue good reaſon to eſteeme highly the grace and fauour of God ſhewed vnto them, in graunting vnto thẽ the poſſeſſion of ſuch a rich treaſure. It is ſaid, that the tranſlation of S. Nicholas was in the yeare of our Lord. 1086.

The life of S. Ambroſe, Doctor of the Church. Decemb. 7.

SAmſon that valiant captain, departing from his home vnto the country of his Wife, who dwelt among the Gentils, being gone a little out of the high way, found a dead lyon, which he himſelfe had killed a few daies before; and the ſcripture ſaith, he found bees had made hony within him. Samſon approached thereunto, and tooke ſome of the hony-combe, eadeate the hony, and carried part to his ſpouſe. This lion ſignifieth S. Ambroſe, of whom it is ſaid: that, when, being a child, he lay in the cradell, there came a ſwarme of bees, and entred in, and came out of his mouth, as though they would haue builded there. It is ſaid, the lion was dead, for that when this happened Ambroſe was not yet Baptiſed, for he was not Baptiſed vntill his compleat age. The hony of his mouth ſignifieth his doctrine, which was aſſuredly ſweet and melliſluous, which Ieſus Chriſt (ſignified by Samſon) gaue vnto his ſpouſe, the holy Church, appointing him one of her Doctors. That lyon of Samſon remayned all waies dead: but it happened not ſo vnto Ambroſe: for when time came he roared like a lyon, in vndertaking the defence of God and his Church, not only againſt the Arrian heretiks (her deadlie enemies) but alſo againſt the Emperour Theodoſius, who was a Catholike, whom he excommunicated and caſt out of the Church, becauſe he committed a cruelty, and would not ſuffer him to enter into it, vntill he did penance therefore. The life of this glorious doctor collected out of Paulinus the preiſt, Symeon Metaphraſtes, Paulus Diaconus, the tripartite hiſtorie, Nicephorus Calliſtus, and out of his owne writtinges, is in this manner.

SAint Ambroſe was the ſonne of an honorable Romaine, who was alſo called Ambroſe, and vnto him (being gouernour of Fraunce, with the title of Prefect) was borne this ſonne. On a day, the infant Ambroſe being in the cradle, there came vpon him ſudainly a ſwarme of Bees; many of which entred into his mouth, and others went out. The nurſe would haue chaſed them away: but the father of the childe forbad her, for he was much amaſed to ſee it, and ſtayed to ſee the ende thereof: the Bees roſe then, and flew ſo high, that

they were quite out of ſight. The father being aſtonied, ſaid: God will doe ſome ſtrange thing by this child, if he liue to it. This was a fore-token of his admirable eloquence and doctrine.

It happened that the father of S. Ambroſe died: and his mother, being widdow, brought him to Rome, iointly with his ſiſter, who had vowed virginity, & perpetuall chaſtity. There was another damoſell with her, that made the ſame vow, who, as Paulinus (who wrote his life) ſaith, was in his time an olde woman, and liuing in Carthage: Ambroſe being very young, ſeing on a day that his ſiſter kiſſed the hands of Biſhops and Prieſts, when they were at their houſe; as it were in ieſt, he reached out his hand to the women, and ſaid: kiſſe yee my hand alſo, for I ſhall be a prieſt and a Biſhop alſo. The women reproued him, but they excuſed him as a child: yet the end proued, that he ſaid true.

Ambroſe being come vnto yeares of diſcretion, emploied his time in ſundry ſtudies: in the which he made demonſtrance of his ſharpe and quicke witte; for he became famous in Rhetorique, and other ſciences. He had a great liking to exerciſe the office of an aduocate, which at that time was the office of Rhetoritians: and he pleaded the cauſes, in the which he was retained, with ſuch eloquence, that a great Nobleman called Probus, who was gouernour of Rome, made him one of his counſell, and beſtowed vpon him other honorable offices in the citty: in which he behaued himſelfe ſo well, that the Emperour Valentinian, made him Gouernour of Millan, and Genoua, citties ſubiect vnto the Empire of Rome.

It is a thing conſiderable, that when Probus (in the Emperours name) gaue him his diſpatch, he ſaid vnto him: Ambroſe, take on thee this charge, which Valentinian hath beſtowed on thee, and exerciſe it, not as a Iudge, but as a Biſhop. The meaning of Probus in theſe words was; that in the adminiſtration of his office, he ſhould not be extreame and rigorous, but to vſe mildnes, like a Paſtor or a Prelate. The words of Probus were not in vaine: for Ambroſe vſed that office with ſuch prudence and diſcretion, that euery one was very well pleaſed with his gouernement, and he was alſo eſteemed, and beloued of all men.

It happened that S. Ambroſe reſiding in Millan, Auxentius an Arrian heretike, and Archbiſhop of that citty died: and becauſe there was a commotion of the people, about the election of a new Biſhop (the Catholikes deſiring to haue a Catholike Biſhop, & the heretiks labouring to haue an Arrian) Ambroſe went thither to quiet the people, as a thing belonging to his office, and ſpake to the, bidding them to chooſe them a Prelate, not with vprores and outcries, but with regard to the quality of the perſon, and to the conditions fit for ſuch a dignity. Whileſt Ambroſe talked thus: a yong child ſaid with a loud voice: Ambroſe the Archbiſhop. The people hearing this voice (eſteming it as the voice of God) was quieted, and euery one, as well the Catholikes, as the heretikes, ſaid the ſame.

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The minde of Ambroſe was not to take this charge on him, and therfore he departed away to his lodging in the maner of a flight. And to remoue the good opinion of the people from him, and to make them diſlike him, he began to execute iuſtice with more rigour, then he vſed in former times, & contrary to his milde nature alſo; and becauſe that would not yet ſerue, Paulinus ſaith, he made defamed harlots to come vnto his houſe, not to doe euill, but becauſe he deſired to diminiſh his credit with the people, and to giue them occaſion not to elect him for their Biſhop. Neuertheles, becauſe euery one knew him to be right honeſt of his body, and alſo, becauſe it was knowen to what end he did it, they were more inſtant with him to be their Prelate, crying all with one voice. Thy ſinne fall vpon vs.

Ambroſe ſeing, that his former dilligences were to ſmall purpoſe, found out another deuiſe, which was: he departed out of the citty ſecretly, to goe vnto Pauia: and though he trauelled all the night, yet looſing his way, he found himſelfe hard by the walles of Milan. The people vnderſtanding the ſame, tooke him, in a manner, by violence; and conducted him vnto his houſe; Where they ſet a watch vpon him, that he ſhould not fly. Then ſent they vnto the Emperour Valentinian to requeſt, that he would confirme the election of Ambroſe. The Emperour receiued the embaſſage with great ioy, for it pleaſed him much to ſee, that the iudges which he ſent to gouerne the people, were ſuch, that they deſerued to be Biſhops: wherupon forthwith he confirmed the election, & gaue order, to effect the ſame.

Whileſt the people vſed this dilligence, S. Ambroſe was ſtolne ſecretly againe out of the citty, and lay hidden at the farme of one Leontius, his aſſured friend, and a man of great authority in Millan. When the Ambaſſadors returned from the Emperor with his conſent, and Ambroſe was miſſed, a great forfaiture and penalty was impoſed by proclamation on them, that did not bring him out, if they knew where he was: ſo that Leontius, to auoid the forfaiture, told them where Ambroſe was. The people ranne in haſt to the farme, and brought him vnto Millan, and then Ambroſe, thinking it to be Gods will, agreed vnto the election.

S. Ambroſe was at that time a Catechumen only; & neceſſary it was he ſhould be Baptiſed: and for that he deſired a Catholique Prieſt, this was the firſt thing that made the Arrians to diſlike him. After he was Baptiſed, he paſſed by degrees, according to the orders of the Church: and on the eight day, which was on the ſeuenth day of December, he was conſecrated Biſhop, and on that ſame day he was enſtalled. The life of this Saint was full of good examples. He was very abſtinent: he faſted euery day, except the Saterday and Sunday: and when the feaſt of any Martyr was celebrated, he was very watchfull, and ſpent the greateſt part of the night in praier: he alſo appointed certaine houres in the day

to that vse: he would also be present at the diuine seruice, in his Church; and at the same he was very deuout & curious, adding and diminishing many thinges: so that at the last, he ordained a particuler office for his Church. He composed many Hymnes, Antiphonaries, and Responsories, some of the which are vsed to this day in the Catholike Church.

Whilest the diuine office was celebrated, he would haue all the cleargie very attent, and to vse deuotion: And to the end, it might be done with more decencie and maiesty, he would not permitt that any lay or seculer man, should remaine among the cleargie, were they neuer so great and mighty: yea one time, seing the Emperour Theodosius to be placed among the Priests, he told him, his place was not there, and that the purple garment, made him not a Priest. The good Emperour obeyed, and replied not: yea the zeale and the Christian boldnes of Ambrose did so please Theodosius, that on a time being in Constantinople, the Patriarch inuited him, to sit in a seat in the quier among the cleargie. The Emperour answered; that it was not his place: and that only Ambrose (of all that he had seene) deserued to be called a Bishop, for the zeale he had of Gods honor, and of the reputation of his Church, hauing put him out of that place, whereunto the Patriarch did inuite him: and with these words, he commended Ambrose, and reprehended the Patriarch.

Moreouer, this holy saint, was busied continually in composing and writing of those workes, whereof the Church maketh great vse: all which he wrote with his owne hand; and that he vsed to doe euen vnto his death. He preached also ordinarily vnto the people, and alwaies he persecuted the Arrians, vnto whom he was a deadly enemy. He reduced many vnto the faith, and many he wholly conuerted: of whom, one was the great Augustine, who by meanes of his sermons, and priuate conferences, forsooke the sect and error, wherein he was drowned: for he could not be called an heretike, because he was not baptised. S. Ambrose himselfe did baptise him, and at his baptisme they two did compose that canticle vsed, and frequented by the Church in the time of ioy, which beginneth with *Te Deum laudamus*; S. Ambrose saying one verse, and S. Augustine another, euen to the end thereof. This good Bishop baptised many other also, and (as S. Paulinus saith) the only trauell to baptize so many people, was sufficient to hold fiue Bishops in worke.

Moreouer, he was very carefull and diligent in helping poore men, prisoners, and other needy persons. The gold and siluer which fell to his part of his patrimony (being a great somme) which hee had, when he was made Bishop, he bestowed all, partly in ornaments of his Church, and partly to the poore: for at that time, his mother was dead also. He bestowed the possessions which remained vnto his Church, vpon this condition; that his sister might haue the profit of thē, duing her life. He reserued nothing for himselfe, that naked and needy,

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he might the better follow Christ, who was poore and needy.

This holy Saint was of a noble and gratious condition: he laughed and was merry with them, that were merry; & also lamented with them that were in sorrow. When any man confessed vnto him any heinous sinne, he lamēted so greeuously, that he caused the penitent to sorrowe, were he neuer so hard harted. When he knew of any sinne out of confession, he vsed great diligence for their amendment, and that he did secretly. And many times he obtained his purpose, aswell by the meanes of his praier, as of his mild correction.

When he heard that any priest was dead (whom he had knowen to be a man studious, and of good life) he receiued great sorrow thereof: and neuer ceased to lament for it. And if he were asked, why he did so; he would answer, there were two causes: the one was, because a man that worthily exerciseth the function of a Priest, was hard to be found: and the other was, because he was dead before him. Such was the life of S. Ambrose; and yet there were some that persecuted him. For the Emperour Valentinian dying, the Empresse Iustina (who was secretly an Arrian, and had dissembled during her husbands life) began then to discouer her venime and poison, Valentinian her sonne, who remained Emperour in Italy, being very young: vpon which ground this wicked woman began to persecute the Catholiks, and specially S. Ambrose, as the chiefe of them.

One time there was an election to be made of a Bishop in the Citty of Sirmium. The Catholikes desired to haue one Annemius a man of vertuous life to be Bishop: and S. Ambrose going thither at their request to further it, the election was made accordingly. But because the Empresse Iustina being present, laboured that S. Ambrose should not consecrate him, but that an Arriah Bishop should; the people were congregated in the Church for that purpose: & on the one side sate the holy Saint, and on the other side sate the Empresse, with many Ladies and damosells attending on her, with other Courtiers.

The Empresse said to her Ladies, that she was heauy to see Ambrose do that office: whereupon one of her women, more presumptuous then the rest (thinking to please the Empresse therewith) arose and went vnto the chaire of the holie Saint, with intention to bring him (as it were by force) vnto the place where the Empresse sate; meaning to vse some violence or abuse toward him, and to thrust him out of the Church. The milde Bishop, with patience putting the presumptuous woman from him, said vnto her: Although I be not worthy of this place & office, yet it is not lawfull to put me away, nor to detaine me from laying handes on this Priest. Well (said he) take heed, thou beest not shortlye punished by God. As S. Ambrose said, so it came to passe: for on the next day, that wretched woman died, and the holy Saint honoured her by accompanying her corps vnto the graue. The Empresse, and the other Arrians beholding this accident, knew not what to doe: and so S. Ambrose consecrated the Catholike

Biſhop, without any further diſturbance.

The holy Doctor went then to Rome; and as Marcus Marulus ſaith of him, he lodged in the houſe of a rich man, who boaſted, that in all his life he had receaued no great misfortune or affliction. S. Ambroſe called his cleargimen aſſoone as he heard it, and ſaid vnto them; Let vs depart from hence, leſt vnto vs happen ſome il fortune with this fortunate man: aſſoone as he was departed out of the houſe, they ſaw the earth to open, and ſwallow it, and all that was within it. At Rome S. Ambroſe viſited his ſiſter, and that damoſell (that kept her company) who now was ancient in yeares. This was that young woman that laughed at him, when he (being a child) did hold out his hand, that ſhe might kiſſe it, ſaying vnto her, that he ſhould be a Biſhop; and the holy Saint remembred her of it, when ſhe kneeled downe before him, requeſting that ſhe might kiſſe his hand.

S. Ambroſe alſo viſited a great Lady (at his ſiſters requeſt) who deſired him to ſay maſſe in her houſe. The holy mā being gone thither, in the company of his ſiſter (there being brought to him a woman ſicke of the palſy, ſet in a chaire) ſhe beſought the holy Saint to pray for her: which when he had done, the ſicke woman kiſſed his prieſtly garment, and was healed.

After this S. Ambroſe returned vnto Millan, where the Empreſſe Iuſtina perſecuted him greeuouſly, vſing alſo both requeſts, & threats. Then with rewards ſhe laboured to draw the chiefe men of the city, yea and the cleargy alſo, as well as lay men, vnto her opinion and partiality againſt S. Ambroſe, entending to ſend him into exile. Matters were ſo prepared and wrought, that a rich man, and mighty (but much more wicked) called Eutimius, had prepared a chariot, in the which he purpoſed to ſet S. Ambroſe by faire, or by foule meanes, & then to carry him into baniſhment. This wicked man had ſo purpoſed, but God diſpoſed it otherwiſe: for as Aman had made a gibbet whereon to hang Mardocheus, and was hanged on it himſelfe: ſo Eutimius was baniſhed, and caried away in the ſame waggon he had made for S. Ambroſe. This holy Saint found the bodies of ſome Martyrs, which were laid in places vncomely & vndecent: therefore he tranſlated them into other places, where they were laid with more reuerence; as the bodies of S. Geruaſius and Protaſius, and of S. Nabor & Felix. In the tranſlations of theſe Saints, were may miracles done; and many ſicke men healed. The Arrian heretiks calumniated the miracles, and moreouer ſaid, that Ambroſe had hired perſons to faine themſelues blind or lame, & that when they came neere to the bodies of the Saints, they fained to be healed.

It came to paſſe, that one of the moſt malitious cauillers thereat, was in the ſight of them all, poſſeſſed by the deuill: who being within him, by the iudgmēt of God, cauſed him to cōfeſſe the truth which he denied, when he was in health, aſwell in the miracles of the Saints, as alſo in the miſtery of the B. Trinity, the

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wretch yelling aloud, and ſaying: That, which Ambroſe preacheth, is true: and that, which the Arrians teach, is falſe, & vntrue. Then many of the Arrians who by reaſon ſhould haue giuē credit to that apparant teſtimony, came vnto him; and adding euill to euill, threw him into a pond of water, wherin the man was drowned. An other obſtinate heretike, which was one of the moſt principall, was conuerted vnto the true faith: And when he was demaunded, why he changed his faith ſo ſuddainly, he anſwered; he had ſeene an Angell ſpeake in the eare of S. Ambroſe, when he preached; and tell him what he was to ſay.

At that ſame time was diſcouered in France a tirant called Maximus, who by a ſtratagem murdered Gratian, who gouerned Fraunce and Spaine, all the life of Valentinian his father. And not reſting content therewith: he marched againſt his brother called Valentinian, ſonne vnto Iuſtina, who then ruled Italy. The young man not daring to oppoſe himſelfe in the field, fled with his mother Iuſtina (the mortall perſecutor of S. Ambroſe) and came to Conſtantinople, to demaund ſuccour and aide of the Emperour Theodoſius: S. Ambroſe went vnto Maximus, who tooke vpon him the name of Emperour; & requeſted the dead body of Gratian to be beſtowed vpon him. Strange it was, that although the holy Biſhop went to talke with him, that was a tirant, and went alſo to obtaine fauour of him; when it ſeemeth he ſhould haue vſed lowly words, yet did he with his accuſtomed, and Chriſtian boldnes, reproue him for his tiranny, & for the vniuſt murdering of his Lord. He alſo bid him to doe penance for his ſinnes: and becauſe he would not obey, he excommunicated him, and gaue order in all places of his Archbiſhoprique, where the Tirant paſſed, that he ſhould not be admitted to heare diuine office, and commaunded all his prieſts vnder great paines, that none ſhould be ſo bold to celebrate Maſſe before him, nor to conuerſe with him. But aboue all, he fore-told him, ſaying: that God would puniſhe him for his rebellion, as afterward it befell: for when Theodoſius came againſt him, he was ſlaine by his owne ſouldiours.

After the death of Maximus, Theodoſius went vnto Millan, & there the Iewes complained of S. Ambroſe vnto the Emperor, for burning their Sinagogue. The Emperor thought S. Ambroſe had done them great wrong, and bid him to reedifyit at his owne coſt and charge. After this S. Ambroſe preached before the Emperour, and reduced to his remembrance all his former life, and told him; he ought to remember, how from a poore captaine who fled thorough Africa, for feare to be ſlaine (which was preſently after the death of Valens the Emperour) God had aduanced him to be Emperour, and beſtowed on him many victories, and therefore that he had reaſon to thinke a little better what a ſorrie peece of ſeruice he ſhould doe vnto God in reſtoring the Sinagogue, and cauſing it to be builded for the Iewes, which were enemies vnto God, and all Chriſtians. When the ſermon was ended, the Emperour ſaid vnto him: Arſt thou this

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day mounted into the pulpit to preach, and ſpeake euill of me in mine owne preſence? Yea, ſaid S. Ambroſe, I haue done it: but we will ſay well of thee in thy abſence, to the end, that none doe murmure at thee, for that thou wilt be partiall, and fauourable vnto the Iewes, and build a Sinagogue for them. Thus S. Ambroſe delt with the Emperour, and it was ſo effectuall, that he forbad the reedifying of the Sinagogue.

It was a notable caſe, and an example worthy to be marked, what S. Ambroſe did vnto the ſame Emperour Theodoſius, becauſe of the cruelty he comitted in Theſſalonica. There was at that time a great Citty in Macedony, inhabited by Chriſtians, called Theſſalonica; the vſage was in all Greece, to haue paſtimes and plaies called Circenſes, in which horſes ranne in race, ſome alone, and ſome in wagons, and great care men had to gett the priſe, which was giuen to the Victors: and becauſe thoſe plaies were very delightfull, they which were skilfull in guiding the horſes and wagons, were highly eſteemed, and regarded. The time of theſe paſtimes being at hand, it fell out that one of the waggoners which was to runne for the wager, and was famous for his skill, and beloued of all the people, was impriſoned by Bulericus the gouernor of Theſſalonica, vnder Theodoſius; the cauſe was this, the waggoner was accuſed to haue offended carnally with the gouernours page. The Emperour was comming in perſon, to be preſent at the paſtimes, which were to be made. All the people thought the triumphes would be diſgraced, if the waggoner (thus impriſoned) were not deliuered: Therfore with one voice, they beſought the gouernour, that he would vpon their intreaty deliuer him. He anſwering them arrogantly, and vſing ſome opprobrious words vnto them (with the which the people thought themſelues wronged) they raiſed a commotion, and in a fury tooke armes, and killed the Gouernour, and ſome of the Emperours Court alſo in their rage.

It happeneth many times, that the good ſubiection and obedience of ſubiects is turned into fury and vproare, when ſome ſmall matter which they earneſtly requeſt, is to them denyed; as in this preſent example. Theſe doings diſpleaſed the Emperour exceedingly (as reaſon was it ſhould) but for that he had in his company ſome Prelates (and S. Ambroſe alſo, as ſome ſay) that beſought him to pardon the multitude, he made promiſe by word, that he would pardon them: yet afterwards, being inſtigated by ſome courtiers (who ſometimes vſe to incenſe Princes to wrath, when they ought rather to appeaſe their anger) he altered his minde, and determined to puniſh thoſe people, for the example of others, without courſe of law, or order of Iuſtice. And ſo when the people were in the citty, buſy & occupied to ſee the triumphes of that day, the armed ſouldiers, appointed by the Emperour, aſſaulted, and ſet vpon them: and neither regarding age nor ſexe, maſſacred all that they met, olde and young, little & great, innocent or culpable, Cittizens or ſtrangers: ſo that there were 7000. ſlaine; although

though it be ſaid, that the Emperour commaunded there ſhould be but 2000. ſlaine. The miſerable citty remained moiſtened with the bloud: and all the Empire of Rome was filled with the report of that great cruelty.

The firſt time, the Emperour went vnto Millan, S. Ambroſe (vnto whom this cruelty was much diſpleaſant, for the offence committed thereby againſt God) was deſirous to giue remedy to the ſoule of the Emperour, but yet he doubted there might follow ſome ſcandall in reprouing him, vpon a ſudaine: therefore he iudged it were good to diſſemble a while, but withall he would not ſee him, nor conuerſe with him: ſo that, when the Emperor approached neere vnto Millan, he departed from thence. The prudence S. Ambroſe vſed in this caſe, may be an example for other Prelates, how to behaue themſelues with great Princes. And the deſire of a good Paſtor, much moued the mind of S. Ambroſe, to reduce home this wandering and ſtraying ſheepe: yet conſidering that the Emperour was not of his dioceſſe, and ſo none of his particuler flock, and douting a greater ſcandall might ariſe, he determined, as is ſaid aboue, and ſo departed out of the city: by which he ſtayed himſelfe, and refrayned his Chriſtian earneſtnes.

The Emperor being come vnto Millan, & not finding the good prelat there, ſhewed himſelfe to be diſpleaſed. The holy Saint wrote vnto him an epiſtle; in the beginning wherof, he vſed milde wordes, and very lowly: but afterwards, he told him in plaine termes, that he was departed, becauſe he would not ſpeake with him: for if he ſhould ſpeake that which was fitt and conuenient, he ſhould be thought to paſſe the bounds of modeſty; and if he ſhould be ſilent and not reproue him, he might be noted for a man, that winked at notorious faults, and ſought not to giue due and fit remedy vnto them. In the reſt of his epiſtle, he called to his mind the cruell maſſacre comitted at Theſſalonica, and willed him to do penance, and withal gaue him many good admonitions, and reherſed vnto him many examples. At the end, he ſaid plainly, that he durſt not ſay maſſe in his Church, if he were preſent, and that he had a particuler comaundement from God, thus to doe. Then concluded he the epiſtle with theſe wordes; My Lord, if thou beleeue me, behaue thy ſelfe, as I aduiſe thee: and if thou do not beleeue me, pardon this, that I haue done in departing from the citty, for I did therin make more account of God, then of thy diſpleaſure. When S. Ambroſe had written this letter to the Emperour, he thought, that when he had red it, it would haue moued him to penance, and therefore he returned to Millan: but yet he would not viſite the Emperour, accounting him as an excommunicate perſon. The more the holy Saint eſtranged himſelfe from his ſight, the more the Emperour thought himſelfe bound to ſeeke vnto him.

Things ſtanding in this ſtate it happened, that one day S. Ambroſe was reueſted to ſay Maſſe in his Church: and it was told him, that the Emperor was comming to Church. The good Biſhop went to meet him out of the dore, & in the

middeſt of all that proud and ſtately company, tooke him by the purple robe, and with the ſame liberty that he wrote, he ſaid to him in this maner: Stay my Lord: for vnto a man ſpotted and ſtained with ſuch inhumaine cruelty, and that hath ſhed ſo much innocent bloud, it is not lawfull to enter into a houſe conſecrated vnto God: and leſſe deſerueth to be partaker of his miſteries, except he firſt do penance. I am of opinion, that thou takeſt no knowledge of the ſinne thou haſt committed: and though the fury with-drew thee headlong into it, be paſt, thou hait not yet entred into conſideration therof, with the light of thy vnderſtanding, to ſee what a great offence thou haſt committed. I ſuppoſe thy Royall eſtate, and thy imperiall maieſty do hinder thee, and ſuffer thee not to ſee, and to take notice of thy heinous fault: but looke downe with thine eies, & conſider, that thou art a mortall man. Take heed leſt thy royall veſture thou weareſt, doe daſell thy ſight, that thou cannot ſee within thy ſelfe the frailty of thy fleſh, of which thou art formed, as other men are: if thou conſider rightlie of thy frailty, thinke alſo how great and mighty God is, that is the vniuerſall Lord of all. Feare him then, for thou art his ſubiect: craue pardon of him, for thou haſt offended him: and vntill thou doeſt this, be not ſo bold as to enter into his Church, nor appeare in his diuine preſence; leſt thou double thy ſinnes, and prouoke him to more wrath againſt thee. This ſay I on his behalfe, & ſo I comaund thee, laying on thee this lawful puniſhment, by which the Church doth ſeparate all them, which do not make ſatisfaction with due penance.

The Emperour gaue eare attentiuely vnto the words of the holy Saint: and with himſelfe conſidering the maner he had vſed toward him, in telling and reprouing him, & taking it in the beſt part, iudged that he had done with him, as a good prelat ought to doe: and returned to his pallace penſiue and ſad, as they be, which begin a new to feele the ſorrow, which is ſorrow to remembrance of their offences, when they be repreſented vnto a repenting ſoule. Theodoſius remained thus certein months, and neuer entred into the Church, ſighing ſecretly, and lamenting for his offence. The feaſt of the Natiuity of our Lord approached, and the generall of his forces called Ruffinus ſeing his Lord penſiue, asked him, what made him ſo diſcontent. The Emperour fetched a deepe ſigh, and ſhedding teares, ſaid: Ruffinus, the cauſe of my griefe is this; I ſee other men, yea ſlaues and bondmen, enter freely in the Church, and houſe of God, and whenſoeuer they come thither, they find the dore open, and the entrance is denied only to me: vnto me only is the Church doore ſhut, and heauen gate alſo. You may go all to the Church to celebrate the feaſt of the natiuity of our Lord: and I wretch being debarred, will remaine here, and lament and weepe alone.

Ruffinus vnderſtanding the cauſe of the Emperours ſorrow, ſaid: My Lord, if it ſhall pleaſe you, I will talke with Ambroſe, and entreat him to permit you

to enter into the Church: For the ſorrow you haue had, and the teares you haue ſhed for the euill of which he reproued you, is ſufficient. Theodoſius anſwered: Thy words will do no good: for I know very well his conſtancy in vertue: he is not a man that will omit any matters belonging vnto God, for feare or dread of emperiall maieſty, or death. Notwithſtanding theſe words, Ruffinus aſſaied how it would proue. And when he treated with S. Ambroſe, he found him ſo conſtant and reſolute, yea ſo ready and prepared to die, if violence were offred, for the defence of the authority of the Church, that he forthwith ſent word vnto the Emperour to ſtay: but he truſting vpon the former words of Ruffinus, was coming toward the Church. When Theodoſius heard this meſſage, he ſtayed not, but went forward, ſaying: I will goe vnto the Church, and there the Biſhop ſhall tell me my fault, and enioine me penance (if he will) as I deſerue.

S. Ambroſe ſtaied for him without the Church: and when the Emperor came, he beſought S. Ambroſe in moſt lowly wiſe, to abſolue him: alleadging the example of Dauid, who ſinned, and yet God pardoned him. S. Ambroſe repliedr If thou ſetteſt Dauid that ſinned for an example, conſider alſo that he lamented and did penance for his ſinne. The Emperour ſaid againe: I haue ſorrowed very much for the ſame: Then ſaid S. Ambroſe; This is not inough, for thou haſt committed a publique offence, and thou muſt alſo doe publique penance. The Emperour making anſwere, ſaid: I will, ſo that may ſuffice. S. Ambroſe ſaid: I would haue thee doe another thing, which ſhalbe a remedy againſt thy wrath and indignation, for the time to come; viz. That thou make a law, that when thou, or any other Emperour, comaund any offendor to be put to death forthwith: that the execution be ſtaid, vntill thirty daies be expired. Theodoſius was content to doe all, as the holy Biſhop willed: and did the penance, with great ſorrow and humility; and alſo made the law, which is extant to this day in the *Codex Iuſtiniani*: when this was done, he went to the Church. I haue ſtaied ſomewhat long in recounting this accident: aſwell, for that it apperteineth vnto the ſtory of S. Ambroſe: as alſo, for that Theodoſius was a Spaniard, and it is fit that the Spaniards ſhould haue knowledge of a man, that was ſo worthy to be Emperour, as Theodoſius was: who though hee ſinned, did receiue with ſuch lowlineſs the correction and penance, impoſed vpon him, by a perticuler Biſhop.

Another notable thing happened vnto S. Ambroſe with Stilico Gouernor of Millan for the Emperor. The caſe was this: Certaine publique baiting of beſts being made in the high ſtreetes, the Gouernor thought the time fit to apprehend one Creſconius, who was fled vnto the Church: for he much deſired to puniſh him for certaine faultes he had comitted. To effect it, he ſent his officers, who came into the church, and tooke out Creſconius, pulling him by force from the Altar, to which place he was fled for ſuccour. S. Ambroſe ſaw it, but could not helpe it, for he had but a few Prieſts with him at that time: wherefore he fell

on his knees, and wept bitterly for the violence offred to the Church, not being able to remedy the same. The officers led the man away: and hauing put him safe in prison, came to see the sports, where they found Stillico, and certified him of that they had done. They had not yet told all their tale, when two Leopards set vpon them, and for all the rescue and defence that could be made to saue them, they tore them to pieces, and put the Gouernor to great feare: who incontinent commaunded the prisoner to be restored vnto the Church, and to be set free, and he made satisfaction for the violence committed. Many other things God did by this glorious Saint: for with his praiers he healed many sicke men, deliuered many men that were possessed, many were by him conuerted to the faith, and so attained vnto saluation.

The fame of this holy Saint was spred ouer all the world, & people resorted from farre distant places to see him: as did Fridigildis Queen of the Morauians, who was a painim, and hauing heard marueillous things spoken of S. Ambrose, and desirous to be a Christian, wēt to visite him, & to craue of him a rule, which she ought to beleue, & how also she ought to liue. The holy Saint cōuerted her, and satisfied her in euery point, and especially he appointed her to procure that her husband should keepe peace, and be in league with the Romans. And so she departed after she was Baptised into her countrey, very well pleased.

The end of the life of S. Ambrose approched, whereof he had a reuelation long before: and so he had found that he should die about Easter. Being sicke in his bed, Stillico the Gouernour of Millan said; that the death of this man menaced the ruine and destruction of all Italy. Then called he some of the chiefe men of the Citty, and bid them to speake to S. Ambrose, and to exhort him to pray vnto God for the prolonging of his life, for the great good they receiued by him. The Cittizens went vnto the holy Saint, and did their message, and he answered: I haue not liued so among you, that I should be ashamed to liue, and I haue not serued such a Lord, that I should be afeard to die, & therfore I put my selfe wholly into his handes: *His holy will be done.*

S. Ambrose was now at the point of death, and two deacons, that were in the same chamber (although a good way from him) talked to themselues in a low voice, who should be Bishop after him. One of them said: Simplician should be Bishop, for that he was a man of very good behauiour, and an Abbot of a monastery, vnto whom S. Augustine was a very deare friend. Whilest they talked, S. Ambrose said aloud; He is old, but very good. The deacons were much astonied: seing him, to heare their speeches: and after his death, by the relation the two Deacons made of those his words, Simplician was elected Bishop.

When the holy Saint was at the last point of death, there was in another roume Honoratus Bishop of Vercella, who heard himselfe called by one that said to him; Runne, for it is now time: He hearing these words, went to the place,

where

where the holy Saint was; and gaue vnto him the B. Sacrament, which he receiued with very great deuotion. Then laid he his armes acroſſe, and ſaid his praiers; & in ſaying of them, he rendered vp his ſoule vnto God, on the fourth day of April, about the yeare of our Lord 400. in the raigne of the Emperors Valentinian and Theodoſius, after he had beene Biſhop 20. yeares. The Catholike Church celebrateth his feaſt, on the 7. day of December, which was the day he was conſecrated Biſhop, which is done becauſe thoſe other daies, for the moſt part, fall in the holy weeke, or elſe in Eaſter. His body was buried in the ſame Citty of Millan in his Church. God did many miracles by meanes of this ſaint after his death, euen as he had done many whileſt he liued. Let vs all pray vnto God, that by the merits and interceſſion of S. Ambroſe, he would make vs partakers of his heauenly glory, Amen.

The immaculate Conception of the mother of God. *Decemb.* 8.

GReat Was the indignation, that the potent King Aſſuerus had conceiued againſt the IeWes, that Were in his Realme: Whereupon he made a laW by Which he commanded all the Ieſwes to be put to the ſWord. And to the end, none ſhould appeale from this, nor entreat for them, he made another laW, by Which he commaunded vnder paine of death; that for certaine dayes, none ſhould be ſo hardy, as to come and ſpeake vnto him, except he Were by him called. The beautifull and Wiſe Queene Heſter, vnderſtanding What the king her huſband had decreed, deſired to go and entreat for the people, yet feared to be the firſt to proue the rigour of the laW, if ſhe came to the kings preſence, before ſhee Were called. But at the laſt, her pitty ouercame feare. She adorned her ſelfe in rich and coſtly apparell, ſhee ſet on her head a royal Crowne, and accompanied With tWo Damoſells, one of the Which led her by the hand, and the other held vp her traine, ſhee came into the place, Where the King Was: and lifting vp her eyes, ſhee Was in great feare, ſo that ſhe ſounded, and fell vnto the ground. The king ſeing that ſtood vp, and ſuſtained her by the armes, that ſhe might not fall: and then touched her With the rodde of Gold, Which he had in his hand, in ſigne and token of clemency and pitty, and ſaid vnto her: Be not afraied my ſiſter, for the laW Was made for others, not for thee. Heſter Was ſomeWhat comforted, ſeeing the king ſo mild and gratious toWard her, and craued pardon of him for her people, and obtained it.

This figureth very fit and agreable to our purpoſe, for the immaculate Conception of the moſt B. Virgin Mary. King Aſſuerus ſignifieth our Lord God, Who publiſhed a laW againſt all mankind, for the ſinne of the firſt man, and becauſe all men are borne in originall ſinne, the laW Would therfore, that they ſhould be deprriued of his ſight, & thruſt out of his preſence. This laW being promulgated, God concealed himſelfe, and Would not permit any humaine creature to ſee him, as Eſay the Prophet ſaid: Indeed thou art a hidden God, & there is no man that hath ſeene thee. *Queene Heſter, Which accompanied With tWo damoſells, Went With ſuch*

saare vnto the king, signifieth the mother of God, whose chiefe attendants were chastity and humilsty. When therfore this Queene was to be in this World and her soule was infused in the body, organized and fashioned in the wombe of her mother Anna, by little and little, it had fallen into originall sinne, and therewith bene distained, if the King Assuerus had not preuented it: God hastned to it, and sustained it with his armes, by preseruing it from all spot of sinne, and telling her, that the law was not made for her: whereby he would inferre, that he exempted her from the generall law, by the which all other are conceiued in sinne. Then bowed he the rod of gold, and touched her therewith, which signifieth the person of the Word. The Virgin was touched with the rod of gold, when God was made man in her sacred wombe, for to that end God preserued her from sinne, that she might be the worthy mother of his only begotten sonne. The King Assuerus bid her also to craue a grace and fauour, and she did not slack therein, yea all mankind receiue especiall fauours of God, by the merits and intercessions of this most pure virgin. I also hope to receiue of her, one particuler grace, which shall be this, that by her meanes, her Sonne will graunt me grace, to entreat truly of the misteries of the pure Conception of his mother. Wherfore, for the vnderstanding therof, I say: That.

OVr Lord God hauing created our first fathers in his fauour & friendship, he enriched them with gifts and graces both naturall and supernaturall. He gaue vnto them the Lord-ship and dominion ouer all corporall and earthly creatures: he clothed them with originall iustice, which was a gift granted, not only vnto Adam, but also vnto all his posterity: he gaue vnto him a most blessed house, which was the terrestriall paradise, a place full of felicity and content. And because Adam seing himselfe so rich and honoured, should not haue occasion to grow insolent and proud, he gaue a precept vnto him (as a paying or owing of and vassellage, by acknowledging God for his Lord) which was: he forbid them to eate of the fruit of one only tree in the garden. Adam broke the commandement, and offended him; for the which God did chastice him exemplary. There was a publick act, or arraignement made, in the which were present the three diuine persons, Angels, and many other creatures. Before all these were Adam and Eue brought, as publick penitents, in body, with their heades vncouered, and in place of ferters, their guiltines (which the diuines call *Reatus*) which remained in their soule after they had sinned, & was like a cord which tied them. In steed of a taper, which publicke doers of pennance carry in their hand, serued naturall reason, which notwithstanding had lost for the most part, its light by their sinne.

In this manner were our first fathers produced, and accused before the iudgement seat of God: and being examined of their sinne, Adam confessed it, yet he laid the fault vpon Eua; and Eua likewise excused her selfe by the serpent. The guilty persons hauing confessed their offence, they were sentenced so, that from that time they began to die. Their goods were confiscated, & they thrust

out

out of the terrestriall paradise: their posterity were proclaimed Traitors, their discendents that were borne of them, the children of wrath, and disfauoured of God. And wholly to execute the sentence against Adam, there was a degradation made of him; for he lost (as we may say) the red or inflamed Vestment of charity, the stole of immortality, the Maniple of originall Iustice, the Girdle with which reason restrained sensuality, the white Albe of innocency, and the Amice, which was as a helmet of fine temper, with which he defended himselfe from the temptations of the deuill.

This degradation of the person of Adam being performed; holy writ saith, that God gaue vnto him and Eua, certaine short garments, which was as the habite of publicke penitents; and from these, our garments fetch their originall. It were well that so great regard were not had of those garments, and that men and women were not so proud and curious of them.

This was then the chastisement which God inflicted on Adam, of the which some lighteth on his posterity, as this vniuersall law, that we be all conceiued in originall sinne, and borne the children of wrath. This law was promulgated in the world three times; first in the law of nature; secondly in the lawe written; and thirdly in the law of grace. Iob was the trumpet of the law of nature: but first preceded the musicke of the trumpet, conformable to the law: for the law was rigorous, and the musicke rigorous, as thunder, stormes and thunderbolts, which fell on his flocks and heards of cattell, and killed and consumed them all. The miserable man being thus afflicted, and oppressed with infinite aduersities and troubles, opened his mouth, and said: *Let the day, wherein I was borne perish; and so let the night also, wherein I was conceiued: let that night be turned into darkenes, and be filled with misery and bitternes.* The holy Ghost saith, that Iob did not sinne in saying these words, whereby it is euident, that Iob did not curse the day, wherin he was borne, nor the night, wherein he was conceiued: but he cursed originall sinne, for that he endured and suffered so many troubles and aduersities, because he was conceiued and borne in originall sinne, which is the fountaine and spring of all euills. The trumpetter in the law written, was Dauid, who saith in one psalme: *My mother hath conceiued me in sinnes*, as if he had said: That which I say of my selfe, I say also of all them that are borne, and shall be borne. S. Ierome in his translation doth not say sinnes, but sinne, although it be all one, and the selfe same thing: for the originall sinne in Adam was one sinne only, and all men commit it in him. This sinne is called in the plurall number, because it is the occasion of all the sinnes comitted in the world. The denouncer of this law in the law of grace was S. Paule, who writing to the Romans saith: *All haue sinned, and haue needs of the grace of God.*

Hitherto we haue shewed the publication of the law: now let vs see how it comprehendeth the posterity of Adam, and next if there be any exempt from it. To

this

this I say, that although the soule of it selfe is not distained, because God created it; yet assoone as it is infused into the body, at that very instant that they be together body and soule, that creature is one of the posteritie of Adam, and *per consequens*, the child of wrath: and is in originall sinne. Of this Iesus Christ was free and cleare, for that he was the naturall sonne of God, and by the same reason, of nature impeccable. He was also free of this sinne, for he that contracteth this sinne, must descend from Adam by naturall propagation, as to be borne of a woman by the worke of man. And Christ though he was borne of a woman, yet was it not by the worke of man. So that he descended from Adam after the corporall substance, as the diuines say, which is the same we haue said, to wit: that Christ was borne of the virgin Mary, and was conceiued without originall sinne.

After Iesus Christ, I say the same of the B. Virgin his most holy mother, that she was conceiued without sinne: but not for the reasons spoken before of the sonne; but by grace, and especiall priuiledge, which it pleased God to grant vnto her. This is confessed in celebrating the feast of her conception, to wit, that there was not a moment nor instant, in which her soule was in the disfauor of God: but that assoone as she had her being, she was gratious in his eyes, she was faire, and without any spot. That this is so, may be prooued by many reasons and congruencies very efficacious. One is; that of, and from originall sinne, arise two dammages and losses, which be the effects thereof. The first is, the rebellion which we haue within our selues, making vs to be slow and negligent to doe good, and diligent to doe euill. This saith S. Paule, writing to the Romaines: *I feele a Law within my selfe, an enemy, who hindereth me, and will not let me doe that, which reason willeth.* The other dammage is: that we are subiect to corruption, and to be turned to dust, after our death. This said God vnto Adam, assoone as he sinned: *Thou art dust, and to dust shalt thou returne.* So that, these being the effects of originall sinne, and not being found in the most B. virgin, as indeed they were not, it is a necessary Consequens, that there was no sinne in her. That these two defects were not found in her, of the first, it is a thing certaine, and the doctors confesse it, to wit; that in her, that biting dog, which is called by the diuines, *Fomes peccati*, was quite quenched and tied, and therefore she had no inward tẽptations, but most assured peace & quiet, in such sort, that though she had appetite and sensuality, yet did they neuer annoy her, but were alwaies subiect vnto reason. And hereof it cometh, that she committed not any sinne, either mortall or veniall in all her life. She neuer spoke idle word, she neuer was wroth (out of reason) no not when she saw her sonne hang on the Crosse, & that the officers, and other souldiers who stood about him, scoffed at him, haled him, and vsed reuiling and opprobrious words to him. This would haue moued any mans hart vnto indignation: yet the B. Virgin was not wroth with them,

sinne, nor gaue vnto them any euill language, whereby to commit sinne; and this is the common opinion. We may then say, that in her was not that spot of originall sinne. And that her body was exempt (on the other side) from being conuerted into dust, it is the tradition of the Catholicke Church, that her body & soule was assumpted into heauen. Then if the effects of originall sinne, which be found in them that are stained therewith, were not in the virgin; it followeth that she had not that sinne, and that her Conception was most pure.

The other reason is this; That either God was able to preserue the B. Virgin from this defect, and would not doe it; or else, that he would haue done it, and could not. If you say, that he was able to doe it, and that he would not; herein you put want of will to be in God, that he would not do vnto his mother all the good, that he could: and this you may not say by any meanes. Then if we say, that he was willing, and coud not doe it, in saying so, great preiudice is done vnto his omnipotency, yea it is great blasphemy. Let it be said then, that he was able, and would doe it, and that really he did it. Moreouer, the greatest dignity, that God could impart vnto a pure creature, was to make her his mother: and this so rare and singuler gift was bestowed on the Virgin Mary. Why then hauing bestowed so great a benefite on her, should he deny her the grace of preseruation, which was fitting and conuenient for her? He exempted and priuiledged her from the paines of child-birth, and from being turned into dust, which be generall lawes: was it not also reason that he should exempt and set her free from originall sinne? Eua, who was the cause and occasion of all our euill (as S. Anselme saith) was created in grace: is it meete then, that Mary by whom we haue had so great good, should be thought to be conceiued in sinne? Moreouer, they which be conceiued in originall sinne, be called by the Apostle children of wrath, and slaues to the deuill: and to say so of the most B. Virgin, is a thing most inconuenient.

Further a good sonne ought to doe to his mother all the honour, that he can: and in not doing of it, it seemeth, he doth not intirely fulfill the precept of God, to honour his father and mother. Our Lord Iesus is the true Sonne of the glorious Virgin: and it is fit he should do that for his mother, that any other good sonne would doe to his mother. And though the B. Virgin was preserued from it, therfore cannot we say that Christ was not her redeemer: for that in preseruing of her, she was more deepely redeemed: for there be two manners of redemptions, one preseruatiue, and the other subleuatiue or restoring. The first is more excellent then the second, for it is euident, that one shall be more obliged and beholding to him that sustaineth him, that he fall not into the durt, and mire, then vnto him, that lifteth him vp out of it, and then wipeth his cloths. Likewise if God caused a Temple to be builded, the most sumptuous and costly, that euer any was in the world, wherein to set the Arke of the testament,

which (for that it was to conſerue the Manna, the table of the law, & the wand wherewith Moſes did the miracles) was to be couered with moſt fine Gold within, and without, and to be made of incorruptible wood: more iuſt it was that God ſhould giue rare, and ſoueraigne perfections vnto the bowells and wombe, wherin he would incloſe his ſonne, and where his diuinity ſhould inhabite in a manner ineffable. If God commanded the children of Iſrael to be ſanctified, when they deſired to come and talke with him; it ſhall be then very iuſt, that ſhe who was to be the mother of God, and was to cloth him with his humanity, ſhould be adorned with ſinguler purity.

God cõſerued the garments and ſhooes of the Hebrews in the deſert for the ſpace of 40. yeares, ſo that they were neuer torne; which thing he did for his honour: and much more fit was it, he ſhould preſerue the ſoule of his mother, to the end, ſhe ſhould neuer fal out of his fauour, or be without grace. Ioſeph made all the land of Egipt, tributary vnto King Pharao, except the lãd of the Prieſts: ſignifying, that our Lord and redeemer ought to exempt from the tribute of originall ſinne, the bleſſed virgin, with whoſe fleſh, the true Prieſt after the order of Melchizedech, ſhould be clothed. Our holy forefathers, though they vttered many great commendations and praiſes of the B. Virgin, yet ſaid they not that ſhe ſhould not be conceiued in originall ſinne; neither hath any ancient counſell made any decree, or deliuered their opinion in it. This came to paſſe, becauſe God hath not declared all things together at one time vnto his church, nor vnto the faithfull: neither was it conuenient to be ſo. Therfore he ſaid vnto his Apoſtles, after he had declared great matters vnto them at his laſt ſupper, S. Iohn writeth: *I haue many thinges to ſay, but yet you are not capable of them*, your vnderſtanding is not able to conceiue them, the holy Ghoſt ſhall reueale them vnto you. This was true, for when the holy Ghoſt came, he declared all things, that were fit for that time, and continually doth declare, and manifeſt things. Thoſe which are now laid open, doe not contradict that which was diſcouered before, nor yet are all thinges which were before hidden and darkned with a cloud, diſcouered and opened all together; for ſome Counſells of our times doe declare ſome thinges belonging to faith, which our forefathers did not. And ſo the ſaying that the mother of God was conceiued without ſinne, was hidden and ſecret many yeares; which was a thing not without cauſe. The reaſon might be this. That the common people were ordinarily ſo deuoted to her, that if it had bene publiſhed and affirmed in former times, when things were not ſo well declared, and when that they which had erred, could not ſo well haue bene inſtructed and reformed, as it is fit they ſhould in ſuch a caſe, it might haue bene, that the B. Virgin ſhould haue bene adored almoſt for God.

To auoide this inconuenince, it ſeemed good reaſon, that this ſecret ſhould be kept cloſe. But at this preſent time, the Church hath opened this ſecret in g-

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ning leaue that we may hold and beleeue, that the glorious Virgin was conceiued without sinne. And when the Church grauteth this licence, is it not necessary for vs (which be so much obliged to her, and trauell to serue her) to seeke out the best reasons and meanes how it should be? And so much the more, for that beside the former reasons alleadged, there be many more, which ought to enforce any curious person, or man of an indifferent vnderstanding. The first is, that though the ancient fathers say not in plaine words, that the B. Virgin, was conceiued without sinne, but rather seeme to infer the contrary, for that it was conformable to their time: yet is it most sure, that if they had written in our time, they would haue said and written otherwise, then that they then wrote: for all that, I say, they all, and namely S. Bernard, giue a note touching the Virgin, saying: that whatsoeuer is honorable, and can be said in praise of any Saint, ought to be attributed vnto her with surplusage and aduantage. But being so, as it is said, that many Saintes after baptisme sinned not mortally, as S. Nicholas, S. Bernard, S. Thomas Aquinas and others: If it be said (which is an Article of the Catholicke faith) that S. Iohn Baptist and Ieremie were sanctified in their mothers wombe, it is apparant by the rule giuen, that this, and much more may be said and beleeued of the B. Virgin. Then she was not only sanctified in her mothers wombe, but also preserued from all sinne. He spoke not much from the purpose, that said: That when Iesus Christ said by S. Iohn Baptist, that *among the sonnes of women, there was not a greater arose then Iohn Baptist*, though the Greeke text saith, *no prophet*, yet the Latine text (from which it is not lawfull to appeale) saith: *none borne of a woman*: then the B. Virgin being greater and more holy then Iohn Baptist (as all confesse and graunt) when our Sauiour saith, none arose, she is excepted; for she neuer arose, because she neuer fell.

The other reason is, the holy Catholike Church celebrateth the feast of the Conception of the B. Virgin, not with the title and name of sanctification, but of Conception, which was on the 8. day of December. And this is not instituted for particuler Churches to celebrate, but it is instituted to be kept generally in all Christendome, since the breuiarie of Pius 5. which is receiued by all the Church. Finally I conclude, that among all the feasts solemnised of the B. Virgin, none is so solemnely celebrated by the faithfull, as this is, and that is done to shew her vertue and nobilitie the more therby, & in respect of the great good which beginneth this day for vs al. Let vs also consider what a great maime we should haue had, to haue wanted the glory that we shall receiue by her company in heauen. And though that the essentiall glory of the Saints proceed from God, yet receiue they also a very great accidentall glory from the company of the B. Virgin, for though the estate of the kingdome dependeth of the King; yet alwaies, or for the most part, particuler feasts and triumphes, as iusts, torneis, daunces, maskes, and other pleasant shewes, are made for the honour of the

Queene, and of her Ladies and damoſells: ſo alſo it is in heauen, but in another manner; It is cleare then that there is accidentall glory, with ioies and triumphes, continually made, for the mother of God. But we wretches heere in the world, what ſhould we doe without the glorious Virgin? to whom ſhould we haue recourſe in our troubles and neceſſities? Who ſhould comfort vs? who ſhould giue vs helpe? who will ſhewe them ſelues ſo pittifull and mercifull, as this glorious Virgin, when we call vpon her deuoutlie? how great our loſſe and dammage ſhould be without this gratious mother, may be knowne by the great ioy we ought to make this day of her conception, in the which ſhe began to haue her beginning in this world. Let vs then reioice and ſolemnize this day, confeſſing our ſelues deuout to this B. mother, and her pure Conception; that, as many haue beene fauoured by her, that haue done ſo, ſome being deliuered from moſt dangerous perills, and others hauing obtained particuler fauours; ſo we alſo being deliuered by her meanes from our offences and faults, may merit to obtaine euerlaſting life. Amen. Spa: Ceſar Baronius ſaith in his martyrologe; that this feaſt was firſt celebrated in England, and after at Lyons, and then in other countries.

The life of S. Melchiades Pope and Martyr. *Decemb.* 10.

WE read in Leuiticus, that God commaunded; that ſalt ſhould be put in all their ſacrifices, and if that any offred ſacrifice, and did not put ſalt therin, it was not grateſull vnto him, neither did he accept it. In this our Lord would giue vs to vnderſtand, that in all our Workes, though they be good in themſelues, yet muſt they be done with prudence, for if they be done otherwiſe, in ſtead of ſeruing him, they ſhall offend him. Almes is a good thing, yet if one giue almes vnto a ſtranger, and let neceſſaries in his houſe and for his children be wanting, this pleaſeth not God. Good and holy prayer, but if one kneele on the ground to ſay his prayer, and ſhall leaue vndone ſome thing vnto which he is bound, this his Worke ſhall not be altogether good. One cannot deny but the Communion is a very holy thing; neuertheles, if one, that is wicked, and hath a conſcience clogged and burdened with mortall ſinne, will yet communicate, he doth looſe more therby, then he gayneth. Faſting is a good thing, but he that will faſt, as do the Iewes and the Moors, in ſtead of doing the action of a Chriſtian, he ſhall giue a ſigne to be a Painime. And therfore we ſhould do well to put the ſalt of prudence in all our Works.

The holy Pope and Martyr Melchiades conſidering this, made a decree, by which he commaunded; that the faithfull ſhould not faſt vpon the ſonday and thurſday, for that on all of thoſe dayes the Iewes faſted, and the Moores on the other, and a Chriſtian ought not only auoid to be a Moore or a Iew, but alſo to make any ſhew to be ſuch a one. The not faſting the ſunday remaineth in generall vſe; but that of Thurſday is growne out of vſe. The Chriſtian

when he faſteth ought to haue his intention pure, not to do in outwardly as the Iewes and Moores do, though he doth the ſame thing outwardly that they doe. The life of this holy Saint, was written in this maner by Damaſus and other Authors.

MElchiades the Pope was an African, and ſucceeded Euſebius in the papacy. From the time of S. Peter vnto his popedome, there had bene 30. Popes, which had bene martired for the faith of Ieſus Chriſt. There is extant an epiſtle of Melchiades, writtē vnto the Biſhops of Spaine, in the which he ſheweth himſelfe to be a godly and lerned man. In that epiſtle he ſaith: that all the Apoſtles acknowledged S. Peter to be the ſuperior: And becauſe thoſe Biſhops had moued a queſtion, which was the greater Sacrament, Baptiſme or Confirmation? he anſwered: ſaying, that Baptiſme is of greater neceſſity; for that without it, none can be ſaued: but that confirmation was of greater dignity, for that none giues it, but a Biſhop: And then he reciteth vnto them the effects of the one, and the other Sacrament. Moreouer he treateth of the great profit the Apoſtles receaued by the comming of the Holy Ghoſt, and how great the goods be, Chriſtians attaine, by receauing the Holy Ghoſt in Baptiſme, and then in Confirmation. In the ſame epiſtle, he ordeined that, which is already ſaid: viz: that Chriſtians ſhould not faſt on the ſunday and thurſday, to auoid the imitation of the Iewes and the paynims.

Melchiades found in Rome many heretiks of the Manichees, againſt whom, he ordeined many things apperteining to the offerings and other dueties to be done in the Church. Some Authors ſay, that in the time of this Pope was celebrated the prouinciall councell of Neoceſarea (which is at this day called Trapezunda) in which he ordeined ſome thinges perteining vnto the ſtate of the Church, conformable vnto that time. Laſtly Melchiades, hauing gouerned the Church as Damaſus ſaith 3. yeares, 7. months, and 8. daies, and hauing giuen holy orders one time in the month of December, and ordered 6. prieſts, 5. deacons, and 11. Biſhops, was martired in the time of the Emperour Maxentius, about the yeare of our Lord 304. Some ſay that Maximinus did put him to death: but in my opinion they are deceiued, for that Maximinus perſecuted the Chriſtians in Alexandria and Egipt, and not in Rome: for there Maxentius alwaies remained, and vſed intollerable cruelty, vntill the time that Conſtantine depriued him of his Empire, and of his life alſo. The Church celebrateth the feaſt of this Pope on the 10. day of December: and his body was buried in the Churchyard of Calliſtus in the Via Appia.

The life of S. Damasus Pope and Confessor. Decemb. 11.

THe Prophet *Malachy said*: The lippes of the priests ought to keep wisedom, and the law must be learned from their mouths: for he is the Angell of the Lord God of Hosts. *These be the properties of a good priest. And for that S. Damasus was really good, this sentence fitteth and agreeth vnto him. For the Prophet saying, that the lippes of the priests ought to keepe wisedome, he would inferre, that they should be wise, and so was S. Damasus. That the lawe must be learned from his mouth, this also agreeth to him, for that he expounded many important things of our faith, there being celebrated in his time diuers councells, in which many things appertaining to our faith were determined, which he approued. That the priest is the Angell of our Lord, agreeth most fitly vnto S. Damasus, for that his life was Angelicall, Chast, and Honest. The which taken out of the Pontificall, and other graue Authors, is as followeth.*

POpe Damasus was a Spaniard borne, the Sonne of one Antonius. It is hard to say for certeine, of what prouince thereof he was. Doctor Beuther in the history of Spaine, saith he was of Taragona. Marineus saith he was of Madrill, and that in the Church of S. Saluator of that citty, there is some letters that say so. Vaseus saith he was a Portugez, & borne in Guimaranes a place in the countrey, beyond Duero and Minio three leagues from Braga. There is no particuler knowledge of his life (and for what cause he came to Rome, and what he did there) vntill he was Pope: only it is said, that Liberius his Predecessor being banished from Rome, he neuer abandoned him: and he tooke such kindnes at his charity, and consolation at his words, that he told him he should be his successor in the chaire of S. Peter after his death. And that, which the good Pope Liberius said, came afterward to passe.

Assoone as Damasus was elected Pope, there fell great contention betweene those his electors, and the friends of Vrsicinus the deacon. They fell from words to blowes, in the cathedrall Church of Licinius, so that many were wounded, and some slaine, on both parts. The which (as we may well beleeue) happened against the will of Damasus. When the Emperour Valentinian was certified of this vprore and tumult, he tooke order to displace Vrsicinus: wherupon Damasus was confirmed peaceably in the Apostolike dignity. Of this schisme and of this broile, mention is made by S. Ierome, Ammianus, Marcellinus, Ruffinus, Theodoretus, Sozomenus, and other Authors of the ecclesiasticall histories.

After a few daies, the factiō of Vrsicinus seing they could not preuaile against Damasus this way, suborned two lewd men, that were deacons, the one was called Concordius, and the other Callistus, who accused the holy Pope of Adul-

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rie. He was enforced to defend his cause publikly, which moued him to call a councell of 40. Bishops, to be kept at Rome, who treating of his cause, found him innocent, and without fault, and condemned his accusers, and cast them out of the bosome of the Church. In the same Councell, with consent of the fathers that were present therein, it was ordeined: that the punishment due vnto the accused (if he were not found guilty) should be inflicted vpon the accuser, if he failed in his proofe.

S. Damasus was a famous Pope, and did many thinges in the defence of the faith, and in the gouernement of the Church, for the which he is comended diuersly by all the writers of that time. Theodoretus saith, that Damasus was an admirable man, and worthy of souereigne praise, & adorned with the splendour of many vertues. S. Ierome, writing vnto Pammachius, among other praises of Damasus saith, he was a virgin, as a true Pope of the Church pure, & without spot. S. Ambrose saith, that Damasus was chosen to the papacy, by the ordinance of God. The fathers of the sixth Constantinopolitan Councell, call him, the Adamant of faith, for his firme constancy, against diuers heresies.

In the time of S. Damasus, was celebrated one of the foure Generall Councells (of the which S. Gregory saith: that he reuerenced them, as the foure Ghospells) and this was the first Councell of Constantinople, in the which were assembled. 150. Prelats in the time of the Emperour Theodosius: and they all with one consent, confessed the faith of the Nicene Councell and condemned Macedonius, and other heretikes, and Damasus confirmed all the decrees of that Councell. In his time was also celebrated another Councell at Aquilegia. This good Pastor laboured, not only to destroy all hereticks and heresies, but also to take away the abuses, which had crept into the Church: and this was one.

From the time of the primitiue Church, there was a kind of priests, who serued in the place, where was few people, as in the villages. These kept companie with the Bishops, and were called Chorepiscopi, and at that time, they were thought to be conuenient and fit to be there: for a principall charge of the Bishops was, to prouide things necessary for the poore, and to distribute among them the goods of the Church, in helping the sick and needy. And because the Bishop alone could not performe all things in his owne person, he had neede of some others to helpe him. These Chorepiscopi, though they had not a greater functiō or degree then other priests, yet they began to intrude themselues (vpon pride) into some things apperteining only to the office of a Bishop, as to consecrate deacons, subdeacons, nonnes, Churches and Crisme, wherefore it was fit to remedy and take away the abuse. And so the Church by a publick decree, ordeined: that the Chorepiscopi should be taken away, considering that our Lord Iesus had only Apostles, whom the Bishops represented; and disciples, represēted by the priests. And that there was neuer any such order in the church,

different from others: wherfore the holy Pope Damasus in one epistle (among many which he wrote) saith: that in the Catholike Church there neither be, nor ought to be, any Chorepiscopi as needfull, yea rather the contrary is true, and the holy Canons are expressely against them.

By this diligence of the holy Pope, grew in the Church of God, a vniuersall peace and repose, the Emperour Theodosius helping thereto, who was in like maner a Spaniard, borne in Italica, a citty not far from Ciuill. This quiet repose of the Church gaue time and meanes to the good Pope Damasus, to build some Churches in Rome. As he builded one, to the most blessed martir S. Laurence, with a goodly pallace, which vntil our time serueth for the Popes Chauncery, and is called S. Laurence in Damaso, he builded another out of Rome, in the way to Ardea, at the Catacumbe, where he consecrated Platonia which was the sepulcher of S. Peter the Apostle, and there he offered many vessells of siluer and brasse. Also he beautified another Church of S. Laurence with rich guifts. S. Damasus wrote some works, of which are extant 5. decretall epistles, and a worke in verses at the sepulcher of the Apostles SS. Peter and Paule: and another worke, in the which he wrote the liues of the Popes, who were his predecessors. He also ordeined, that the psalmes of Dauid should be song, one part of the quier saying one verse, and the other part another verse, which is obserued vnto our time, through all the vniuersall Church, though it was vsed before, in some particuler Churches, by the notice of S. Ignatius, vnto whom it was reueiled, that the Angells in heauen song in this maner, as he saw it himselfe being in a traunce.

Also Damasus (councelled thereto by S. Ierome) commaunded there should be said at the end of euery psalme. *Gloria Patri & Filio & Spiritui Sancto, Sicut erat in principio & nunc & semper, & in secula seculorum. Amen.* He ordeined also that the priest before he began Masse, should say the generall confession. He also gaue authority and approbation to the translation of the holy Bible made by S. Ierome: for before, the translation of the 72. interpreters was commonly vsed. This good Pope ended this life on the 11. daie of December, in the yeare of our Lord 380. in the time of Theodosius, being 80. yeares old: of which he was Pope 18. yeares, 3. months, and 11. daies. He gaue holy orders 5. times, in the month of December; and ordered 32 priests, 11. deacons, and 62. Bishops. His body was buried in the Church of the Apostles (which he had builded) in the same, where his mother and sister were buried. He was afterward translated vnto another Church, which he had builded, called S. Laurence in Damaso.

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The life of S. Lucy Virgin and Martyr. Decemb. 13.

AT such time as Gedeon was captaine of the people of God, they were in great danger and feare, because their enemies were neere them, and very potent, and strong, themselues being but few in number and weake. God commaunded Gedeon to doe some enterprise; and the people trusting in God, hoped to atchieue victorie, yet they conceiued not any meanes, how it should come to passe. For to fight hand to hand, they might seeme rash, and foolishly to run headlong on their owne deaths. The people remaining thus in doubt, God spake vnto Gedeon, and bid him to deuide his people which were 300. into three parts, and when night came, euery souldier should haue in one hand a Trompet, and in the other hand a vessell of earth, and within it a burning light. In this manner they should assault their enemies on three sides, and when they came neere them, they should sound the trompets, and breake the vessells of earth, knocking one against the other, that the burning lampes might be seene on a sodeine, and then all of them should make a great shoute. As God apointed, so it was done. The souldiers sounded the Trompets which awaked the Madianites, who seing on a sodeine so many lights, and hearing such a noise, remained astonied, and full of dread, and knew not how to defend themselues, or to offend their enemies: but, in steed of striking the Hebrewes, they wounded one another. By this stratageme, the Madianites were ouerthrowne, and quite discomfited, and the Hebrewes obtained a notable victorie.

By this figure we learne; that when the vessels of earth are broken, the lights are discouered, and the enemy ouerthrowne, which thing noteth: that in the warre which Iesus Christ (figured in Gedeon) maketh against the Madianites (which are the deuels) vessels of earth are vsed, hauing within them burning lampes, that shine most clearlie, when the vessells of earth be broken. These earthen vessells, signifie the holy martyrs; for their bodies were of earth, which being broken (when they were diuersly tormented) their burning and liuelie faith, did shine gloriously. It is seene by experience, that holy men are most knowne, and reputed the light of the world, by the meanes of their death. Then is laid open their constancie, fortitude, and patience, their liuely faith and other vertues, where with they were adorned. Whilest they liued, their vertues were couered (as the torch is) in the earthen vessell: but when the vessell is broken, that is to say, when the holy person dieth, the light is discouered, and their death weakneth the diuell vtterlie.

Though this figure may be appropriated to all the martyrs, yet in particuler it aggreeth verie fitlie vnto S. Lucy, who by her death shewed the light, and discouered the brightnes of her liuelie faith, and other vertues, which were in her soule. Moreouer, she is the aduocate for the sight, the obiect of which is the light. Yet we will not say, that she had her name Luce of the light. The life of this glorious Saint, was written by venerable Bede, Ado Archbishop of Trieers, and other approued Authors.

SAint Lucy was borne in the Citty of Syracusa in the isle of Sicilia, of honorable parents, and of a great familie. She was a Christian from her infancy, and so instructed in the faith, that shee perswaded her owne mother, to exercise her selfe in all vertuous workes, and especiallie, in giuing large almose, and relieuing the necessities of their neighbours. The holie damosell finding a fit opportunitie, distributed to the poore all her patrimonie, which was very great, to set her selfe free from a rich Nobleman, who by the consent of her mother & kinsfolkes, should haue bene her husband, though she neuer consented to it. An occasion fell out in this sort.

The mother of S. Lucy, called Eutitia, had bene sick foure yeares of the bloodie fluxe, and no worldly helpe could be had to cure her. At that time, the report of S. Agatha was spread ouer all Sicilie, who a little before had beene martired; her bodie being in the Cittie of Catanea, where many miracles were done, and many sicke persons of sundry infirmities were cured, by visiting her sepulchre. Saint Lucy perswaded her mother, that they might goe together, and visite the reliques of the holie Saint, not doubting: but that by her meanes shee might be deliuered from her infirmitie. Eutitia was content, and went with her daughter vnto Catanea, attended in such manner, as was fit for their degree, and estate.

When they came vnto the sepulchre of S. Agatha. Lucy fell to prayer, requesting the glorious Martir, to obtaine of God by her intercession, health for her mother. Lucy being thus in praier, S. Agatha accompanied with many Angels appeared vnto her; and with a familiar pleasing countenance, said vnto her: Sister Lucy: wherefore doest thou demaund that of me, which thou thy selfe maiest giue vnto thy mother? Aske thou this fauour of God: for if he loue me, he loueth thee also; and if he will heare my praiers, he will also heare thine: and where I haue giuen my life for his sake, so shalt thou also giue thy life for his loue. And if I be the cause that the cittie of Catanea be famous and renowned, for that it is washed, and bathed in my bloud, and possesseth my bodie; so shall the citty of Siracusa, by the same meanes, be famous and renowned for thee, and thy sake.

After this, S. Lucy returning, came to her selfe (for the vision had caused her to be in manner of a traunce or extasie) & found her mother exceeding ioifull, for that she felt her selfe cured; so both of them rendred thankes vnto God, & to the glorious S. Agatha. Then returned they home, and Lucy desired her mother, to permit her to bestow the dowrie she would giue her to her mariage, on the poore. Her mother answered: Good daughter, first close vp mine eyes, and then do euen as thou wilt. The holy damosell replied: most deare mother, I humilie wish and desire, that the almose to be giuen, be not only profitable to me, but

but to you alſo; and that of the benefit comming thereby, you may haue chiefe part thereof. If almoſe be giuen after your death, and onely by my conſent, it will not do you ſo much good. If a man trauell by night in places where he may ſtumble, and dangerouſly fall; he ſheweth great indiſcretion, if he carrie a light behind him, when he may carrie it before him, if he will. This world is like a darke night, in which we all doe trauell, and wherein be many places, whereat we may ſtumble. The good workes we may do, and eſpeciallie almeſdeedes, be like burning torches, which enlighten vs to walke ſecurelie, without danger, or ſtumbling: we ought therefore to carry the light burning before vs, for though it be good to leaue almoſe for the poore after ones death, yet it is much better, to giue it in our life time. By theſe, and other like reaſons, S. Lucy obtained leaue of her mother, to beſtow her whole portion, and dowry on the poore.

When he that ſhould haue maried her, vnderſtood this: he was diſpleaſed, that he was diſapointed of ſo great ſtore of riches. And remembring (being a Pagan or Infidell) that Lucy did theſe good deedes as a Chriſtian, he accuſed her vnto the Gouernour of the Cittie called Paſchaſius, who cauſing her to be brought before him, vſed all milde perſwaſions he could to draw her to ſacrifice vnto the Gods. But S. Lucy anſwered: To relieue the poore in their neceſſities, is a ſacrifice very acceptable vnto God, and this ſacrifice I haue alreadie offred vnto him; not hauing any more goods to beſtowe, I doe here offer vp my ſelfe, and my life alſo vnto him, being all that I haue to giue him.

Then ſaid the Gouernor: Perhaps the God, whom thou ſpeakeſt of, is Chriſt, who was crucified by the Iewes in Ieruſalem. That ſame is he indeed, ſaid the holie Saint. The Gouernor ſaid: How ſtandeth this together? that he being God, ſhould die ſuch an opprobrious death? The bleſſed Virgin anſwered: It is not meete that your Iupiter, Apollo, Venus, or the reſt ſhould be called Gods: neither is it lawfull for any man to adore them, for they were of lewd and wicked life; ſome of them being adulterers, manquellours, and moſt cruell tyrantes. Theſe qualities beſeeme not a God: but to die as Ieſus Chriſt did (whom I confeſſe to be the true God) doth not gaine ſay that he is God, ſince he was made man, that he might die, and by his death it pleaſed him, to beſtowe life vpon men.

Thou talkeſt too much ſaid Paſchaſius, and art too ſaucy: being ſo young: who taught thee to prattle in this manner? The holie damoſell ſaid: The ſeruants of Chriſt ſhall neuer want anſweres, when they be brought before Iudges and Magiſtrates, for ſo much he promiſed vnto them ſaying: *It is not you that ſpeake, but the Holie Ghoſt that dwelleth in you.* The Gouernour ſaid: Then thou haſt the Holie Ghoſt. S. Lucy anſwered They that liue in chaſtitie and puritie, be the Temples of the Holie Ghoſt. If it be ſo, ſaid the Iudge, I will driue out the Holie Ghoſt, thou ſpeakeſt of, out of thee. For I will haue thee led vnto the

ſtewes, where when thou haſt loſt thy chaſtitie, thou ſhalt alſo looſe the Holie Ghoſt thou eſteemeſt ſo much.

Then ſaid the holy Virgin: O wretched man! thou art much deceiued: for if thou make me looſe my chaſtity by force, I ſhall gaine two crownes in heauen; the one of a chaſt woman, and the other, becauſe I haue beene forced, and for defending my chaſtity. Then the Iudge ſaid: leaue your words, for we will come to deedes; and then, inſtigated by the diuell, he commaunded, that ſhe ſhould be led vnto the brothel-houſe. Many people flocked thither, ſome intending to ſatisfie their luſt, laid violent hands vpon her, to draw her by force vnto their pleaſures. But God did helpe his handmaid, by making her to be immoueable. And though many endeauoured to pull her with their handes, yea, ſome with ropes, and laſtlie with many yoake of Oxen, yet could they not draw her one foote out of the place. Wherupō the Iudge ſaid: Be theſe thy witchcrafts? that being, as thou art, a ſorrie girle, many men, nor many yoake of Oxen cannot ſturre thee? Aſſuredly, the diuel thy familier helpeth thee, that thou maieſt ſcoffe, and delude vs. The young damoſell anſwered: this is no witchcraft, nor inchantment, much leſſe is it the diuell, that maketh me ſtand immoueable; the diuell rather deſireth, that I had beene led to the place by thee appointed, that there I might haue loſt my chaſtity: but it is the ſpirit of God, who, being omnipotent, and dwelling in my ſoule, is able, and doth giue me ſuch conſtancy, that all the world ſhall not be able to moue me from this place.

Then the iudge commaunded officers to bring ſtore of wood, and to place it about the holy damoſell; and that they ſhould powre thereon Oile, Pitch, and Roſin, & then ſet fire thereto, that ſhe might be conſumed to aſhes. The flame did her no hurt, and in the middeſt of the fire, ſhe ſaid: My moſt louing and gratious Lord hath graunted me a little ſpace in my martyrdome, that the faithfull beleeuers may be incouraged, and not to feare torments, which be not indeed ſo rigorous, as they ſeeme to be: and that Idolaters may be confounded, when they ſee how little they can doe, againſt the ſeruants of the moſt high God.

The Gouernour not knowing what to doe more, cauſed a ſword to be thruſt through her throat, which wounded her mortally: but before ſhe died, ſhe ſpoke to certaine Chriſtians preſent (who lamented to ſee her ſo wounded) & ſaid vnto them: Be of good comfort brethren: for the Church of God ſhall haue peace ere long; and the Emperours that haue done ſuch damage therto, ſhall ſhortly looſe the rule, and dominiõ that they haue. We read alſo, that the Bleſſed Sacrament was brought thither ſecretly by a prieſt; and that when ſhe had receiued the ſame, ſhe ended her life in peace. Her body was buried in the ſame citty of Siracuſa, where it remained many yeares; God ſhewing diuers fauours & graces to his faithfull ſeruants, by the merits, and interceſſion of the bleſſed virgin.

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In proceſſe of time, her body was caried vnto Conſtantinople, and from thence vnto Venice, with great regard and eſtimation, as it well deſerueth.

The Church (beſide all her other merits) holdeth and accounteth her for aduocate of the eyes, and for the ſight. It is therfore requiſite that we all haue particuler deuotion, & recommend our ſelues vnto her; that God may by her merites and interceſſion, preſerue our corporall ſight, and graunt the light of our ſoules; that we may be able, and worthy, to ſee his diuine maieſtie in heauen Amen. The Catholique Church celebrateth the feaſt of S. Lucy, on the day of her martirdome, which was on the 13. of December, in the yeare of our Lord 305. in the time of Maximinian and Diocleſian. Spaniſh: Her name is in the Canon of the Maſſe. One of the handes of S. Lucy, is ſhewed in the veſtrie of the Church of Toledo. Of S. Lucy write Sigisbert, the Breuiarie, and the Romane Martirologe.

The life of S. Euſebius Biſhop of Vercells, Decemb. 15. Taken forth of Father Ribadeniera.

THe life of S. Euſebius Biſhop of Vercells a citty of Lombardy, is gathered forth of that which ſince Iohn Francis compiled, of the order of the Bonhomes, Biſhop of the ſaid place, and out of that which is related by Vincent of Beauuais in his hiſtorie, Surius in his 4. tome, and of that which Baronius writeth, in his annotations vpon the Roman martyrologe, and in the 3. and 4. tome of his Annales. In the time of the Pope Euſebius, a Greeke by nation, who entred into the holy ſeat the yeare of our Lord three hundred and nine, there came from Sardinia to Rome a woman of honor, named Reſtituta, who brought her ſonne a long with her, whom ſhe preſented to the holie Pope Euſebius, and beſought him to take him into his protection, and to cauſe him to be inſtructed in virtue. Euſebius accepted it gladly, baptiſed him, and gaue vnto him his owne name. Before he baptiſed him, he had a reuelation, that he ſhould one day be a great man, and it is ſaid, that the Angels themſelues tooke him forth of the font of Baptiſme. The holy Pope cauſed him to be brought vp, and to be inſtructed in wholſome learning, ſo that thorough the grace of our Lord, and the great ſpirit of Euſebius, he came in time to be the light of the Catholique Church, a moſt holy Religious man, an excellent prelat, a ſcourge and counterpoiſon of heretiques, of whom he endured moſt ſharp perſecutions for our holie religion. He ſo addicted himſelfe vnto chaſtitie, that he remained perpetuallie a virgin; and to maintaine him ſelfe therein with more aſſurance, he would neuer kiſſe his owne mother on the face; And an im-

pudent woman, who would needes goe lie with him, the whole night long could neuer finde his chamber, for that the Angells put her out of the way: & on the morrow morning acknowledging her fault, she cast her selfe at his feet, and asked him forgiuenes.

After this he entred into religion, and was afterwards chosen to be Bishop of Vercelles (which was in those dayes a Church very renowned) and yet omitted not for all that, the holie exercises of the Monasterie: but contrariwise, as Saint Ambrose saith (who greatly praiseth him) he was the first of Italie, who knew how to enioyne religiously, the penance of Monks, with the dignitie and affaires of the cleargie, as S. Martin did the like in Fraunce, and S. Augustin in Affricke. At that time, the wicked heresie of Arrius sayling with a prosperous winde, thorough the fauor of the Emperor Constance, sonne of Constantin the great, like a fearefull flame burned all the prouinces of the East, and threatned also those of the West. The Arrian heretiques therefore, knowing that Eusebius was named Bishop of Vercells, they endeuoured to hinder his entraunce therinto, causing the dores of the cathedrall Church to be bard and shut vp: but the Saint opened them thorough his prayer, kneeling downe at the porch of the Church, and so tooke possession thereof. Pope Liberius for the present sate in Rome, who most desirous to quench the fire which augmented it selfe from day to day, he sent a solemne embassie vnto the Emperor Constance who had bene in France, praying him to hould it meete to assemble a councell at Millan, for the repose and tranquillitie of the Catholike Church, which was so tossed with the contrarie windes of sundry new and false opinions, which did arise more & more. And for as much as Eusebius was a man of great sanctitie and authoritie, Liberius wrote vnto him, and commanded him by letters, to make this embassie towards the Emperor with his Legats, & to procure the peace of the Catholique Church. Eusebius without excusing him selfe in regard of his age, emploied himselfe therin, and obtained what he would of the Emperor Constance.

The Councell was assembled at Millan, where at the Emperor himselfe was present in person, and the Arrian Bishops vnder the shelter of his fauor or fury, who caused S. Athanasius to be condemned (being their greatest enimie, & him whom they abhorred most) deceiued and peruerted certaine Catholique Bishops, yet they could neuer get our Eusebius, nor induce him to their will, whereupon they turned their rage against him, banishing and expelling him forth of his Church, together with Lucifer Bishop of Caillere in Sardinia, and Paulinus Bishop of Treuers, and Dionisius Bishop of Millan, who would not consent & subscribe to the condemnation of Athanasius. These Bishops being banished, the Catholiques who honored them were sorely afflicted: yet did they succour them with their goods, lodging and entertaining, euery whereas they passed, these holy Prelats and Confessors of Iesus Christ, who suffered for the

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Catholique faith. But not to speake of others (whose liues we write not in this place) our Eusebius arriued at Scitopolis, the place of his exile, and fell into the handes of an Arrian Bishop named Patrofile, who was the most headstrong and most obstinate heretique of all other; and on the other side a man (if he be worthie of this name) the most inhuman and barbarous that could be found; who tooke Eusebius and put him in prison, with so many euill entreatements, that he retayned him there sundry dayes without giuing him ought to eate, to the end that he might die of hungar, or else eate such meate as he presented him: meaning in case he had eaten, to publish that Eusebius was become of his opinion, and by this subtelkie deceiue the Catholiques: Againe, if he should come to die for default of eating, he would giue out that he died of despaire. But Eusebius would not eate of the meates of heretiques, for feare to preiudice those that were Catholiques, and wrote a letter vnto Patrofile (worthy of his sanctitie and his constancie) aduertising him, that if he died for hungar in prison, all the world would vnderstand that he must be the cause thereof, and that Eusebius had not giuen him any cause. He likewise wrote a letter to his Church of Vercells, conforting his flock, exhorting and encouraging them to giue their liues for the Catholique faith, with a relation all at large, of that which they compelled him to endure, where amongst other thinges he vseth these wordes. *The heretiques say many things vnto me, and vaut themselues of their great power, notwithstanding I haue shewed them that they were nothing, and could doe lesse, in abandoning my body vnto them, as vnto butchers, without speaking a word: and during certaine dayes that they haue not spared me, I shewed with what courage I endured their iniuries, in not vouchsafing to speake vnto thē.* Afterwards he discourseth of that which he wrote vnto Patrofile, and yealdeth the reason, why he would not eate of that which he sent vnto him, and of the crueltie which the Arrians had vsed towards him; and saith that they were more cruell towards him, then the very Gentills and Pagans, who had tirannized ouer the martyrs. For after they had proued his constancie, and laboured in vaine to perswade him to yeald and consent to their perfidiousnes, seing that they could gaine nothing of him, they haled him by the heeles from the top of a paire of staires vnto the feete, and importuning him without ceasing vpon one and the same thing, he alwaies answered them after one and the same maner, they haled him and touſed him as many times (as saith S. Maximius in a sermon) as he refused to obey them.

Afterwards as S. Hierom writteth, to torment him more and more, they sent him from Scitopolis to Capadocia into exile: and there also is it said that they banished him into the high Thebaidis of Egipt: but yet by the death of Constance, he then remained free from the handes of the Arrians, and went into Alexandria, where S. Athanasius (who was restablished in his church) assembled a councell, and from thence at Antioche, to pacifie the contentions which were

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amongst the church-men. And by the decree of the councell assembled in Alexandria, and of Pope Liberius, he went and visited the churches of the East, which were fallen and ruined by the stormes and tempests of the Arrians, to the end to rectifie them and to establish in them Catholique priestes, which might oppose themselues against the heretiques. And hauing accomplished this commission, with great zeale and vigilancie, he returned into Italie, where he was receiued like a worthy captaine and Confessor of Iesus Christ; & the Catholiques, as S. Hierom saith, wiped away the durt where with he was bespattered. He performed in Italie, the same office of Priest and phisitian, which he had exercised in the east, visiting and conforting the Churches, with an incredible ioy and profit of the Catholiques, and to the great harts griefe of the heretiques, who in the end (as is mentioned in the last impression of his life, and as Baronius reporteth) trayled him, and tormented him with sundry torments, stoned him, and brake both his head and his bones in pieces. And thus he gloriously finished his course, being fourscore yeare ould, the yeare of our Lord 371. vnder the Empire of Valentinian and Valens his brother. Behould here what is related in his life, which is the cause that he is called a martyr, and the Roman martyrologe doth giue him this qualitie, the 1. of August: and other ancient writers, and the epitaphe written vpon his tombe, and Clement the 8. in his reformed breuiarie. True it is, that S. Ambrose and other Saints, doe not call him but Confessor, and make no mention of his maner of death which we haue related. S. Gregory of Touers, recounteth some miracles of S. Eusebius after his death, particularly in deliuering the possessed, to quench fire, which he hindred to burne the house of the same S. Gregorie, because there was within it a relike of S. Eusebius. The Romain martirologe placeth the day of his death vpon the 1. of August, and the other martirologes in like manner, albeit that the Breuiarie of Clement the 8. commands that we make the commemoration on the 15. of December, for which cause we haue placed it here.

The life of S. Thomas Apostle. *Decemb.* 21.

When it happeneth sometimes that the predestinate and iust man falleth by negligence into a heinous sinne, God vseth the words of the Prophet Esay vnto him, and saith. A little moment will I hide my face from thee; and in euerlasting mercy will I remember thee, and haue pitty on thee. *Which is as if he had said: I will turne my face from thee, because thou hast offended me: for that thou didst quickly acknowledge thy sinne, and the vnhappie estate in which I found thee, and didst not continue long in thy fault, but forthwith didst craue pardon, I will turne my face toward thee, and will behold thee with the eyes of my mercy: I haue made peace with*

thee,

thee, and will take thee into my fauour, wherein thou shalt continue for euer.

This sentence fitteth, and agreeth with S. Thomas the Apostle: who offended God, in not beleeuing the article of his resurrection, wherefore God turned his face from him, yet he returned forth with, when he remembred his error, and touched with his hands, the wounds of his maister; which caused him to become as soft as waxe, and to say: My God, and my Lord, I confesse my sinnes; and I confesse, that thou art true God, and my Lord. I confesse thou art him, whom I saw dead, nailed on the Crosse: and I confesse, that thou art risen againe. For this cause God looked mildlie, and louinglie vpon him, renewed friendship with him, and tooke him againe into his fauour, in which he continued till his death. The life of this blessed Apostle, is gathered out of the Euangelistes, S. Isidore, Simeon Metaphrastes, and Gregorie of Tours in this sort.

SAint Thomas the Apostle was a Galilean: but it is not knowne how, or when he was called to the Apostle-ship. S. Iohn the Euangelist maketh of him particuler mention, when Mary Magdalene, and Martha sent to Iesus Christ to tell him that their brother was dead. And when he talking with his disciples told them: that he would returne into Iudea, & the Apostles sought to stay his iourney, saying to him: Maister, they would latelie haue stoned thee, and wilt thou yet returne amongst them? he answered: there be twelue houres in the day. Giuing them to vnderstand, that so many times their harts might be changed, & altred from that they intended to doe. S. Thomas seing he was determined to goe, said to the other disciples with a stout resolution: Let vs go also, and die with him. S. Thomas in these words shewed himselfe to be of a good courage, and that he loued Iesus Christ sincerelie.

At the euening, after the last supper, which our Sauiour made with his disciples, S. Thomas was present also, and was made Priest, and communicated as others did. When our Sauiour made that sweet and louely sermon, saying among other things: that he went to prepare mansions for them, and that they knew whether he went; S. Thomas said to him: Lord, we do not know whether thou goest, how is it possible for vs to know the way? After the death of our Lord, and after his resurrection, yea the very same day he rose againe, late in the euening, the Apostles being assembled in the dining parlour, none being wãting but Iudas, that had hanged himselfe, and Thomas, who was gone forth vpon especiall businesses; Iesus Christ appeared vnto them, and shewed them his woundes, letting them know: that he was the same, that had conuersed with them, and died for them, and that he was risen againe.

When Thomas was returned, the other Apostles said to him: O brother; whilst thou wert absent, we haue seene our Lord and Maister, the very same whom we saw taken in the garden; the same that was beaten, and crowned with thornes; nailed, and dead on the Crosse; whose side was opened with a speare; that

was taken downe from the Crosse, and laid in his sepulchre. This our Lord we haue seene risen againe, glorious and immortall. We haue seene the signes of his woundes, which seeme not (as they were before) all stained with bloud, but they being adorned wonderfullie, they shew as Diamonds, and Rubies set in Gold, and but euen now, he departed from vs. S. Thomas answered: It is assuredlie some fantasticall vision: and for my part, I tell you plainly: that before I shall see him with mine owne eyes, and put my hands into his woundes, and my fingers into his side; I will not beleeue that you haue not seene him, or yet that he is risen againe. Thus S. Thomas remained in his hardnes of heart eight daies, without relenting.

We may piously beleeue, that the Apostles, the Maries, & perhaps the Mother of God also, said thus vnto him: As it is the signe of a light-headed person, to credit and beleeue all things he heareth; so is it the signe of a stubborne, & peruerse mind, not to beleeue that, which so many affirme, especially, such people as these be. How shall the Iewes (which be enemies to my Sonne) beleeue, that he is risen againe, if thou, which art an Apostle, wilt not beleeue? Doest thou not remember, that he said oftentimes with his owne mouth, that he must suffer? yea, he named some of the torments, which he was to endure: and withall he said, that he should arise againe the third day.

Now: if thou hast had triall that he said truth in these things, why shouldest thou thinke that he lied in the other? If thou thinkest that the Apostles and the Maries be deceiued, and that he whom they saw is another: be assured, that at least I am not deceiued, but that I know him perfectly well. For I haue brought him forth; I haue attended, and borne him companie, this thirtie and three yeares. Although the rest should be mistaken, yet I cannot be deceiued. And I tell thee againe: that my Sonne and thy Maister is raised to life: and I beseech thee, not to be obstinate, or incredulous any more. These and the like words, we may well suppose, that the glorious Virgin said to S. Thomas, who neuerthales remained in his hardnes, and vnbeliefe, saying: If I do not see him, I do not beleeue it.

I know not the reason why S. Cyrill taketh part and defendeth S. Thomas. Other Doctors who be of his opinion (as Albertus Magnus) say: that S. Thomas did nor sinne mortallie, in not beleeuing it, alleadging some reasons thus: that although he had told them before, yet they interpreted his wordes otherwise, and vnderstood the meaning of them to be: that he should be made King of the Hebrewes, to deliuer them from the subiection of the Romaines; and S. Thomas desired to see Christ risen againe to that effect. Which as a thing much desired, he could not beleeue, if he saw it not, and touched him with his hands. They say moreouer, that the other Apostles said to Thomas, that Iesus had his wounds, and he iudged it a thing impossible, that a man so grieuously wounded could

ſould liue. Of ſmall force be theſe excuſes (as Theophilactus ſaith) ſince, as it is a token of a light head, to beleeue eaſilie important things, ſo it is a ſigne of ruſticitie, and blockiſhnes, not to beleeue things auouched by credible witneſſes. Chriſt had ſaid, that he muſt riſe againe: and although they did not vnderſtand it well, when he ſpoke it, yet hauing afterward vnderſtood it, & vpon ſuch teſtimonies as auouched it credible vnto Thomas, that they had ſeen him riſen againe, it was iuſt, and reaſonable, that he ſhould beleeue it, and therfore it ſeemeth, that he cannot be excuſed, but muſt needes be in a fault.

God permitted him to fall into this error, for the good of many men. For the articles of the reſurrection being ſo high and miſticall, and withall ſo important and neceſſarie, it was conuenient that it ſhould be made moſt plaine, and cleare; and that in it ſhould remaine no doubt, which all came to paſſe, by the doubt of S. Thomas. Wherefore S. Gregory ſaith: that the obſtinate dubitation of Thomas, did vs more good, then the readie beliefe of Magdalene. The holy Ghoſt foreſaw, that there ſhould ariſe the hereſy of Manichees, who ſhould ſay: that Ieſus Chriſt had a fantaſticall body; vnto which S. Thomas anſwered by his doubting; that he lied like a falſe heretike, ſince he made experimẽt with his owne hands and ſaw, and acknowledged, that he had a body as we haue; yea, after the reſurrection. And if another heretike would ſay: that he roſe not againe verily and indeed. S. Thomas may ſhut, and ſtop his mouth quicklie and ſay: This doubt I haue already cleared; I alſo doubted, and trying, touched his wounds with mine owne hands. Now that I haue taken away all doubts therof, let no man make any more queſtion of this matter.

Eight daies being paſſed, after the reſurrection of our Sauiour, he appeared another time vnto the Apoſtles, Thomas being alſo with them. Firſt, he ſpoke thoſe louing words of peace to them, which he ordinarilie vſed after his reſurrection: then he turned toward S. Thomas, not with a diſpleaſant countenance, but chearefullie, and peaceablie, and ſaid vnto him: Come hither Thomas, reach forth thy hand; and if thou haſt a deſire to touch my wounds, behold my hands and feet; ſee heere my ſide; put in thy hand or finger at thy pleaſure, & be no more incredulous, but a beleeuer.

S. Thomas ſeing his Lord, and hauing touched his wounds, being now aſſured, that he was not a Phantaſma (or hauing a fantaſticall body) & hearing him ſay, that he ſhould be no more incredulous (wherby he perceiued, that his Maiſter knew right well, what he had ſaid and done, although he was abſent, and by this alſo ſhewed, that he was very God) yeelded, as being ouercome, and ſaid: My Lord, and my God. As if he would ſay: I my Lord do confeſſe, that I am ouercome, and do acknowledge; that not only I will beleeue, that thou art he, whom I ſaw to die, and now I ſee riſen againe; but alſo that thou art my Lord and my God. Our Sauiour ſaid to him: Thomas, becauſe thou haſt ſeene, thou

haſt beleeued: thou haſt touched my body, and thou beleeueſt that I am God. Bleſſed be thoſe that beleeue in me, and neuer ſee me; yea, beleeue in me, as thou beleeueſt, that I am God, and yet haue neuer ſeene nor touched me.

There is mention made of S. Thomas another time in the Goſpel of S. Iohn, when S. Peter tooke certaine of the Apoſtles to fiſh with him, one of the which was S. Thomas. They laboured all night without taking any fiſh, & in the morning our Sauiour appeared to them on the banke, and bid them caſt their nets on the right ſide of the boat: which when they had done, they tooke a great multitude of fiſhes, and brought them to the lande, where they ſaw our Lord Ieſus; who in that place, gaue the authoritie of higheſt Biſhop vnto S. Peter. Although there be no more particuler mẽtion made of S. Thomas in the Ghoſpell, yet it is very certaine, that he was preſent at all thoſe things, at which the Euangeliſts report all the Apoſtles of Chriſt, to haue bene preſent. He was preſent therefore, when Chriſt aſcended into heauen: before, and at his laſt ſupper, and at the comming of the Holy Ghoſt. When the Apoſtles made the diuiſion of prouinces wherein they ſhould preach, the country of India fell to the lotte of S. Thomas: but before he went thither, he preached to the Parthians, Medians, Perſians, Brachmans, Hircanians, and Bartrians: in all theſe places he reaped much fruit, many receauing the holy faith of Chriſt.

S. Iohn Chriſoſtome ſaith: that S. Thomas Baptiſed the three Kings or wiſe men, which came to Bethlehem, to adore Ieſus Chriſt; & that then he went into India, into which countrie he entred verie poore and humble, with his haire long, and curled vp, a pale face, a weake and feeble bodie, that he ſeemed to be but the ſhadow, or picture of a man; and that he wore a garment all to torne. In this manner the holie Apoſtle came among the Indians, preaching to them Ieſus Chriſt in their owne language, diſgracing the Gods, which they adored, the principall whereof was the Sunne. Then did he ſome miracles; and, by little and little, the people drew to him, and forſooke their falſe Gods, and were Baptiſed.

Then he came to the Citty of Calamina, where the King of that barbarous nation kept his Court. And although the Apoſtle did ſome miracles in his preſence, in confirmation of the doctrine he preached: The king, inſtead of receauing his doctrine, & to be enflamed with the loue of Ieſus Chriſt, as others, and many of his ſubiects had done, was mooued to fierce indignation againſt the Apoſtle, for that he ſaid the Sunne was not God, but the workemanſhip of God: and that a man was of more dignitie, then the Sunne, a man hauing the vſe of reaſon, which the Sunne had not. The king cauſed many torments to be giuen him, among other this was one: they put many plates of Iron vpon his naked skinne, and then caſt him into a burning ouen.

But ſeing this did him no hurt all, he comanded he ſhould be led to a Tem-

ple

ple of the Sunne, where was the ſtatue of braſſe, and he willed him to adore it. The Apoſtle fell on his knees, and beſought God to breake that ſtatue, that the people (ſeing the ſmall force of their God) might be aſhamed, and forſake the errors, wherein they were enwrapped. The Apoſtle hauing finiſhed his prayer, the ſtatue fell on the earth, into diuers pieces. The miniſters of the Idolls being preſent, and ſeing all this; enraged with furie, they ran the Apoſtle through with Launces, and killed him. His body was buried in the ſame Citty of Calamina, and was after tranſlated to the Citty of Edeſſa, in Syria, where (as S. Gregory of Toures ſaith) was built a ſumptuous Church, in which God ſhewed many miracles, by the merits of his holy Apoſtle.

The death of S. Thomas was on the 21. of December, and on the ſame day the Church celebrateth his feaſt. This was in the yeare of our Lord 75. in the raigne of Veſpaſian. Beſide the afore-rehearſed things, there are recounted of S. Thomas many other, which be taken for vaine, and Apocripha, and this is one: that he was brought from Ceſarea euen to India, to build a Pallace, and that great ſtore of treaſure was giuen him to build it. The king departing from thence for two whole yeares, and the Apoſtle giuing al the mony to the poore, the king at his returne, put him in priſon, that he might get againe the mony of him.

It is ſaid alſo, that S. Thomas being inuited to a mariage, whileſt he dined, an Hebrew woman ſong certaine verſes in the praiſe of God; and the holy Saint ſtayed, contemplating the words which ſhe ſaid: Wherefore one of them that waited at the table, ſeing he eate not, but ſate muſing, gaue him a buffet on the face, wherat the Apoſtle being wroth, ſaid to them: I will not depart from this table, vntill I ſee the hand that ſtrooke me, in a dogges mouth: which came ſo to paſſe, for the fellow going for water vnto a ſpring, was deuoured of dogges, and one of them came in with his hand in his mouth.

Theſe things thus reported, giue teſtimony what they be, as hauing no great foundation, nor good authoritie for them. Yea, this eſpecially, of the hand and the dogge, was inuented by heretiks, who mingled this tale, in the life of this Saint, and holy Apoſtle, to the end, reuenge, curſing, and wiſhing euill vnto our neighbour, ſhould be reputed a thing lawfull. And if any ſhould iudge this to be euil, that then the Apoſtle ſhould be accounted ſo alſo: & by this meanes, he ſhould looſe his credit, and authoritie. I maruaile, that of this holy Saint, who was ſo ſlow in beliefe, ſuch vnlikely, and vnprobable tales ſhould ſo readily be beleeued of him.

Alſo, I do not know of what credit it is, that is ſaid in ſome Cronicles of him, as of his being preſent with the Lord of the country, that is now called Preter Iohn, where they ſay, his body is kept till this day. We read alſo of a thorne, that beareth grapes on S. Thomas day, of which is made muſt, or ſweet wine, and that they celebrate Maſſe therewith. I thinke, he that will auouch this for

true, had neede to haue greater authorities, then the places where they be written. Howsoeuer these things be, this which I now say, is most certaine: that S. Thomas was carried to the passage, and death of the glorious Virgin Marie, aswell as the other Apostles. And for that when he came thither it was the third day, after the death of the blessed mother of God, and that her bodie was alreadie buried (God willing it should be so) he was desirous to see it. The Sepulchre being opened, the bodie was not found therein, for that it was raised againe, and was assumpted into heauen, as is said in the sollemnity of the feast of her Assumption.

The Natiuitie of our Lord and Sauiour Iesus Christ. Decemb. 25.

AMong the other marueilous histories of the sacred scripture, we read one most notable in the booke of kings, of the woman Sunamite, the hostesse of the Prophet Eliseus. Of her it is said: that she had a little child, an infant, which she loued tenderlie. This child being one day abroad in the field with his father, complained of a great paine in his head: whereupon, his father caused him, to be carried home vnto his mother, in whose presence the child died. The woman felt as great griefe, as might be, for the death of her child: and going to the Prophet Eliseus, fell at his feet, bitterly weeping and lamenting; shewing by outward signes, the inward sorrow of her hart. The Prophet hauing compassion on her, sent with her his seruant Giezie, and gaue vnto him his staffe, to laie it on the dead bodie of the child, which was cold as Ice. The seruant did as he was apointed: but the child by that meanes was not raised to life. The afflicted mother returned vnto the Prophet, and so much by prayers, and suit preuailed, that she brought him in person vnto her house. The Prophet entred into the roome where the child laie, and shut the dore close; and after he lay flat on the bodie of the little infant, vsing this diligence: he laid his face on the face, his handes on the handes, and his feete on the feete thereof. Then he cried aloud seuen times, and the child beginning to be warme, opened the eyes, and recouered life. This being done, the holy Prophet restored him vnto his mother, who receiued him with more ioye and gladnes, then can easilie be expressed.

Though (as is said before) that this indeed be a true historie, which happened really; yet was it also patterne of the high and marueilous misterie, that God wrought, in being made man. For the woman Sunamite, is a figure of the Church: who hauing a little sonne which is mankind; assoone as he was created, and put into the pleasant field of terrestriall paradise, felt a paine in his head; for from thence issued fumes of desire, to be like vnto God. This was our forefather Adam, who died of this infirmitie, when he eate the fruit of the forbidden tree, whereby mankind became cold, frosen and without the grace of God. The miserable afflicted Sunamite went for helpe vnto the Prophet, for the holie Church did continuallie beseech God, to giue remedie for this great losse. The diuine maiestie had compassion on her, and sent Gie-

zie

with his staffe, which were the two lawes, the law of nature, being figured in Giezi, and the law written, figured in the staffe of the Prophet. This yet raised not againe the dead child to life, nor gaue remedie vnto the losse, the world had: as S. Paul saith, Bringing vnto the Hebrewes of the law written, that the law reduced not things vnto perfection, nor gaue not full remedie vnto our losses. Yet the Church ceased not to desire God more instantly, vntill he came in person vnto the World, and was inclosed in the secret chamber, of the bowells of the most blessed virgin. He entred in, and shut the doore fast, leauing it sealed, with the virginall seale. There that venerable Prophet, that Gyant, that could not be comprehended, neither in heauen nor on earth, lay flat on the humanitie, tooke it on him, conioyning face with face, hand with hand, and feet with feet.

All this God did, in conioyning vnto him humane nature, in hipostaticall vnion. He cryed aloud seuen times, when he infused in it the seuen giftes of the holy Ghost. Then mankind began to waxe warme, to open the eyes, and to be restored to life; and so holy Church remained glad and well content to see that she had so long prayed for, and desired. The glorious virgin was replenished with great ioye, seing her sonne, and the sonne of God also in her armes, as she saw him, this day of his birth. This historie is recounted by the Euangelist S. Luke.

THere was a proclamation and decree made by the Emperor Cæsar Augustus (called Octauianus) wherein comandement was giuen, that al the subiects of his Empire, should goe vnto that citty, which was the head of the places, where they dwelt, and there they should register their name, and pay a certaine piece of mony; confessing therby their subiection vnto the Romane Empire. This Octauianus being Lord of almost all the world, he was thus curious, desiring to know exactly, how many people were vnder his subiection; peace being thē generally ouer all, which lasted sixe yeares before the birth of Christ, and sixē yeares after. This decree was published in Nazareth, where S. Ioseph, with his blessed spouse the mother of God did then dwell; and this happened in the last month of her being with child. And for that Ioseph was of the house, and familie of Dauid, he was to goe to Bethleem, both to pay the mony, and to be inrolled; to which place also all other of that lignage went.

The deliuery of the blessed Virgin being neere at hand, although she was not boūd to go thither (for the decree did not oblige any but mē) yet would he haue her with him. God hauing giuē to him in charge that most pretious treasure; & he thought it not fit, to trust any other person with her; nay, loth he was, to be depriued of so great a good, as to be present at the birth of the Sonne of God, not only to adore the Sonne, but also to attend the mother. All this came to passe by the apointment of God, to the end, Iesus Christ should be borne in Bethleem, and so the propheties of him be fulfilled.

If we consider this well, we shall see, that the birth of our blessed Sauiour in Bethleem, came not so to passe, because the Prophets had foretold it (though it

was

was conuenient, their propheſies ſhould be accompliſhed) but rather they ſaid ſo, becauſe God had determined he ſhould be borne there. This moued almightie God, to chooſe ſo poore & abiect a place, for the birth of his ſonne, agreeable to that he ſaith by the mouth of the Prophet Eſay: *My waies be not as yours be; my waies be of one ſort, and yours be of another*. Men ſtriue and deſire, to be honored, and eſteemed, and they ſeeke all meanes that may bring them to eſtimation in the ſight of men; and auoid all things that may hinder them thereof. To be borne of Noble bloud, and a rich houſe, pleaſeth all, and euery one ſeeketh it; but God doth the contrarie. He came to manifeſt his glorie to the world; and when he ſhould be borne, he choſe not to that purpoſe the glorious Citty of Rome, much leſſe the royall Citty of Ieruſalē, but the little village of Bethlehē.

He was not pleaſed to be borne in the houſe of men, but in the ſtall of beaſts. And his birth being ſo honored by the Angels, and his death ſo ignominious in the companie of theeues; he couered his honors in the cottage of Bethlehem, & publiſhed his reproaches in the Citty of Ieruſalem; giuing vnto vs hereby a notable example of humility. O happy Bethlehem! O fortunate ſtal, that pleaſed the Lord of heauen more, then the ſtatelie Capitoll of Rome, or the rich pallaces of Ieruſalem. Thus we ſee, how God choſe Bethleem, to giue vs an example of true humilitie, and therefore the Prophets wrote it, and they hauing written it, it was conuenient that it ſhould be fulfilled.

Holy Ioſeph (as is ſaid) went vnto Bethlehem, and tooke with him the moſt bleſſed Virgin. It cannot be expreſſed, what troubles the holy damoſell endured by the way: not for her being with child (which annoied her not, as it doth other women) but becauſe it was mid winter, when there be ſnowes, Ice, winds, & tempeſts. If men in their houſes doe often feele them, much more muſt a young and tender Virgin, trauailing at ſuch a time, and being but meanly appointed, as may well be preſumed; her husband Ioſeph and ſhe being but poore. If in their iourney on the way they had toile & trouble, whē they came vnto Bethlehem, they had little refreſhing: for the chambers were taken vp, and filled with the great concourſe of people, that came vnto that towne for the ſame purpoſe.

The good Ioſeph demaunding for a lodging, was anſwered, that they were all full; ſo he ſeeking, and enquiring further, the ſame anſwer was made him as before. Hereupon the good old man with the holy Virgin, ſeing they could haue no lodging, got them vnder a ſhead, or penthouſe, where alſo was a ſtal for beaſtes. We may well thinke this good couple ſhed teares, to ſee themſelues in ſuch a miſerable ſtraite plight. Ioſeph had with him two beaſts, as is gathered out of the Prophet Abacuc, after the tranſlation of the 72. interpreters, which ſaith: *Our Lord ſhall appeare in the middeſt of two beaſts*. Holy Church ſingeth the ſame in a Reſponſory of this ſollemnity at Matins; and of this the vſage is, to paint the Natiuitie of our Lord with an Aſſe, and an Oxe by him. Ioſeph tooke the Oxe

with

with him to sell: as well to pay the tribute, as for the expences of the voyage: & on the Asse was our B. Lady, the mother of God to ryde.

At that time was the solstice of winter, when the Sunne beginneth to rise vpō our hemispheare and maketh the day to increase. And if at this time, the solstice cometh before Christmas day, it happeneth by reason of the day, that is added in the leap yeare, which yet lacketh 8. minutes, being about the 7. part of an houre; and these be so increased, that they haue made as many daies, as be from the day of the solstice, vnto Christmas day. It was on the 25. of December, on the saterday, and in the night, as Peter Comestor the Maister of Histories, prooueth by the computation of that yeare, saying that then, it was midnight. The glorious Virgin knew that the houre of her deliuerie was at hand: but not as other women do, who perceiued it by the afore-coming paines, which be as reuengers of the delight in their lustfull conception. The holy Virgin (as S. Augustine affirmeth) had not that delight, in her conception of the redeemer of the world; and therefore she had not sorrow, and paines. Moreouer, it was not fitting that she should suffer paine, that brought forth the ioy & comfort both of heauen and earth.

The sacred Virgin was aduised of that houre, by a new ioy which she felt in her soule, euen as her virginitie, and puritie deserued: and it being now midnight, all creatures, after their trauaile, were at their rest, and vsuall repose. The Moone shewed clearlie (the Sunne enuying her, him selfe being absent) & she attended on that mistery, with her bright beames. The starres that strayed in the mideſt of heauen, desired to stay, to see that great, and new maruaile. Those starres, that were passed, desired to turne back againe: and those, that were behind, desired to hasten their iourney, to be present at this happie and fortunate houre. All things created, yea nature it selfe stood astonied and amased, beholding this strange manner of deliuerie.

The happy houre being come, the blessed Virgin lifted vp her hands and eies vnto heauen, and said: Behold O father eternall, the time is come, that thy only begotten Sonne is borne, and the pretious treasure is giuen vnto the world, to pay the debt it oweth thee. I offer also vnto thee, that art the giuer of all good things, this fruit of life, gathered from the tree of my bowels. I offer also vnto thee this pretious pledge, which thou gaueſt me, & which vntill this time I haue faithfully kept. The blessed Virgin speaking these or the like words, she felt in her soule an vnspeakable content, & casting downe her eyes, she saw the Sonne of God, and her Sonne also, newly borne. Forthwith she kneeled downe before him, and shedding teares for tendernes and ioy, adored him, & rendered thanks to him, that he was made man, and that he had elected her to be his mother, yet kept her a most pure Virgin, as she was before her deliuerie.

Then tooke she him in her armes, and said vnto him: Oh the most tender, &

deare Sonne of my bowels; how may I now cherish thee? With what shall I cou-
ner thee, to keepe thee from cold, which is thy first torment? Thou didst deter-
mine to be made man, wherefore didst thou choose so poore a mother? Were
there not in the world many great Ladies and Queenes, that could better haue
bene able to haue clothed thee in silke and gold, as thou doest deserue, being
God as thou art? I can giue thee but meane, and course clothes. But since it was
thy pleasure to choose so poore a mother, why wouldest thou be borne, in so
base, and abiect a place? If thou hadst bene borne in Nazareth, where thou wast
conceiued, I could yet something better haue attended, and serued thee in my
poore house: but what can I do heere my deerest Sonne? Thou my God hast de-
liuered me, from the pangs and throwes, that other mothers endure in child-
birth, why wouldest thou permit me, to feele now this torment? I meane, to
see this heauenly visage (on which the Angells, and all the Court of heauen
desire to gaze, as in a mirrour) to looke so sorrowfully with the cold.

Oh my Sonne! how is the ioy that I haue to haue brought thee forth, and to
see my selfe thy mother, mingled with griefe, that I haue not where withall to
attend, and cherish thee as I would? If not as thou deseruest, yet at least as thou
hast need. I beseech thee therefore my deere Sonne, that since it is thy will to
choose me for thy mother, that thou wilt supplie our wants: so that, to my will,
which to thee is best knowne, and manifest, there may be no want, which may
be for thy seruice. We may imagine the blessed Virgin said such like words, ei-
ther outwardly & openly, or at least inwardly in her soule. Then againe adored
she the infant as her God, and kissing his face as of her sonne, and his feet, as
of her creator, lapped him in those clothes, which she had.

Although the Euangelist had not said as he did, yet we might well beleeue,
that the holy Virgin was prouided according to her abillity, and was not negli-
gent in that case, especially she knowing the time of her deliuery to be at hand.
Hauing then wrapped, & swathed him, she laid him vpon a little hay in a man-
ger, as the Euangelist saith in these words: *She brought forth her first begotten Son-
ne, and wrapped him in clothes, and laid him in a manger, for there was no other place for
him in the Inne.* And if, when the Sonne of God was borne, there was not present
any humaine creature, but the B. Virgin, and her beloued Ioseph (yea some are
of opinion, that he was gone to prouide victuals for himselfe, and the B. Vir-
gin) there wanted not thousands of Angels, who discended from heauen, appa-
railed in the liuery of their king (that is, in the shape of men) and began to make
triumph with musicke, singing with sweet, delectable, and very true Angeli-
call voices.

Very fit it was, that those blessed spirits should accommodate and apply them
selues vnto the vsage of the world; wherein, at the rising of the morning Sunne,
the little birds sing sweetly, as it were saluting it, and reioysing, for the coming
of

of the same. So also, when the Sunne of Iustice was borne in the world, it was fit, that the birds of heauen (which be the Angells) should shew their ioy by their sweet singing. Some Authors say, that the song of the Angels, was begun by the blessed Virgin, and that therof began the vsage, that at Masse, the priest that celebrateth, beginneth the *Gloria in excelsis*, and the Quier followeth. So the glorious Virgin hauing laid her Sonne in the Manger, and againe adored him, began to say with a loud voice. *Glory be to God in the highest.* The Angells forthwith answered: *And in earth peace vnto men of good will*, with the rest which followeth. And that which was song in that stall, the Angels song likewise throughout the places, where they carried tydings of the birth of Iesus Christ.

The Euangelist S. Luke saith: At that time there were shepheards watching, keeping their flocks; vnto whom (according to the opinion of diuers Authors) the Angell Gabriell appeared, accompanied with many other Angels, and vnto them he told the newes of the birth of the Sauiour of the world. S. Iohn Chrisostome saith: he went not vnto Ierusalem to tell the Scribes and Pharises, much lesse vnto king Herod, because they were proud, and drowned in vices, and deserued not, that God should do them that fauour; but he went vnto the shepheards, which were meane, and humble. And although at the first they were afraid, yet the Angell secured them, and told them the Messias was borne. And to the end, that they desiring to go and adore him, might find him, he gaue vnto them sure tokens, saying: you shall find the infant wrapped in clothes, and laid in a manger.

O thou blessed Angell, these signes, that thou giuest, are more like to make one misse God, then to find him. What; is God an infant? God wrapped in clothes? God in a manger? Haue regard what thou saiest (thou glorious Angell) for all these things denote and shew basenes, contrary to the state, and maiestie of God. The Angell replied; beleeue me, it is as I haue said. God, without being changed, hath made a wonderfull mutation. He, being eternall, is now a little infant newly borne. He, whom the earth cannot containe, and for whom the heauens are too little, is now in a poore small chamber wrapped in course clothes. God, who hath his seat aboue the Cherubins, at this present is laid to rest in a manger of beasts.

O great mistery! O strange wonder! All yee that be full of curiositie, and loue to heare things the like were neuer heard, and to see strange maruailes, the like were neuer seene; see, and consider this maruaile. Go to the stall of Bethleem with the shepheards, to see God a litle infant newly borne: to see the Virgin Mother, that hath brought forth a child, and that in so strange, and admirable a place. Let me aduise and counsel you, that you goe not thither with empty hands, since the poore shepheards, brought presents vnto him. Let vs carry that, which is most agreeable, and for our profit. He was found in a base pla-

ce, let vs bring vnto him humillitie. He lamented, let vs come vnto him shedding teares, for what we haue offended him. Let vs beseech him to vse vs fauourablie, and to shew his mercy toward vs, since he was borne for that end, and purpose. And in especiall, let vs beseech him, that among all others, he will do vs this fauour, that is: to giue vs that grace, that we may be worthy to enioy his glorie. Amen.

Nicephorus Callistus saith: that the Emperour Iustinian commaunded, that the feast of the Natiuity of our Lord should be celebrated. Before the time of this Emperor, this festiuall day was celebrated in some particuler churches. But he hauing (as we may assuredly thinke) conferred the matter with the Pope, the Bishops of Rome, ordained it to be celebrated vniuersallie, through all Christendome on the 25. of December, and on the same manner, as it is kept at this present; accompanying the same, with other festiuall daies, as of S. Stephen, S. Iohn, and of the holy Innocents. The aboue-named Iustinian gouerned the Empire, in the yeare of our Lord 565. The Natiuitie of our Sauiour Christ was in the yeare of the world 3962. by the most common receaued opinion.

The life of S. Anastasia Martyr. Decemb. 25.

KIng Dauid talking with God in the person of the martyrs saith: We haue passed by fire and water, and thou hast brought vs into a place of refreshing. *This may be well applyed, to the glorious martyr S. Anastasia, who after a long imprisonmēt, suffred two martyr domes, the one of water, the other of fire, & being deliuered frō the one, by meanes of the other, her blessed soule obtained the place of refreshing, which she enioyeth at this present in heauen. The life of this holie Saint, was described in the manner that ensueth, by Venerable Bede, and Ado Archbishop of Treners.*

SAint Anastasia was borne in Rome, & was maried vnto Publius a noble man of great account, but yet a pagan. He hauing knowledge that his wife gaue much almose vnto the Christians which were in prison, iudged that she was a Christian also. And fearing to loose his goods (though he had the greater part therof, in mariage with her) he determined to accuse her; the persecutiō of Dioclesian, and Maximian being at that season very sharp, and rigorous. And least any other should accuse her, & so get his goods, he determined to do it first himselfe. This cruell man shut her vp in a chamber, where he kept her many daies, giuing her meat, by stint and measure, and entending to famish her, he did euerie day diminish it. Whilest the holy Saint remained thus in prison, she wrote certaine letters to a holy martyr called Chrisogonus, who was likewise in prison, and returned her answeres, wherein she receiued great consolation.

Shortly

Shortly after, Anaſtaſia was freed of her impriſonment; but ſhe fell into other troubles, for ſhe was taken by a gouernour, who kept her two monthes in priſon; where ſhe was relieued by a good & vertuous woman called Theodora, who was martired alſo afterwards. The two months being expired, the gouernour put her in a Bark, together with 270. Chriſtians men and women, that they might be caſt into the ſea. The officers performed the decree of the gouernour, yet the water pardoned, and did not drowne them, but caſt them on the ſhore in ſafetie, in the Iles called Palmaria. To that place came the gouernour of Illiria, or Sclauonia, with his ſouldiers, who had in charge alſo, to put the Chriſtians to death. He put them againe in priſon, and tormented them after diuers manners. S. Anaſtaſia was bound to foure poſtes, ſomewhat high from the ground: and when they had racked her by the hands and feet, in moſt cruell ſort, they kindled a fire vnder her, which, by litle and litle, depriued her of her mortall life, whereby ſhe obtained life euerlaſting.

Among theſe holy Martirs, there was one called Entitianus, a man very rich, plaine, and void of malice. From this man they tooke all his goods, of which he ſeemed to make no regard; and if any thing had bene ſpoken to him thereof, he would anſwere thus: Take from me what you will, yea, all that I euer haue to loſe, but you ſhal take my head before you take Chriſt from me. The body of S. Anaſtaſia halfe conſumed, was buried by a matrone called Appolonia, after ſhe had dreſſed it with coſtly ointments. And when ſhe had many times embraced and kiſſed it, ſhe wrapped it in moſt pure white linnen, and buried it in a garden ſhe had, where ſhortly after ſhe cauſed a Church to be builded, after the name of the Saint. This glorious martyr, is one of the Saints named in the Canon of the maſſe, which is no ſmall priuiledge. Her martyrdome was about the yeare of our Lord 300. (Diocleſian, and Maximinian being Emperours) on the 25. of December. And becauſe on that day the Natiuitie of Chriſt is celebrated, the commemoration of this Saint is only made in the ſecond Maſſe of the three, which are ſaid on that day.

Some write; that Pope Teleſphorus ordeined, that three Maſſes ſhould be ſaid on that day. And ſome Authors ſay; that the firſt Maſſe ſignifieth the Gentiles, who were in a maner blind in their Idollatry; & therfore it is ſaid at midnight. The ſecond is ſaid at the breake of day, when the light is ſeene, although but a litle; and this ſignifieth the Hebrewes, who had ſome light from God, which was but litle; for they had all thinges in figures, and ſhadowes. The third Maſſe which is ſaid at the cleare day; ſignifieth the Chriſtiãs, who haue the cleare light of God, becauſe they haue moſt cleare knowledge of him. Other Authors ſay; that in theſe three Maſſes, are repreſented three ſtates. By that which is ſaid at midnight, is vnderſtood the darkſome ſtate, full of obſcuritie and confuſion, of thoſe that be in hell. By the other, that is ſaid at the break of day, whē the light

beginneth to be seene, are vnderstood those that liue in the world; who be in the middle, betweene the light and darknes; and doe not know, what shalbe their end. By the third, which is said at cleare day, is vnderstood the state of the happie, which be in eternall clearenes, and possesse the ioyfull, and blessed vision of God. This is the signification of the three Masses, which are commonly said on Christmas day, as the doctors generally say.

The occasion that mooued Pope Telesphorus to make this ordinance, was: The first Masse is called *ad Galli cantum*, which is at midnight, or a litle after, because at that houre Iesus Christ was borne. The secōd is called at the day break, because at that houre he was visited, and adored by the shepheards. The third is said at the ordinary houre, as on other daies, and is called the high Masse. (The spanish saith:) of these three Masses writeth Innocent 3. in the third sermon of the birth of Christ. Galfridus, lib. de reb. Eccles. cap. 21. Alcuinus de diuin. offic: cap. 1. Ricardus Cremonens. and others.

The life of S. Stephen the first Martyr. *Decemb.* 26.

ROboam the king of Israell, succeeding his father Salomon in the kingdome, made some lawes and ordinances, to be obserued of his subiects, who esteemed them to be too rigorous: which caused them to assemble together, with intent, to rebell against the king Roboam, saying and professing openly, that they would not obey him, nor acknowledge him for king. Those which did thus rebell, were ten tribes of the twelue, into which, all the Hebrewes were diuided. The king being certified of this commotion, called one Aduram, his faithfull seruant, and one of great account in his court, comaunding him to go and speake peaceably to these rebellious people, thereby to quiet, and appease them. Aduram caused the ten tribes to be warned to appeare: and choosing out the most principall of them, he shewed them some reasons, whereby he might reduce them to the seruice of the king: but they hearing him named, with great indignation tooke vp stones, and stoned Aduram to death.

K. Roboam, in asmuch as he is king of Israell, is a figure of Iesus Christ, vnto whom the father eternall gaue the lordship and power ouer all flesh, and especiallie ouer that people, vnto whom he was sent for guide and captaine, and for king also, as the Prophet Zacharie calleth him. This king made his ordinances, when ascending glorious[ly] into heauen, he commaunded his holy Apostles, and disciples, to publish the Euangelicall lawe, and make knowne vnto all men, that the old lawe was abrogated. Many of the Iewes thought this to be verie strange, and rigorous, and therefore they tooke counsell together and determined, that they would not acknowledge Iesus Christ, nor yet receaue his Ghospell, and doctrine. He vnderstanding their consultation, and intent, sent a principall man of his court vnto them, which was S. Stephen, figured by Aduram. Whilest he talked to the principall of them, to perswade them to acknowledge Christ for the Messias, and that they would obey him, and receaue his

doctrine;

doctrine; they on the contrary part, being obstinate, and rebellionsly bent, tooke vp stones against S. Stephen, and with extreame furie, led him forth of the citty, and there stoned him to death; the martir remaining victorious, being crowned in his owne blond. The life of this glorious martyr, written by S. Luke the Euangelist, in the Acts of the Apostles, and other good approoued Authors, is in this manner.

THe Apostles preaching, & doing many miracles in Ierusalem, the people of the citty, and the countries there abouts came, and brought their sick in great aboundance, & they were all healed. This was the cause, that the number of the disciples encreased daily, for all those that were Baptised, were called by that name. It befell, that amongst them arose a little controuersie, mooued by the Greeks against the Hebrewes. They were all Hebrewes, but some of them were borne in Greece, and others in Palestine, and these were called Hebrewes, and the other Grecians. These Grecians seemed agreeued, that their widowes were not admitted into the publike ministery, and affaires; because in those times they that were conuerted, brought all their goods vnto the Apostles, and they prouided for them, their diet, apparrell, and all other things necessary. And to the end, that all thinges might be done in order, they appointed to euerie one a particuler office: and to the widowes (that were honest and deuout women) they gaue in charge to dresse the meat, and to attend the table. The Grecians requested, that the widowes of their nation might be admitted vnto that seruice: for euery one desired to be employed in some office, and to do the best seruice they could.

The Apostles assembled together to stay this matter, least it might grow to discord. And, hauing called all the disciples, said vnto them: It is not fit, that we should be busied in matters of such small importance; therefore let vs find out, and make choise of some quiet men, of honest fame, who may haue authoritie to prouide persons, which shall haue care of the prouision of dyet, without aggrieuance of any nation, one or other; and out of both nations may be chosen widowes diligent, and apt to dresse meate for the multitude. And when in this matter there may happen any occasion of disagreement, they may resort to those that be elected, who may quiet all dissentions, if any arise, and that we may attend to preaching, and prayer.

This resolution pleased them all, and out of the disciples were chosen seuen; and as the head, & chiefe of others, Stephen a faithfull man, and full of the holie Ghost was chosen. S. Augustine out of this gathereth: that S. Stephen was a man of great continencie, and gouernement; since vnto him was giuen an office, in which he should haue so great dealings amongst women. The Holie Ghost saith also of him; that he was repleniished with grace and fortitude, and that he did many signes and miracles. He shewed himselfe to be very valiant,

and

and courageous, preaching Iesus Christ to the Hebrewes, perswading them to forsake the law of Moises (which now was of no force) and that they would receaue the Ghospell and be Baptised. The matter was brought to that passe, that S. Stephen was more famous, then any other of the disciples; because he disputed face to face with the maisters of the Sinagogues, in which were congregated the Grecians of sundry Prouinces, as of Cyrene, of Alexandria, of Cecilia, and of Asia the lesse, who altogether could not make resistance vnto the words of Stephen. For he propounded his reasons with such a spirit and wisdome, and resolued their argumenrs so cleerlie, that they remained ashamed, & vtterly confounded. Where they should haue taken profit by the same, they (contrariewise) tooke such indignation against him, that they hyred certaine false witnesses, to accuse him vnto the high priest.

Hereupon S. Stephen was taken, and the witnesses accused him, that they heard him speake blasphemy against God, the Law, and the Temple. And they added also, that he said: that Iesus of Nazareth should destroy that sacred place, and change the traditions, and ordinances giuen by Moyses. This was an apparant slaunder; for this last they had not heard S. Stephen say, but the priests said to themselues that it must be so, since Iesus Christ had said so; yet they vnderstood him wrong, when he said vnto them: *Destroy yee this Temple, and in three daies I will build it vp againe*. In these words our Sauiour spoke of the Temple of his body, as the Euangelist saith: that they should put him to death, & on the third day he would rise againe. Whereupon the false witnesses (incited thereunto by the Scribes and Pharisies, the enemies of S. Stephen) deposed, that he affirmed the ruine of the Temple, and the change of the traditions, and ordinances giuen by Moyses.

This accusation being laid, all they that sate in Counsell, looked stedfastly vpon S. Stephen, and they saw his face, as the face of an Angell, glistering out of measure. The high priest demaunded if this were true which they affirmed to him? The glorious Saint (hauing craued audience) reduced to their memories all the accidents that had happened to that people, and the graces, and fauours, that they had receiued from God; beginning at Abraham, euen vntill that present time. He made relation how Iacob going into Egipt, with all his sonnes, in the time of Ioseph (flying from the great dearth, which was in the land of Canaan) remained there, and inhabited in that country. And how Ioseph being then dead, the Egiptians dealt euilly with them; wherefore God sent Moises to bring them out of that country, and to deliuer them from the hands of Pharao, that kept them as slaues, and made them to passe the red sea on the drie land, hauing drowned all their enemies therein.

He told them also, how God gaue them the law, by the hand of Moises, who prophesied and said: that God would raise a Prophet of the people of the Iewes,

and

and that they ſhould & muſt, heare and obey him, euen as they had done Moiſes. He alſo charged them, with their vnthankfullnes toward God, they hauing receaued of him ſo many great benefits and graces; how they left to worſhip him and fell to adore Idols, made with their owne hands; how they had perſecuted the Prophets, and killed many of them, and finally he ſaid vnto them: You indeed do ſhew your ſelues to be their children, for they were obſtinate, and ſtifnecked, againſt the commaundements of Gods lawe; and you be alſo like to them, reſiſting the Holie Ghoſt.

They perſecuted the Prophets, that ſpoke of the comming of that iuſt & Holie Prophet, of whom Moiſes ſpoke likewiſe; but you haue impriſoned that ſame iuſt, and holy Prophet, who was the true Meſſias, & the Chriſt promiſed in the lawe, and you neuer ceaſed perſecuting him, vntill you had put him vnto the death of the Croſſe. The Scribes and Phariſies which ſat in Counſell were ſo mooued, that they gnaſhed their teeth againſt him, ſhewing thereby their indignation; and offring withall to lay violent hands vpon him.

S. Stephen lifting vp his eies to heauen, ſaw the glory of God, & Ieſus Chriſt ſtanding at his right hand; as it were, to ſhew him his power, and fauour to help him in this ſharp conflict, which he vndertooke for his ſake. The glorious ſaint could not conceale nor hide it, but certified them of the great glory, ſaying: Behold, I ſee the heauens open, and the ſonne of man, at the right hand of God. When theſe diueliſh, and hard-harted people (who awaited to find any occaſion againſt the holy man, that they might wreake and diſcharge vpon him all their mallice and rage conceiued againſt him) had heard him ſpeake theſe words, they eſteeming it to be blaſphemie, lifted vp their voices and ſaid: Let the blaſphemer die, let vs put him to death; and herein they fained to ſhew their zeale vnto the lawe, and ſhut their eares, as if they had heard ſome abſurd ſpeech againſt God, or againſt his honour.

But this was not all. For as though S. Stephen had beene indeed a blaſphemer (whom the lawe commaunded to be led out of the cittie, and there to be ſtoned) they laid violent hands on that holy Deacon, & with a furious vproare and noiſe, they led him out of the cittie, where the witneſſes that had giuen in euidence againſt him, gaue their garmẽts to be kept by a yong man called Saul (who ſeemed to be very ioyfull that S. Stephen was to be put to death) and then they begã to ſtone him with ſtones. The holy ſaint ſeing that his death approached, lifted vp his eyes vnto heauen; and ſaid: *Lord Ieſus receiue my ſpirit*. This prayer he made for himſelfe, ſtanding on his feet: but when he would pray for his enemies (to the end they might ſee he praied for thẽ from his harr) he kneeled on the ground, and with a loud voice ſaid: *O Lord pardon them this ſinne, for they know not what they doe*. Little did this pious act mollifie the obſtinate, and hard harts of his aduerſaries; yea they rather threw downe ſtones vpõ him, like a

ſhower of haile. Some miſſed him, ſome hitte him, ſome hurt him, others returned back, and ſome ſtuck faſt in his ſacred head. In this torment, the bleſſed Martir ended his life. His holy body was buried by ſome vertuous people, ſhedding ouer him many ſorrowfull teares.

Of this holy Martir are read great matters in particuler treatiſes, which S. Auguſtine, S. Gregory Niſſen, S. Fulgentius, S. Peter Chriſologus, Euſebius, Emiſſenus, Nicetas, and many other Authors write of him. All this and much more S. Stephen meriteth, aſwell for his many vertues, as for the great zeale, wherewith he preached Ieſus Chriſt, and his honour: and alſo, for the great charitie he ſhewed, in praying vnto God for them, that tooke away his life. Hereof it came, that his praier was heard, and was ſo acceptable to God: for as S. Auguſtine, and S. Iohn Chriſoſtome affirme, the Catholique Church doth at this day, by him enioy S. Paul, who was one of the furtherers of his death. It is truly ſaid, that S. Stephen was a deacon, ordained together with ſixe others by the Apoſtles, when they gaue them the charge of the ordinarie ſeruices, that daily occurred among the diſciples. Moreouer, S. Auguſtine writeth many miracles which God did by the merits of S. Stephen: but for that the greater part happened at ſuch time, as his bleſſed body was found; I refer you vnto the feaſt of his Inuention, which holy Church keepeth on the third of Auguſt, in which place you may read ſome more of them.

At this time, we will ſpeake only this: That ſeing this Saint made praier for them that ſtoned him: we, which deſire to honour him, in celebrating his feaſt, may hope, that he will be a good meanes, to obtaine mercy for vs of the heauenly Maieſty: and that, by his eſpeciall fauour, we may haue the guift of perſeuerance in his ſeruice vnto our death, that afterward we may be worthy to ſee him in his glory. Amen. Euſebius ſaith: the death of S. Stephen was in the yeare of Chriſt 34. in the raigne of Tiberius Ceſar. Durandus in his Rationall ſaith: the death of S. Stephen was on the third of Auguſt, when his Inuention is celebrated, which (as he ſaith in the ſame booke) was on the 26. of December, being the day, whereon his principall feaſt is kept. The Church changeth it (as the ſame Gulielmus ſaith) to haue the Martyrdome more feſtiuall, adioining that, rather then the Inuention, vnto the birth of Chriſt.

The life of S. Iohn the Euangeliſt. Decemb. 27.

THe holy and valiant man Mardocheus (the faithfull Chronicler of the King Aſſuerus and Eſther) recounteth: that he being aduiſed and attent, and hauing continuall regard to the health and welfare of his King and Lord, heard one day, that ſome ſeruants of the King had made a conſpiracy for to kill him, and reſolued to put it ſpeedily in eſ-

fect.

fact. Mardocheus noteth the words, and taking knowledge of the men, made a memoriall, wherein he wrote all their conspiracy and brought so, that it came to the Kings hands, who caused the offendors to be imprisoned, and after they had confessed their offence, to be punished according to their deserts. There was no reward giuen to Mardocheus, for discouering this treason: but there was made only a note in the Annales of the King of Persia. Some daies after it happened that the King commaunded that booke to be read vnto him, that he might reward the seruices done vnto him, whereof in that booke the memory was conserued: And when he came to that place, where mention was made of Mardocheus, the King perceiuing, that he had bene the cause of a great and manifest deliuery from a danger of his life, studied what reward to bestow on him: At last he determined that Mardocheus should be arrayed gorgeously and led through the Citty vpon a goodly Horse, and that before him should go trumpets sounding, and declare, that it was the Kings will and pleasure, that Mardocheus should be honoured, and euery man was charged to do him honour.

This history agreeth and fitteth well S. Iohn Euangelist figured in Mardocheus. For as he was Chronicler to the King of Persia, so S. Iohn was a faithfull Chronicler of Iesus Christ: The one was holy, the other most holy. Mardocheus discouered the conspiracy made against the King, whereby he auoided a grieuous hurt; S. Iohn hauing notice also of another conspiracy, that the Ebyonite heretikes plotted against Iesus Christ (denying, that he was God) wrote his Ghospell against them; whereby their iniquity was disclosed, the damage preuented, and they confounded. This writting was written in the memoriall of God, and then came the day, wherein the memorials are read, and seing what S. Iohn had done for Iesus Christs sake, not only for this seruice, but for diuers others worthy of reward, it pleased his Lord to honour him, euen as it happened to Mardocheus. To this end, was giuen vnto him a gorgeous & rich vesture, the like whereof is hardly to be found: for the titles that do agree vnto this holy Saint, do not ordinarily concurre in any other, at one time.

He was set vpon a horse, which was the speciall fauour bestowed on him by God: The horse was, that which Dauid meaneth in a Psalme saying: O Lord, thou shalt saue both men and beasts: In some sence, you may vnderstand by beasts, the bodies, as by the names of men, we may vnderstand the soules as if he had said: that at the day of iudgement, the holy Saints shall goe to heauen both in body and soule. Vpon this Horse, viz. his owne body, it pleased God, that S. Iohn Euangelist not staying for the day of iudgement, should rise againe, assoone as he died, and go vp into heauen, as many great Authors hold, who yeelded many strong arguments to proue, that S. Iohn Euangelist is in heauen both in body and soule, whereunto he entred like another Mardocheus triumphantly with trumpetters before him, who proclaime, all his heroicall acts, and declaring that God will so honour him, and that he would haue him honored of all. The life of this holy Apostle and Euangelist ensuing, is collected partly out of the Ghospell, and partly out of diuers good and graue Authors.

SAint Iohn the Euangelist was the sonne of Zebedee and brother of S. Iames the greater, who was beheaded by Herode. S. Iohn (after Onuphrius) was

borne in the third yeare of Christ. He was of a noble house as Nicephorus and S. Ierome say. And they be of that opiniõ, for that S. Iohn was familier in the house of the high priest, as appeareth in the night that Christ was taken, for S. Peter was suffered to come in by meanes of Saint Iohn, as one whom they respected. Though he was a gentleman, yet for to auoid idlenes (the nurse of many vices) he vsed the trade of fishing, iointly with his father and brothers: and the rather, because their house was nere the sea of Galile. This sheweth, they were not so poore as some make thẽ, in that they had a barke of their owne, wherewith they fished. They being then one time busy at their fishing, Christ called them, and bid them follow him, and be his disciples. They knowing him to be their kinsman (& reputing it happy that he would accept them into his schoole) forsooke their father, the barks and the nets, and went to Iesus Christ.

S. Iohn was now about 28. yeares old, and a virgin (as he was all his life) of a good nature, beautifull in countenance, very amiable, and wise. Whereupon the sonne of God tooke an especiall affection vnto him, and made him his fauorite, among all the Apostles. This same Euangelist esteemed this prerogatiue so highly, that when he recounteth any thing in the Gospel, where he is to name himselfe, in steed thereof he vseth this phrase. *The disciple, whom Iesus loued.* Iesus Christ shewed often to him particuler kindnes; of the which one was, that when he was to be trãsfigured vpon mount Thabor in the presence of three Apostles, one of them was S. Iohn. He was one of them, that was present, when our Sauiour raised the daughter of the prince of the Sinagogue in the presence of two other Apostles, he being the third.

S. Iohn gaue notice to his mother of the great affection Christ bore to him: who guided by motherly affection, or perswaded with the opinion, that all, or the most part of them had, that cõuersed with Iesus Christ, to wit; that he should raigne temporally, it seemed to her an easy matter to obtaine of him, that the two brethren her sonnes, should haue the higheſt place of dignity in his kingdome: so she besought him, to bestow on them that fauour. But he entending to make her know, how they had deceiued themselues in this demaund, for that his kingdome should not be in this world, but in heauen, where if they would haue a peculier place, they must (he said) if they would obtaine it, both drinke the same cuppe, and suffer troubles for Gods sake, and that therein they must also looke for his helpe.

The night of his last supper, our Sauiour shewed especial fauours vnto Saint Iohn: for when he said that one of them that sate at the table, should sell and betray him, though S. Peter was fauoured much of Christ, yet it appeareth, that Christ would not disclose this secret to him, but to S. Iohn: yea S. Peter requested S. Iohn, to aske that question. S. Iohn might do it fitly, as sitting by our Lord; who answered that he was the traitor vnto whom he gaue a morsell of bread

bread dipped in the platter; and then he gaue it to Iudas. In the ſame ſupper S. Iohn leaned vpon the breaſt of our Lord, and there ſlept; in the which ſleepe, he ſaw many high and ſecret miſteries, which he afterward wrote in his Ghoſpell. When our Sauiour went to pray in the garden, S. Iohn was one of the three diſciples, that he tooke with him, and willed them to watch in praier. At the time the Iewes apprehended him, S. Iohn fled as the other Apoſtles did, but incontinent he returned, and iointly with S. Peter followed him to the houſe of the high prieſt, where he ſaw how S. Peter denied him, and our Sauiour, to looke vpon him; and how S. Peter repentant for his fault, went forth and wept bitterlie for his ſinne. After this Saint Iohn departed from thence, and brought newes vnto the mother of God of that which had befallen. She was at that time in Bethanie, or elſe, as others will, in the ſame houſe, where Chriſt ſupped with his diſciples, though ſhe was not preſent thereat, but was withdrawne in ſome other lodging or roome. S. Iohn accompanied the holy Virgin with grief (as we may well imagine) aſwell to ſee her in that heauines, as to thinke what torments his deare maiſter had and did ſuffer, and endure.

This ſame diſciple ſtood with the bleſſed Virgin, at the foote of the Croſſe, when our Lord did him that fauour aboue al fauours, neuer ſufficiently praiſed & magnified: ſince, in ſuch a time & ſuch circumſtances, our Redeemer looked with his eyes vpon two ſuch perſons, as were his mother and his diſciple, & ſtudied in what maner he ſhould ſhew the bond he owed vnto his mother, and how ſhe ſhould ſatisfie the loue he bore toward his diſciple, he reſolued to giue the diſciple for ſonne vnto his mother, & the B. Virgin for mother vnto his diſciple, whereupon he ſaid vnto her: woman behold thy ſonne: It was not forgetfulnes of Ieſus Chriſt, that he called the B. Virgin, woman, and not mother, for the name of mother, is a word of great tendernes, & it would haue cauſed the B. virgin to haue ſhed aboundance of teares, who had before powred teares like raine from her eyes, therefore he called her woman, and not mother. Then he ſaid to the diſciple; Behold thy mother, as if he had ſaid, Iohn take her to thy mother, for I leaue her vnto thee: She is a Virgin, and thou alſo art a Virgin, it is very meete, that ſhe hold thee for her ſonne, and as a ſonne loue thee, and that thou hold her for thy mother, and as a mother loue and honour her.

S. Iohn ſtood at the foote of the Croſſe, all the time our Lord remained theron, learning of him, as of a man reading from a chaire, things wonderfull and admirable, and chiefly when he heard him pray for them that crucified him: for then he learned a wonderfull leſſon of loue, that ought to be borne not only to ones frieds, but alſo to his enemies. Chriſt had ſaid it before vnto them by word of mouth, but on the Croſſe, he confirmed it by deeds; to the end, they might better learne their leſſon. At the time our Sauiour called for drink, & that vineger was giuen him, S. Iohn felt incredible grief, to ſee his Lord and maiſter

(by him so much loued) to endure such torments: lastly Iesus being dead, when his side was pierced with the speare, S. Iohn with the sharpe eyes of an Eagle, saw water and bloud to issue from the wound, and noted the same in his Ghospell. When our Lord was taken from the Crosse, S. Iohn tooke him in his armes, and gaue him to the pensiue and discomforted mother, and with her, and with the other that were present, and that came to take him from the Crosse, carried him to his sepulcher. And hauing heard the third day after by the Maries, that our Lord was risen againe, S. Peter and he returned thither, yea he ran before Peter, and came first, but staied at the doore, and did not enter in, vntill S. Peter came.

Then late in the euening he saw our Lord risen againe, iointly with the other Apostles excepting S. Thomas and Iudas. He saw him also another time, being with S. Peter & the other Apostles fishing in the riuer Tiberias, when they being in the bark, and our Lord on the shore, S. Iohn was the first that knew him. And for that the disciples said to our Lord, that they had fished all night, & had taken nothing, our Lord apointed them to cast the nett on the right side of the bark, at which time, they tooke so many fishes, that it was a great wonder the nets were not broken, which S. Peter seeing, swamme to him, and the other came to him (being vpon the land) by bark.

There our Lord gaue vnto S. Peter the Papacy, which he had promised vnto him, and did not giue it vnto S. Iohn, for certain reasons, which the doctors alleage: One of the which is this, that if the Pope gaue vnto a seruant of his an office, which was worth yearly 1000. ducats, but paid out of it a pension of 800. ducats, & if to another hē gaue an office worth yearly 500. ducats without pension out of the same it would appeare, that the second man should be thought to be in the greatest fauour. So also was it a great fauour to giue the Papacy & charge of the Church vnto S. Peter, but this benefit paid a great pension out of it, for the many cares and troubles adioyning vnto it. It was also a benefit to appoint and assigne vnto S. Iohn the mother of God, for his mother; which thing was without trouble or charge, and therfore greater was the honor done herein vnto S. Iohn.

It is also very cleare, that he who is to be head of others, must haue both hony and gall, for he must (at one time) be affable and milde to the lowly and humble, and must shew himselfe sterne and rigorous to the proud and haury: S. Peter had these conditions, he was not altogether milde, for when occasion serued, he knew how to fight with his sword, and to wound men: but S. Iohn he was peaceable and mild at all times. Moreouer, S. Iohn was the kinsman of Christ after the flesh, and if he had giuen him the Papacy, it would haue bene thought (and he should haue giuen occasion so to thinke) that such a dignity might haue bene bestowed vpon their friends and kindred: he gaue it then to S. Peter with

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whom he had no kindred. S. Thomas ſaith alſo, that our Lord gaue the Papacy to S. Peter for that he loued him more then any other, as it is collected out of the ſame Ghoſpell, and therfore it was good reaſon he ſhould be preferred vnto that high dignity.

Chriſt hauing giuen that function vnto S. Peter, and ſaid to him obſcurely, that he ſhould die on the Croſſe, as he did; S. Peter, who loued S. Iohn dearly, asked our Lord, what ſhould become of him, as if he had ſaid: *Shall Iohn alſo die on the Croſſe?* the Sonne of God anſwereth him: what if it pleaſe me, that Iohn ſtay ſtill I come to iudge both the quick and the dead, to thee (ô Peter) what importeth it to know it? The ſame S. Iohn alſo recounteth, that the brethrē talked amongſt themſelues, that the diſciple ſhould not die, but they marked not, that Chriſt ſaid not, that he ſhould not die: but if it pleaſed him, that he ſhould liue vntill his ſecond comming, what had S. Peter to do to know the ſame?

This ſpeech S. Iohn made of himſelfe is not ſo ſufficiēt, but that ſome make a doubt: for there be many that ſay, that he liueth yet, & is to come and preach againſt Antechriſt in the company of Enoch and Elias, whom God keepeth aliue for that entent: and that S. Iohn is to be martired with them. Some againe be of a contrary opinion, and ſay, that the ſame S. Iohn who treateth of the comming of Enoch and Elias in the Apocalipſe, ſaith they ſhalbe two, ſo that if he ſhould haue him ioined vnto them, he would not haue concealed it. And to the end it may appeare which of theſe two opinions is of greateſt authority, I will in this place name them that be of thoſe opinions: this I ſay, if it be lawfull to put this matter in opinion, for that (conſidering the words of S. Iohn of himſelfe againſt the other Apoſtles, that douted of his death) it ſeemeth not ſecure to ſay, that the Apoſtle did not die.

They that affirme, that he died not, be Abbo Ioachim, and George of Trapezunt a grammariā, who made a treatiſe of this matter, and Francis Mairon read this treatiſe, and ſaith alſo that S. Iohn is yet aliue. He was a Franciſcan frier, and was the firſt that determinately ſaith; that the mother of God was conceiued without originall ſinne: for though that Scotus, who was a frier minor alſo, moued the queſtion, yet he did not reſolue the matter clearly; though he ſeemeth to be of that opinion as Mairon is, who affirmeth and determineth it to be ſo. Theſe three Authours I haue ſeene, and I know not, if any other be of that opinion: for that Theophilactus and Euthimius, who be graue and ancient Authors (if you mark their words well) ſay only; that in their time, it was the opinion of ſome, that S. Iohn was not dead, and the ſame ſaith Symeon Metaphraſtes alſo.

But other holy Doctors be of a contrary opinion, S. Ierome ſaith plainely in many places, that S. Iohn died; and the ſame is auouched by S. Iohn Chriſoſtome: Tertullian, who wrote the martyrdome of S. Iohn, when he was put into

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the boyling oyle, ſaith; that then he was deliuered from death, but he afterward dyed: and the ſame ſaith venerable Bede, Euſebius of Ceſarea in his eccleſiaſticall hiſtorie; Polycrates B. of Epheſus ſaith, that S. Iohn dyed: Nicephorus Calliſtus not only ſaith, that he dyed, but alſo that he roſe againe incontinent, and that he went into heauen in body and ſoule: and S. Thomas Aquinas is of that opinion: alſo S. Ierome and venerable Bede ſeeme to infer, that S. Iohn is in heauen both in body and ſoule: for they ſay, that he dyed without griefe, and that his body was not turned into duſt. So that the Authors who ſay S. Iohn did not die, be not of any great account, and againſt them is the opinion of many and auncient doctors. Iudge then, whom we ſhall beleeue. But in my opinion there is no dout, but that S. Iohn did die.

After that Ieſus Chriſt aſcended into heauen, and after the comming of the Holy Ghoſt, at the which S. Iohn was preſent with the other Apoſtles, and diſciples, S. Luke recounteth in the Acts of the Apoſtles, that S. Peter and S. Iohn going into the Temple to pray at the ninth houre, healed a lame man, to the great wonder of all the people. Whereupon the two holy Apoſtles were led into the conſiſtory of the Iewes, where they conſtantly profeſſed the faith of Ieſus Chriſt. They were alſo put in priſon and beaten, wherof they much reioiced, & thought they had receiued a ſingular benefite, in that they had ſuffered perſecution for the name of Ieſus Chriſt. In this conſiſtory was preſent Gamaliel a diſciple of Chriſt, who laboured to ſet the Apoſtles free without puniſhment, but he could not effect it.

S. Iohn remained in Ieruſalem certaine yeares, and that was (as ſome thinke) as long as the B. Virgin liued after the Aſcenſion of our Sauiour into heauen. He had a great regard and care of her, he ſtaied ordinarily in her company. He ſaid maſſe vnto her: and ſhe did often times receaue the B. Sacrament at his hand, as S. Bonauenture ſaith. The communication, that theſe two bleſſed creatures had together, was queſtionles euen Seraphicall, being both of them ſo inflamed with the loue of God, as they were. After the death of the B. Virgin, S. Iohn went to preach in Aſia, which country fell vnto his lotte, in the diuiſion of prouinces. This glorious Apoſtle preached with great zeale, and founded ſeuen churches in ſeué principal Cities: viz. Epheſus, Smirna, Pergamus, Thyatira, Philadelphia, Sardis, and Loadicea. In all theſe places, he ordained prieſts to adminiſter the Sacraments to the Chriſtians, which were many in euery one of theſe Cities.

It befell that Domitian a moſt cruell tyrant, was made Emperour of Rome, who perſecuted the Chriſtians in all the lands ſubiect to the Empire. In this perſecution S. Iohn was taken in Epheſus, and brought to Rome, and was there put into a veſſell of boyling oyle (as Tertullian and S. Ierome ſay) out of the which he came without any hurt, and then he was baniſhed into an Iſle called Pathmos,

Pathmos, which is one of the Islands called Cyclades, & is not farre from Rhodes. There the Apostle staid a whole yeare, and on a Sunday he had a vision and reuelation, in the which was discouered the successes of the Catholike Church, that should happen vntill the day of the generall iudgement: and all that, he wrot in a booke, which he called the Apocalipse or reuelation. Whilest that S. Iohn remained in that Island, he conuerted vnto the faith of Christ almost all inhabitants thereof, and such was their loue toward him, that (as Simeon Metaphrastes saith) when he was to depart from them backe vnto Ephesus, they were like to die with sorrow. He was released from his exile, after the death of Domitian and succession of Nerua, who did by the aduise of the Senate, reuoke and abrogate all the lawes his predecessor had made.

The Islanders vnderstanding that S. Iohn would depart from them, went all vnto him lamenting and wailing: some called him father, others Lord, and all said with one voice he was their ioy, and comfort. They besought him with great affection, saying: Oh Iohn, thou holy and admirable man, wherfore cameſt thou into this Island, if thou art to depart hence so soone? Why was the knowledge of thee bestowed on vs, if we were to loose thy company so soone? Whither wilt thou go to be beloued, as thou art of vs? Where shalt thou be obeyed, as thou art heere? Where shall thy words be so esteemed, since we listen to them, as if they came from God, and do beleeue that God speaketh in thee? Then ô father haue pitty on vs thy children: behold that without thee, we are left in danger and perill to loose our selues: Oh Emperour Domitian thou hast done to none such euill, as thou hast done good vnto vs: thou hast sent hither the elect disciple of God, whom we haue knowen, and receiued Baptisme by his meanes. Thou hast done right well: but for that, to do good was far from thee, of this good ariseth this present euill, that now we must loose him, whom before thou madest vs to know. They all came to the holy Euangelist, and kneeled at his feete, tooke his garments in their hands, kissed his hands with great humblenesse and reuerent behauiour, for that they thought to make him stay there, more by prayers and entreaties, then by force or violence. The holy Euangelist saw the griefe of these Islanders for his departure, but he promising not to forget them, and to send them some that should take charge of them, they remained some what pleased and satisfied: And so he embarked and returned to Ephesus, where he was receiued with great and incredible ioy.

As the holy Saint was to enter the citty, they carried out to bury all a noble Matrone called Drusiana who had loued S. Iohn very dearely. He vnderstãding the same by many persons that followed the corps lamenting & mourning, for the losse of so vertuous a woman, that was charitable and had done many good workes of piety toward all kind of persons, and be remembring the same, prayed for her, and God at his request raised againe the dead woman to life,

and the holy Apoſtle went to lodge at her houſe. Then he began to gouerne that prouince againe: and he vnderſtood that two young men in a Citty had diſtributed much riches vnto the poore, deſiring to ſerue God in pouerty (which life Saint Iohn had commended and praiſed much in his ſermons) but after perceiuing themſelues in great want of neceſſary things, they repented of what they had done. S. Iohn talked with them, and bid them bring him, two great branches of trees from a Hill he named, and ſome ſtones; and the yonng men did ſo. Then the Apoſtle by the power of God turned the ſtones into moſt pretious Iewels, and the branches into Gold, and ſaid to the two young men; Behold now, ſee, you may be as rich, as you were before: but conſider well, that the riches of the world doe puffe men vp, and doe not ſatisfy them. Thinke alſo that there is but one paradiſe, and he that will haue it in this life, and enioy and poſſeſſe worldly riches, delights, and pleaſures, cannot haue it alſo in the other world.

The Apoſtle did alſo in their ſight raiſe to life, a young man, ſonne to a poore widow, who with many teares beſought him, to haue compaſſion on her, as he had on Druſiana. The two young men hauing ſeene this ſtrange miracle, determined to continue ſtill in poore life, and beſought the Apoſtle, to pray vnto God for them, and gaue him backe his Iewels and Gold, and he threw it vpon the ground, and they returned to their former nature, and he praied vnto God for them, and they led a holy life euer after. S. Iohn had a great controuerſie and variance with a prieſt of the Goddeſſe Diana, called Ariſtodemus, who ſaid, that the miracles, the Apoſtle did, were not by the power of God, but of the deuill, and if he would haue him to beleeue it was by the worke of God, let him drinke a cuppe of poiſon (that he would temper for him) without any detriment or hurt to his life, or health. The malicious villaine thought by this meanes, to take away the Apoſtles life, and to repaire the loſſe his falſe gods ſuſteined thereby. S. Iohn accepted of the match, and tooke the impoyſoned cup in his hand, and made thereon the ſigne of the Croſſe, and drunke it off, without receiuing any hurt.

Some Authors ſay, for this cauſe, S. Iohn is painted with a cup in his hand, out of which commeth a ſerpent, and he ſeemeth to bleſſe it, which ſignifieth, that he deſtroyed the force of the venime. Others ſay, this is not the cauſe, but that he is painted ſo, vpon the words Chriſt ſaid vnto him, when his mother requeſted, that he and his brother might haue the next place vnto him, the one on the right hand, and the other on the left; and the words of Chriſt were theſe: *Can you drinke the cup, which I muſt drinke?* and they anſwered; *We can*: and our Sauiour replyed: *I ſay vnto you in verity, that you ſhall drinke my cup*; This cup (as ſome ſay) is ſignified by the cup, which is painted in the hand of S. Iohn, and it may be, it is painted there for both the cauſes.

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S. Clement of Alexandria, S. Iohn Chriſoſtome, and other authors, recount alſo a ſtory which befell betwene S. Iohn and a diſciple of his, being a beautifull young man. And it was this: S. Iohn kept the young man very ſtrait, and would haue brought him to a ſtrict and a mortified life: And hauing on a time occaſion to viſite one of his Churches, he commended him vnto the care and gouernement of a Biſhop, deſiring him to haue a great care of him: In the abſence of S. Iohn, the young man began by a little and little to fall vnto lewdnes: and at the laſt, to be a Captaine of robbers and murderers by the high way: S. Iohn being returned, and vnderſtanding what was become of the young man, was grieued for the ſame, and went vnto the deſert, where the young man kept and haunted: in fine, he met him. He at the ſight of the Apoſtle, began to fly, and S. Iohn followed him, ſaying: My ſonne, why doeſt thou flie? behold I am weary, and euen tired in comming to ſeeke thee in this deſert, and vnhabited place: doeſt not thou perceiue, that it is euill done of thee a young man, to fly from me an old man? If thou doeſt it for feare of the account, thou haſt to render vnto God for thy ſinnes, I offer my ſelfe to anſwer for thee, at the day of iudgement. The hart of the young man relented at the words of S. Iohn, and at the teares he ſaw to fall on his white beard; ſo he fell at his feete, bewayling his ſinnes. S. Iohn tooke him home, and the young man amended his life, and ſerued God with great feruour after that time.

Sometime this ſeruant of God ſhewed indignation againſt them, whom he knew would not amend their faults. S. Policarpe (his diſciple) writeth of him, that being one time in a bathe, Cerinthus the heretike came in, & then he made haſt to get out, ſaying with indignation; Let vs get hence quickly, leſt the filthy and corrupt water of Cerinthus infect vs: meaning by the water, the falſe doctrine of the heretik. His diſciples importuned him to write that which he preached, that they might haue it in continuall remembrance: The Apoſtle condiſcended to their requeſt, and commaunded a generall faſt, and continuall prayers to be kept by all the people: Then went he vpon a mountaine, and tooke only with him his diſciple Procurus: Metaphraſtes ſaith, they heard thunders and thunderclaps with whirlewinds, which put Procurus in great feare and dread: but theſe tempeſts being alayed, S. Iohn began to ſay: *In principio erat verbum*, and ſo Procurus wrot and continued the Ghoſpell after his enditing, wherin he laboureth to deſtroy the errour of the heretiks called Ebionites, who held that Chriſt was not God, and the principall entent of S. Iohn was, to ſhew and proue that Chriſt is true God. And becauſe he flew ſo high, the figure of an Eagle (which is a foule that ſoareth aloft) is attributed vnto him.

The holy Euangeliſt was now farre in yeares, and when he talked with his diſciples, he had alwaies in his mouth theſe wordes? *My ſonnes, loue one another*: and they ſaid; Maiſter, let vs heare ſome other wordes, for we haue heard this

very often; And he answered them: I say this thing vnto you, for that this is sufficient, and he that doth this, doth all. Hauing then had reuelation of his death, being 99. yeares old, he assembled all his disciples, and led them vpon a high mountaine, where a Church stood: In that place he caused his sepulcher to be opened, and stripped himselfe of part of his cloths and put off his shoes, and so aliue he went into his sepulcher (his disciples making great lamentation) and then there came from heauen a brightnes vpon that place, enuironing the body and the holy place; And they that were present remained in a traunce, as it seemed, for great dread: and being come to themselues, they saw S. Iohn no more, but the graue couered with earth, which seemed to boile vp a pretious liquor that cured many infirmities.

This was the passage of S. Iohn, and as S. Ierome and venerable Bede affirme, his death was without any griefe, and his body neuer felt corruption. Of which words, S. Thomas, Nicephorus, Callistus, and many other Authors take occasion to say; that S. Iohn was raised againe, and ascended into heauen, both in body and soule, where he hath an eminent place, since the titles he had in the world were so honorable. He had the title of Virgin, Apostle, of Euangelist and of martyr, at least in will and desire: yea S. Augustine, S. Iohn Chrisostome, and Ruffinus call him martyr, for when he was put into the vessell of oile, he should haue died, if God had not miraculously deliuered him: and his will was alwaies prompt and readie to die for the loue of Iesus Christ.

Beside the said titles, he had another rare and singular name of the *Disciple beloued of Christ, of his brother, and sonnes of the same mother*, by the will and appointment of the same God. This glorious Apostle did spend 70. yeares in preaching and conuerting of soules, all which time he continued busy in the seruice of God, alwaies louing him, and alwaies perswading others to serue him. But all this, which we haue said, is but little to equallize the great glory, that he enioyeth in heauen: although that which he hath, and what place he possesseth there, God and he best knoweth. Let it suffice vs; to recommend vs to him by taking him to our Aduocate, and imitating his life, as much as lieth in vs: And so aided by him, we may be rewarded by God, and see S. Iohn in heauen, yea God himselfe, enioying him in his glory for euer. Amen. The Catholike church celebrateth the feast of S. Iohn Euangelist on the 27. day of December: And his death was in the yeare of our Lord 100. or there about, in the time of Traian the Emperour.

The feast of the holie Innocents. Decemb. 28.

THere is mention made in the booke of Kings of a most cruell woman, called Athalia, who was the mother of king Ochozias. This woman (her sonne being dead) vpon ambition and desire to raigne, got into her hands the children, which were of the blood royall, and put them all to death. One only escaped her hands, who was called Ioas. This child was saued by the care, and diligence of the nurse that brought him vp and of Ioiada the high priest, who hid him, so that Athalia could not get him into her possession and power, and in processe of time Ioas was king of Israel. This cruell Athalia, was a figure of Herod, who holding the kingdome of Israel by violence (for that he was a forraner, and of a strange country) to assure himselfe of that kingdome, he killed many innocent children, as Athalia had done before; out of whose hands escaped Ioas, by the industrie of his nurse, and of Ioiada, which kept him secret.

So Iesus Christ figured in Ioas, fled from Herod, by the care and industrie of his most B. mother, and of S. Ioseph, who deliuered and kept him free out of Herods furie, when they carried him into Egipt. Ioas was afterward king of Israel; Iesus Christ was, and is King of heauen and earth, and the vniuersall redeemer of all mankind. The historie of these holy innocent infants, was written by S. Matthew the Euangelist in this manner.

AFter the birth of the sonne of God into the world, and after his circumcision on the eight day. After he had bene visited, and adored by the three kings, on the thirteenth day, and after he had bene presented on the 40. day in the Temple of Ierusalem. S. Ioseph and the B. Virgin, with their little child, being returned vnto Nazareth: the Euangelist S. Matthew saith: that an Angell of our Lord appeared to S. Ioseph in his sleepe, and said vnto him. *Arise and take the child with his mother, and flie into Egipt, and stay there vntil I bring thee word, for Herod will seeke to kill the child.* God hath great care of his friends, vnto whom he sheweth the remedy, before the hurt.

God (being omnipotent) was able to haue made Ioseph and the Virgin, with the litle child, to haue remained safe in Nazareth by miracle; but he doth not alwaies miracles, where prouision may be made by mans helpe. This you may perceiue in Abraham, who feared to be murthred in Egipt, for his wiues sake, who was very beautifull (for the Egiptians if they had knowne she had beene his wife, would haue killed him, and taken her away) bid her say, that she was not his wife, but his sister. He might well say she was his sister, for the neere kinred that was betwene them. The holy man Ioseph did not stay long to execute the commaundement of God, but gaue notice of his reuelation vnto the blessed Virgin, and without stay, they trauelled with their infant, into Egipt,

and there they ſtayed in ſecret manner, vnto the time of Herods death.

The old Adam broke the commaundement of God, and fled from him, but the new Adam to fulfill the commaundement of God, went to hide himſelfe, and lay hid as a ſtranger, for certaine yeeres in Egipt. This was done for the conſolation of the Saints, that they ſhould not wonder if they were forced ſometimes to flie, and if at any time they lie hidden or ſecret, it is no great matter, ſince they be in a ſtrange land. But if they will be in all places happie, and ſecure, let them haue the child Ieſus in their companie, thought it be in the land of Egipt, as Ioſeph and Mary had, who were well entertained, and much made of by that barbarous nation, for the child Ieſus ſake, whō they had with them.

A delinquent, or offender, flieth often vnto the Church for ſuccour, & ſometimes he will take a litle child if he can, and get with him vpon ſome ſteeple, or tower. The people will ſhoot no harquebuze or arrow at him, leaſt they might kill the child, but they will rather giue him victuals to eate, leaſt the innocent child, ſhould die for hunger. So alſo, if a iuſt man ſeing himſelf perſecuted, take Ieſus Chriſt (which is the child) with him in this life he ſhalbe ſecure and ſafe; but if he ſtay to take him in the other life, then he ſhalbe potent and ſtrong, and then it will litle help, to ſeeke to take him vp, as it is to ſmall purpoſe, for them which be in hell, to pray vnto God. Chriſt in this life may be taken vp as a litle child, and he that ſhall haue him in his companie, may be ſecure and aſſured, to haue meanes and remedies, to be delinered out of all dangers and perills, that can come vnto any man, though all the men on earth and diuells in hell, make warre againſt him.

Ioſephus ſaith in his booke of Antiquities, that Herod had bene buſied with controuerſies, that he had againſt his owne ſonnes, for the ſucceſſion of his kingdome; and had bene enforced to go to Rome, to defend his allegations before the Emperour Cæſar Auguſtus. And when he had ended that variance, he began another, with the children of the citizens and inhabitants, of the territorie of Bethleem. Herod called then to his remembrance the three kings, which came to ſeeke the new borne king of the Iewes. If they had ſaid he had bene in a ſtable, and laid vpon a litle hay, it might be, he would not haue regarded it, but the wiſemen told him, that they ſought the king of the Iewes, who was lately borne. Herod kept that kingdome by tiranny and force, not cōming to it by kinred or bloud, for he was a ſtranger borne; yet he had receiued the religion of the Iewes, and obſerued their lawe.

He knew that people looked for the Meſſias and king, which ſhould ſet them at liberty, & deliuer them from all oppreſſion, which he vnderſtood temporalie. When he heard the three wiſe men ſay, that this king was borne, he grew into a great ſuſpition, and ſought by all meanes to know by the law, where this king ſhould be borne; and he being told by them, that he ſhould be borne in

Bethleem,

Bethleem, he ſent the kings thither, apointing them to returne vnto Ieruſalem and to certifie him, where the new king was to be found, becauſe he alſo, would go to adore him. The curſed wretch ſaid this in deceit, becauſe he would haue murthered him: but the mallice of man cannot preuaile againſt the wiſedome of God, for he was ſo blinded, that he had not the reaſon to ſend a meſſenger of his owne with them, to certifie him of their doings. It happened after, that the kings warned by God, returned vnto their owne countries by another way.

Herod ſeing that the kings had mocked him, and douting vtterly to looſe his kingdomes, he called all his captaines and men of warre, and (as Baſil Biſhop of Seleucia ſaith, who is alleadged by Simeon Metaphraſtes) he ſpake to them in this manner: I haue oftentimes had experience (my louing ſeruants & friends) of your courage, and valiant harts, in the affaires which haue happened in my kingdome, though they haue bene many, and of great difficultie, in which you haue not refuſed to aduenture your liues in my ſeruice. At this time is fallen out a moſt important buſines, vnto which, if I giue not remedie, I ſhall (remediles) looſe this my kingdome, & you your king, who hath alwaies ſhewed you many fauours, and graced you, and ſtudieth ſtill, to do you many more. Now it ſhall appeere if you be as deſirous to ſerue me; and if you account your ſelues, valiant ſouldiers, now is the time to ſhew your valour, for euen in mine owne houſe is a great miſchief readie to oppreſſe me.

Know then, that my royall eſtate is ſecretly threatned, yea, the vtter ſubuerſion, and ouerthrow thereof. There is no open warre proclaimed, or made againſt me, neither am I aſſailed, by any publike enemie; but a child, who is not yet two yeeres old, threateneth to depriue me of my crowne, and of the ſcepter of the kingdome of Iſraell. He is borne in the cittie of Bethleem, and there he remaineth at this preſent time; and of this child haue the Prophets ſaid, that he ſhalbe king of Iſraell, and that he ſhall ſet my crowne on his head, and ſhall take the ſcepter of the kingdome out of my hand. I feare the Prophets, becauſe I haue not ſeene their words fulfild as yet. Do not you remeber the three kings that came from the Eaſt, who plainly reported that this king was borne, & that they came to worſhip him, and to yeld him obedience?

If theſe kings ſo farre diſtant, ſtood in awe of him, much more cauſe haue I to feare, that am ſo neere vnto him. I appointed theſe kings, that they ſhould giue me notice when they found him, becauſe I would haue gone to ſee him, and then I would haue beene freed from this danger. But they (I know not for what cauſe) haue mocked me, and be returned into their countries, and kingdomes by another way, and haue giuen me no notice. I feare, I doubt, I faint, and conſume with ſorrow, when I ſtudie on the ſucceſſe of this buſines. I haue no remedie, and I know not vnto whom to reſort, but vnto you.

My will therefore is this: I would haue you go vnto Bethleem, and into all

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the territorie thereof, and the country there about, and with your naked weapons, ruſh into the houſes, pardon the old men, touch not the yong men, ſpare the women, only kill all the children, all of them, from two yeeres old, vnto a day old. My will is, that you kill them all, ſpare none of them, for if one of them remaine aliue, that ſame one ſhall deprive me of my kingdome. Take no regard, nor pittie the teares of the mothers; yea, in their armes, I would haue you ſearch out mine enemies. And if any woman will defend her child, kill her alſo with him. Feare not to be accuſed for this fact, for it is by my commaund that you do it. Go into the citty like Lyons, ſearch it through diligentlie, leaſt any remaine hidden, & perchance it may be that child, that the kings came to adore.

The captaines vnderſtanding the kings mind, and intention, gathered all the armie, reciting vnto them the ſame reaſons, that the king had alleadged before. They all accorded and agreed, to performe this miſchieuous act, and ſo to Bethleem they went, and he ſeemed the beſt and worthieſt fellowe, that trauelled thither with moſt ſpeed. So comming to Bethleem, they began the maſſacre; the cruell butchers ſlaughtering the quiet lambes. All the houſes were repleat with the outcries of the afflicted mothers, the waies ſtreamed with riuers of blood, and the ſtreets were filled with bodies of the holy Innocents. Herod deſired to ſlay Ieſus Chriſt in the perſon of euerie one of them; and ſo euery of them died for Chriſt, who being in Egipt, had yet compaſſion on them, ſeeing they died for his ſake.

Truly Herod did vnto them herin more good then harme, and more proffit then damage, ſince they be all ſaued. If theſe children had not bene put to death at that age, and by ſuch occaſion, it might haue come to paſſe, that many of them might haue bene damned. But Ieſus Chriſt our bleſſed Sauiour, and of all mankind, would not, that any of them that were borne in that prouince, and at the time that he was borne, ſhould be condemned. The ſlaughter, and butcherie continewed, the waies were all ſtained with blood, and the number of dead bodies increaſed, but the rage, & cruell furie of theſe barbarous ruffians, was no whit diminiſhed. The moſt ſecret roomes could not defend the holy infants from the ſlaughter, neither was the Temple, where God was honored, a ſufficient refuge, or ſaftie for their liues. In that their Temple, they aſſembled to make their praiers, but they offred no ſacrifice therein, for that was to be done only in the Temple of Ieruſalem.

They began now to make ſacrifices in the Temple of Bethleem, not of brute beaſts, but of Innocent children. Enery thing was ſtained with blood: graues, and ditches were filled with children, and their dead bodies were lying in euery place. And if perhaps any mother did hide her ſonne frō the ſouldiers, the child manifeſted himſelfe, ſeeming with his crying to call thoſe butchers to kill him,

becauſe

becauſe he would not be depriued of ſo happy, and bleſſed death. Some mothers that were more bold, thruſt forward on the executioners, deſirous rather to receaue the blow themſelues, then it ſhould light on their children; but this was to no purpoſe, for themſelues were wounded, and their children ſlaine. Some other mothers held them ſo hard in their armes, that they could not get them from them; then would they cut and deuide them in the middle, ſo that one part of the child remained in the hands of the mother, and the other in the hand of the ſouldier. Some women ran to and froe, with their children in their armes, to get out of the place where the ſlaughter was, and ſtumbling on the dead bodies, killed their owne children themſelues:

Some other turning vnto theſe bloodie fellowes, ſaid vnto them: How is it that you become ſo ſenceles, aud void of pittie? Haue none of you a mother? haue you not wiues and children? Do none of you know how great the loue of parents is, toward their children. How ſauage and beaſtlie is this your crueltie? If in this cittie had bene committed any offence, theſe whom you kill, haue not done it. Slay vs that deſerue death, the rather, for that we haue liued in companie with ſuch men as you be, and brought them children. The ſouldiers hearing theſe words, were mooued vnto compaſſion and ſhed teares, but remembring the commaundement of king Herod, they became more fierce, and enraged then before, killing a freſh the children in their mothers armes.

S. Auguſtine, who alſo wrote hereof, ſaith in a ſermon: When our Lord was borne, there was heard many plaints, not in heauen, but in earth. The Angels in heauen reioyced, and the mothers which were in earth lamented. God was borne a litle child, and his will was, that vnto him ſhould be offred a ſacrifice of children. He that was to be ſacrificed like a lambe, on the Altar of the Croſſe, would haue the Innocent children ſacrificed vnto him. It was a lamentable ſpectacle, to ſee ſouldiers, with naked ſwords in their hands, to kill ſo many litle infants, and not to know the cauſe, ſeing none of them could commit ſuch an offence, as might merit ſo vntimely a death. It was euident therefore, that enuy was the only cauſe.

Their poore mothers tore their haire, ſtroke their breaſts, and made pittifull outcries, their eyes running like fountaines of water. The more they laboured to hide their litle infants, the ſooner they were diſcouered; they not hauing the ſenſe to hold their peace, for they had not learned to feare ſuch butcherly ruffians. The mother & the ſouldier ſtrugled together, the one to deliuer her ſonne, the other to take him away. The mother ſaid: why wil you pul from me, him that was borne of me? Ah my prettie tender infant, I haue not brought thee ſo carefully vp, that thou ſhouldeſt be thus rudelie hãdled. If any fault or offence hath bene committed, I haue done it; let this babe liue, and kill me. Others ſaid: If you looke for one alone, why murder you ſo many? Oh come now Sauiour of

the world, let theſe ſouldiers ſee thee, without any perill or danger vnto thee, ſince the power to liue and die, is at thy pleaſure; ſo ſhalt thou deliuer vs from this great ſorrow, and our children from death.

S. Gregory Niſſen ſaith: It was pittifull, to ſee the mothers of the innocents, how they imbraced their litle infants, and bathed them in teares, awaiting to haue them ſhortly bathed in their owne blood. The cruell edict of Herod hauing bene brought to Bethleem, and the cruell ſouldiers being come, they aſſailed the litle infants ſo furiouſly, that they wounded the mothers alſo, & mingled the blood of the mother, and the infant together. Some mothers ſaw the ſword to come, and pierce the body of her infant, as ſhe gaue it ſuck, ſo that at one time, the mother gaue milke vnto the child, and the child reſtored as much blood vnto the mother.

There was one ſorrowfull mother, that had two ſonnes at one birth. She ſaw the ſword drawen againſt them both, and ſhe knew not which to defend firſt, from the blow; ſhe looked on the one, and held it faſt to her breſt, and left the other further from her. Then ſeing the blow come, ſhe pulled it cloſe to her, & thruſt out the other. The poore diſtreſſed mother, had not much time to deliberate, which of their liues ſhe ſhould longeſt ſaue, for no ſooner was the one wounded to death, but the ſword was thruſt quite through the other: and this was the caſe of many wofull mothers, that had two children in their armes. It happened alſo in this maſſacre, that two butcherly villaines came vnto a mother, that had two ſonnes; they ſeuered themſelues to kill them, and withall ſeuered the hart of the afflicted mother. The one infant wailed, & the other cried alſo. The wofull mother knew not which to anſwere firſt, with the like muſick; Laſtly, ſhe could but lament, and ſodeinly ſhe ſaw them dead at her feete.

S. Baſill Biſhop of Seleucia (cited before) ſaith: that in all the citty of Bethleem, nothing could be heard, for the confuſed noiſe, which endured as long as the ſlaughter of the innocents continewed; becauſe the Infants that were killed cried pittifully, the elder brothers and ſiſters lamented, and ſo did the fathers; but the outcries of the mothers exceeded all the reſt. The old men ſaid that there was neuer committed ſuch a crueltie in any place, no not in a long ſuſteined warre; for though all were put to the ſword, yet infants were ſpared. Complaints were generally made, yea, of the ſunne it ſelfe, that ſtaied ſo long, to keepe back the darknes of the night, whereby the furie of theſe enraged people might ceaſe. When theſe Ruffians found no more infãts in the citty to murther, they departed into the villages there about, to do as they had done in Bethleem. Then the lamentable outcries of the wofull mothers was renewed, when they went to ſeeke out the bodies of their dead infants. Some, that found them cut in pieces, laid their ſeuered members together; vſing pittifull, & compaſſionat complaints.

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Some kneeling downe to their ſlaughtered prettie babe, ſaid vnto him: Awake now my ſonne, thou haſt ſlept inough; ſhake off this heauie drowſines, which the crueltie of Herod had cauſed. Come, come, ariſe my ſweet babe, take thy mothers breaſt, which thou haſt ſo often ſucked; Ah wilt thou not ſpeake? doeſt thou ſlumber ſtill? Alas, alas, too long laſteth this heauie ſleep, that thus oppreſſeth thee, would to God it were poſſible for thee to enter againe into my womb, that thy prettie members thus mangled, might be reioyned, and returne vnto life. Theſe and ſuch like words, ſaid the mothers of the Innocents. When Herod vnderſtood that his commaundement was performed, he made ſhew of great ioy, and adorned himſelfe with a crowne of victorie, as if he had triumphed ouer ſome dangerous enemie. Neither did the cruell tyrant care, though his owne child (that was nurſed in a place neere Bethleem) was murthered among the reſidue.

Macrobius reporteth, that this came vnto the eare of Octauius Auguſtus, and that he ſaid: that it were better to be a hogge in the houſe of Herod, then his ſonne. By which ſpeach he ment, that Herod being a Iew, the hogge had bene ſecure, for he would not haue killed it, nor haue eaten thereof, but his ſonne was not ſo ſafe, for he was killed amongſt the other children. Herod could not haue deuiſed a better meanes then this, to diuulge, and ſpread abroad, the birth of Chriſt. For hereby it came to the knowledge of all, that a child was borne, who was a king, and had bene adored of the kings, and of whom he was afeard, that his kingdome ſhould be taken from him. But he ſtaied not ſo long; for before Chriſt was of age, Herod was depriued of his kingdome, by looſing of his life, killing himſelfe with thoſe hands, with which he had perſecuted our Sauiour Chriſt.

It is often ſeene, that God doth puniſh, and chaſtice men, by the ſame thing, and meanes, wherewith they take occaſion, and whereby they offend him. Saul deſired to kill Dauid with his owne hands, and with the ſame he killed himſelfe. Iudas ſinned by ſelling Ieſus Chriſt, and the wretch hanged himſelfe with his owne hands. Some thinke that the number of the ſlaine children, was the ſame, which S. Iohn nameth in the Apocalipſe, when he ſaith: that 144000. follow the lamb; but this is not certaine. It ſeemeth rather a thing impoſſible, that in the towne, and territorie of Bethleem, ſhould be ſo many children, of two yeeres old and downewards.

The Euangeliſt S. Matthew ſaith: that then was fulfilled the words of the Prophet Ieremie: *A lond voice was heard, weeping and lamentation, Rachell weeping for her children, and would not be comforted, becauſe they were not.* In this place, Bethleem is called Rachell, becauſe the faire Rachell, who was wife to the Patriarch Iacob, was buried neere to the citty of Bethleem. The holy Innocents were the firſt martyrs that dyed for Chriſt, & he being come into the world, offred them

to his eternall father, as the first fruites of the garden of his Church. He did them also an especiall fauour, for that they were all saued.

Their parents also had no cause to be grieued: for if they were depriued of their liues (which he had before giuen vnto them) for his sake, we may also beleeue, that he bestowed others on them, in their places; as it happened to Iob, who being depriued of seuen sonnes, & two daughters, God gaue vnto him as many more, when he returned vnto his former prosperitie. Lastly, we may know by the euent hereof, that as when the people of Israell departed from Egipt, one may well say that God departed out of that country, in the company of his people, and that the Egiptians remained in lamentation (for one, and the last of the plagues that he sent vpon them was, when he slew all their first borne) so also, when Iesus Christ departed from Bethleem, the Bethleemits remained also in lamentation. For a sure thing it is, that in the place, from whence God departeth, there remaineth nothing, but sorrow and wayling.

Let vs pray vnto his diuine maiesty, that he alwaies remaine in our company, that we may alwaies be glad and ioyfull in him, and that our ioy may be true & perfect, enioying it in this world by grace, and after in heauen by glory. Amen. The Catholike Church celebrateth the feast of the holy Innocents, on the 28. of December, and their Martyrdome was in the time of Octauian Augustus, in the beginning of the second yeere of Christ, according to Ioannes Lucidus.

The life of S. Thomas, Archbishop of Canterbury and Martyr. Decemb. 29.

THe life of this holy Prelat and famous martyr, collected out of foure Historiographers of his time, Gulielmus Cantuariensis, Ioannes Carnotensis or Sarisburiensis, Alanus Abbot of Tenkesburie, Herbert of Hoscam sleske, Petrus Blessensis, Archedeacon of Bathe, and many epistles of Popes, Kinges, and Bishops, is in this manner.

SAint Thomas, vsually called of Canterbury, bishop & martyr, was borne in London, the head cittie, and royall seate of great Britanie. His father was one Gilbert surnamed Becket, a man inferiour to none of his citizens for kindred and riches, and superiour to most, for singular good carriage, and holy conuersation. This Gilbert being in the flower of his youth, and voluntarily, receaued the holy crosse, an ensigne of such as enrolled their names to serue against Infidels, and trauailed into the holy land: where, as he returned from visiting those sacred places of Hierusalem, he, together with others, was taken by his enemies, that lay in ambush, and made prisoner to an Admirall, a Prince of

of great account amongſt the Infidels. There he remained in captiuitie, the ſpace of one yeare and a halfe; wherein, the only daughter of the aforeſaid Admirall was ſo wonne with the carriage, and excellent good parts and qualities of Gilbert, with his diſcreet & weighty reaſoning of matters that concerned Chriſtian religion, and alſo with his noble and ſtoute reſolution to die for Gods honour, that he afterwards by flight hauing obteined his libertie) ſhe, wounded with his loue, and led with deſire of being a Chriſtian, forſooke all her wealth, abandoned her fathers houſe, and her country, and followed him ſecretly into England. There being firſt well inſtructed in Chriſtian religion, and baptized in the Church of S. Paule by the Biſhop of London with great ſolemnitie, in the preſence of ſixe Prelats, ſhe was married to Gilbert: all, but eſpecially the Biſhop of Chicheſter wondring at this heauenly vocation, and admirable prouidence of God; and prophecying that her wombe ſhould beare a child, whoſe ſanctitie and holie labours would make Gods Church renowned and glorious. Not long after was Thomas borne, and brought vp by his vertuous mother in all good manners and exerciſes. But he learned of her eſpecially the feare and loue of almightie God, with a great deuotion to the B. Virgin his mother Marie, next after Chriſt repoſing in her his greateſt confidence, and making her, Patron and Protectrice of all the waies & ſteppes of his life. He was firſt brought vp in a religious houſe of Merton; after inſtructed in liberall ſciences; then ſent to ſtudie in the vniuerſitie of Paris: from whence returning home, he diſcharged with honour and great good ſatisfaction, ſome publicke offices of the citie of London. And hauing now for the ſpace of three yeares, attended vnto temporall affaires, and followed courte buſineſſes, ſhewing himſelfe therein quicke, diſcreet, and well aduiſed, and thereby attained great credit, & learned much prudence and experience: hauing alſo beene carryed with affection to youthfull ſportes of hawking and hunting, yet euer without ſtaining or blemiſhing his good name with any vice or imperfection; led by the inſtinct of the holie Ghoſt, more then by any friends perſuaſiõ, he retired and weaned himſelfe from ſecular affaires, and betooke himſelfe to Theobald Archbiſhop of Canterburie, where his induſtrie, diligence, and well aduiſed managing of matters, wonne him a chiefe place and great reputation amongſt the Archbiſhops moſt familiar and truſtie friends. After his admittance into the companie of Theobalds counſelors and chiefeſt followers, he ſtudied at Bologna and at Altiſiodorum: was greatly imployed in Church affaires of greateſt importance: oftentimes ſent, for deciſion of weightie controuerſies to Rome; from whence he euermore returned with good diſpatch in his buſines: laſtly he was made Archdeacon of Canterburie, a place in thoſe dayes of higheſt degree in the Engliſh cleargie, next vnto the Lord Abbots and the Biſhops.

Much about that time Henry duke of Aquitane & Normãdy, ſucceeded king

Stephen in the crowne of England. The bald fearing least the kings good nature might be abused by some of his craftie counselours, and by such as vnder cloake and pretence of publicke authoritie thirsted after the Churches reuenues, and the commons spoile, drawen to some ouer sharpe course and rough proceeding: desirous also, that the bond of loue and amitie might encrease betweene the Prince and his Prelats, and the kings gracious fauour shine vpon his cleargie, a thing most necessarie, for the good and welfare of all the kingdome, and well assured of his Archdeacons sufficiencie to doe all faithfull seruice to the king, and good offices to all manner of people, brought him to the courte, and wrought him into the fauour of his Maiestie, from whom he receaued the office of high Chancelour of England. It might seeme in outward shew and apparance, that Thomas had now forgotten quite, that euer he was an Archdeacon. His retinue was great; his followers men of good account; his house keeping such as might compare with, if not surpasse, the greatest Earles of all the kingdome; his stuffe verie costlie and full of brauerie, so farre forth as his bridles were of beaten siluer; his principall care to retaine his Princes fauour, and winne all mens good will; which care did also compell him sometimes to shew himselfe pliant to his Maiesty in his fare, his discourse, in hauking, in hunting and sporting, aswell as in his serious affaires: A table, that daily and honorably intertained Barons and Earles: a house, that wellcomed all needie and afflicted persons: a hand, that bountifully bestowed large gifts in howsehold stuffe, apparail, prouision, plate and coine. Finally, fortune did seeme to haue made him her darling; and all thinges so flowed according to his wish and his desire, that one would haue iudged him, to haue laid cleane aside the verie thought of a cleargie man. But this was only the outside of Thomas: for inwardly, he was humble and abiect in his owne eyes: much addicted to prayer & deuotion: a great tamer and curber of his owne body; in so much, that many times he would chastize himselfe with a cruell discipline, lashing him selfe vpon the bare backe: his zeale was great for the good of the Church, and reliefe & succour of the commons; vndergoing for this cause many encounters and afflictions; many calumniations, slaunders, and snares, made to entrap him, by such as in court know not how to rise but by others ruines. Nay sometimes, as farre as modestie and duetie would permit it, he gently, and with great respect and reuerence, withstood euen his Prince; who liked therein his constancy, & tooke it in good part, and not as proceeding of any disloyaltie, for why? he did finde him most faithfull in all his proceedings: aduised and discreete in counsaile: prouident and vnappalled in doubtfull businesse: & in aduersitie valiant and magnanimous: in puritie of mind and chastitie of bodie, euermore vnspotted and vndefiled: many great trialls hauing bene made to proue his honestie. And, for most of that which we haue rehearsed, let this one thing serue as a sufficient

ficient witnesse. There was in Stafforde a beautifull young woman, whom the Prince greatly fauoured. She, as often as the Chancelour came that way, did send him many tokens and fauours. His guardian, misdouting that all this kindnesse proceeded from some lewd intention; and, seing the yong, fresh, beautifull yeares of Thomas, and the neereneſſe of their lodgings, did encrease his suspicion, he needes would be acertained thereof. In the dead of the night, by a secret way, and with a close lanterne, in he goeth to his chamber; & finding his bed without any print of his body, or once being touched, was strongly cõfirmed in his suspicion: but lifting vp his lanterne, and looking somewhat further, he found, that after long kneeling vpon his bare knees in prayer, he was fallen fast asleepe vpon the ground, in a very incommodious manner: whervpon altering his opinion, he verily deemed him a saincte, whom before he suspected to be dishoneſt and a sinner.

Not only in this of Chancelour, but also in many other offices Thomas did the king good seruice: for, being made tutor to the yong Prince Henry, his care was great to bring him vp with the sonnes of many Lords of the court, in learning and ciuility, and in all manner of courtly and Princely knowledge and behauiour. Moreouer he serued the kings Maiestie in his warres of France with a choyce band of seuen hundred souldiours of his owne familie, besides many others, with whom alone after the kings departure, he obtained a worthy victorie, yea another time, he himselfe in person vnhorsed a Frenchman called Enguerranus de Creya, a most hardie souldiour, and most renouned in all feates of armes and chiualry. And with his good example he so encouraged all his followers, that in all the kings army the Chancellours souldiours were esteemed the very flower and the valianteſt. These and many other vertues, made him honoured euen amongst his foes, the Peeres and Princes of France, and greatlye beloued amongst his friendes. Especiallyẽ the kings Maiesty of England sometimes after hunting, sometime after riding, would, vpon a soddaine and without any bidding, come to the Chancelours house when they were at dinner, and some whiles dine with him, other whiles sitte by him to see the order, and heare the discourse which was at his table; whereof many things were spoken with admiration.

It fell out that Theobald Arch B. of Canterbury died; and newes thereof came beyond sea to the kinge: who weighing well the great sufficiencie of his Chancelour, whom euen then he had in his companie, after some deliberation turning about, comaunded him to prepare himselfe to goe on a iourney: and hauing now receaued his instructions, concerning many other affaires, & comming to take leaue of his Maiesty, and to goe forward on his iourney; Nay soft, quoth the king, you know not fully yet what you must goe about: My pleasure is to haue you Archbishop of Canterbury. The Chancelour first starting,

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and afterwards ſmiling vpon the king, and ſhewing him his riding ſuite, full vnfitt and vncomely for ſuch a calling, ſaid: Oh! and loe heere how religious and how Saint-like a man, your Maieſty will place in ſo holy a ſeate, and in the conuent of ſo many bleſſed Monkes! If euer I haue done your Maieſty any ſeruice, let me craue and obtaine this as a reward, that this charge be not impoſed vpon me. For I certainly know, that if I vndergoe it, you will quickly withdraw your fauour from me, and turne it into deadly hatred, enuious people will neuer be wanting, who vpon ſome exactions of your Maieſty in Eccleſiaſticall affaires, and ſome reſiſtance, which I muſt of dutie and neceſſitie make, as a Primate of England, will wholy alienate your royall harte and affection from me, and extinguiſhing all the former grace, enkindle ſuch flames of enimitie, as neuer will be any more alaied.

Theſe words of the Chancelour, ſo litle taſting of Ambition, ſo plainely diſcloſing a conſtant reſolution, did more enkindle the kinges deſire. Wherefore ioyning others in his company to effect his purpoſe, he called to the chiefeſt of them Richard Lucie, commaunding him to effect as diligently the promotion of the Chancelour to the ſea of Canterburie, as he would the ſucceſſion to the crowne of his ſonne Prince Henry, in caſe that the kinge himſelfe were deceaſed. To the ſame effect he likewiſe ſpake to Henricus Piſanus Cardinall, and legate of the Pope; who at laſt brought Thomas to accept that dignitie. He was choſen at Weſtminiſter in London, by the whole conſent of all the Biſhops of the Realme, only London excepted, and by the voice of Canterburie monkes; and after was preſented vnto Prince Henry, who, by the authoritie of his Father, comitted vnto him for this effect, freed the Chancelour from all former debts, accounts, and obligations of court or exchequer, and in his full libertie reſtored him vnto his cleargie, who receaued him with great ioy and ſpirituall canticles. After his election at London, he went to Canterburie; where in Whiteſon-weeke he was made prieſt vpon the ſatterday (for hitherto he was but Deacon) and conſecrated Biſhop vpon Trinitie ſunday, Prince Henry heire apparant of the crowne, fourteene Biſhops, and many other great Peeres of the realme being preſent at the ſolemnitie. Streight waies after, Alexander the 3. Pope of Rome did ſend him the Palle: which he receaued with vnaccuſtomed deuotiō, going barefoote, and lying proſtrate on the ground.

Hauing now receaued that ſacred vnction, he was changed into an other man. He gaue not himſelfe to a vaine, looſe, ſtately, wide and free manner of liuing, as many accuſtome after dignities obtained, but rather obſerued greater abſtinence; watched more; praied more; preached often vnto his flocke; iudged, he neuer could rule well others, if firſt he did not well rule and maiſter himſelfe. His outward apparaill was of a Biſhop; vnder, a friers weede; next to his skinne, a courſe rough heire-cloth, like an Hermit. Hauing done his of-

ſce ſtreight after the cocke-crowing, he ſerued thirteene poore men at the table, waiting on them in perſon, waſhing alſo their feete, not only with water, but with his owne teares, crauing moſt earneſtly their praiers, and giuing each of them foure pence in mony: in the morning, very early, twelue more were ſerued by the Archbiſhops almoner; and about nine of the clocke a hundred poore men called Prebends, on whom two monkes of the conuent attended. The Biſhop, hauing diſcharged his part, and repoſed a litle to refreſh his ſenſes, beſtowed all the time he could ſteale from his reſt, without great diſparagement of his health, in praying, weeping, and holy meditation. When he was to celebrate the moſt dreadfull oblatiō, then he did ſeeme to poure out his hart with teares, ſighes and ſobbes, that came as often as his wordes. He was ſomewhat ſpeedie in diſcharging this office, fearing diſtractions; yet alwaies attent, & recollected, without vaine adding of more then the Church appointed; performing the communion with ſuch deuotion and teares, as if he did viſibly behold the wounds of our Sauiour Ieſus Chriſt.

Not only his owne, but alſo the hands of all his houſehold, were ſo free from receauing bribes, that an Abbot comming to his court with important buſines, and deſiring to winne his officers good will with gold, and not finding anie that would receaue it, he himſelfe notwithſtanding receauing great ſatisfaction in his ſuite, cryed out at his departure: I haue found a court more golden, then euer I could haue believed or imagined: for not only it walketh not after gold, but ſcorneth, deſpiſeth, and flyeth from gold. Semblable to theſe were all his other holy vertues: ſo vpright a Iudge, that no might nor meanes could withdrawe him from right: ſo good a father to the poore, that none departed from him without reliefe: ſo bountifull in giuing almes, that he twice doubled the vſuall allowance giuen to the poore, by all his Predeceſſours: ſo zealous a Prelate, that no vice, eſpecially ſchiſme or errour could take roote within his Iuriſdiction: ſo addicted to learning, that his conuerſation at table and vpon the way, was allway of learning: ſo prouident in giuing orders, that he neuer impoſed his hands vpon anyl, without mature and diligent examen, whither he had ſufficiencie enough in meanes, in learning, and vertue; leaſt any of theſe three being wanting, prieſthood ſhould turne into ſcandall, deriſion, and beggerie: ſo great a fauourer and Patron of learned men, that his moſt eſpeciallie befriended followers, were the moſt eſpeciall learned men of thoſe daies: of Engliſh men Ioannes Salesburienſis, afterward B. of Carnotum; Robert Foliot, afterward B. of Hereford: William Glauile, afterwards B. of Rocheſter; Gerard Maide, afterwards B. of Couentry: of ſtrangers, Hughe Dantinant a Norman, Archdeacon of Oxeford, afterwards Biſhop of Couentrie; Herbert of Woſcham, afterwards Cardinall of Rome, and Archbiſhop of Beneuentum; Hpmbert of Lumbardie, afterwards Archbiſhop of Milan his na-

tiue country, and laſtly Pope of Rome by name of Vrbanus tertius, theſe were his followers of greateſt name, beſides many others of a lower ranke in dignity, though inferiour to none in learning and vertue.

Finally his watching in meditation, his teares in praying, his purity of life, his modeſtie in ſpeeche, his vprighnes in his workes, his truth in his word, his compaſſion of the poore, and care of the commons good and wellfare did ſpread his fame ſo wide, that it made the Kings Maieſtie hartilie to reioice for the good election he made of ſo holy a prelate. Moreouer he was renowned in forraine countries, where comming to the Councell of Towers in Fraunce, he was ſo ioifully receaued by Pope Alexander the third, and all the Cardinalls & Prelates, that all of them, ſauing the Pope and two Cardinalls who ſtaied to accompanie his Holines, went out of the towne to meete and wellcome the Archbiſhop.

Hitherto he might ſeeme to haue had a proſperous courſe and nauigation, but God would haue him alſo tryed in aduerſitie, and therefore ſuffered a ſtorme of perſecution to be raiſed againſt him. Firſt certaine men of great account, out of whoſe hands he had wrelted church-liuings, which they had wrongfullie vſurped, began to calumniate him with his Maieſtie, alleadging that his royall fauour emboldned the Archbiſhop to ſuch attempts and wrongs, which he had, and did offer vnto many: yet they could not impaire the good opinion, which the king entertained of the Archbiſhop. Then followed his renouncing the office of Chancelour, which ſomewhat exaſperated the King: next ſome reſiſtance in a matter beloging to the Exchequer. But laſtly that which enkindled his Maieſties indignation, was in this maner. The friends of a certaine man that was ſlaine, accuſed a prieſt for committing the murder: he, being apprehended, and brought before his Biſhop, ſo denied the facte, that his aduerſaries could not ſufficiently conuince him, by reaſon their information was weake, neither he Canonically cleare himſelfe. He therfore remaining thus infamous, and branded with ſuſpicion, his cauſe was referred to the Archbiſhop, who depriued him of all Eccleſiaſticall benefice, and ſhut him vp in a Monaſtery, commaunding that he ſhould be perpetually included, and made to doe hard penance all daies of his life. About the ſame time one Philip de Lidrois a Canon, had contumeliouſly abuſed one of the Kings Iuſtices of peace: the complaint being brought to the Archbiſhop, he comaunded the Canon ſhould be publiquely whipped, and for certaine yeares depriued of all Eccleſiaſticall benefice and office. Theſe puniſhments, eſteemed rigorous enough, could not quiet the rage of ſome of the laitie: for laying ſome few mens faults vpon all the cleargie, and pleading, that prieſts and clearks (preſuming on their priuiledges, and that they were not put to death) committed many outrages, offences and villanies, they made a great vproare and commotion in all the country.

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The Kings Maiesty, as zealous of the peace & quiet of the common wealth, as the Archbishop of the Churches liberties; and being informed by some of the cleargies enemies, how their manifold offences daily encreased, presuming vpon their priuiledges; he made an assembly of all the Bishops of the Realme, and cleargy of London, demaunding, that all such Priests as committed any offence, should enioy no priuiledge of the Church; but, deliuered ouer to secular Iustice, should be punished with corporall paine; the only meanes as he said, to stop the course of their wickednesse, who building too much vpon their order, stained and shamefully debased the renowne and glory of their order. For the higher one is seated in dignity, the fouler is his crime and more exorbitant; the more scandalous his example, & of greater consequence, to draw meaner people into sinne: and therefore such delinquents ought to feele the smart of more heauie punishments. To this demaund the holy Prelate mildly and constantly made reply: That sacred Canons, and Generall Councells, and holy Popes, and glorious Kings and Emperours had so ordained, that cleargie men should be iudged and chastized by none other, but only by their owne superiours & Prelates. And that when crimes were such as deserued death, the Church did not winke at her ministers faults, nor foster enormous offeces with priuiledges; but first degrading them from their order, abandone and forsake them as none of hers, and then turne them ouer to the secular power and Magistrates, to giue their wickednesse its due reuenge and recompence. That seeing this had bene the auncient practize of the primitiue Church in her glorious daies, and now we had no new Christ, nor new Church, he besought the royall clemency of his Maiesty, not to bring in this new manner of proceeding, so contrary to the statutes of all Antiquity: neither so to be led with a zeale of Iustice, as to raze the very foūdations of Iustice, which could not stand firme, without conserving the bounds & limits prescribed vnto each power and authority. But the king esteeming this so round and resolute an answer, to be a disloialty in his Bishops, & open withstanding his soueraigne authority, did presse them further to make him a promise of keeping his ancient prerogatiues and roiall customes.

The Archbishop with the assent of his brethren answered, they would; so far forth as they were not contrarie to the priuiledges and prerogatiues of the Church, so firmely established. Now amongst those royall prerogatiues these sixe were included amongst many others. 1. That vpon no cause whatsoeuer, any appeale should be made to the Sea Apostolique, without hauing obtained licence of his Maiesty. 2. That it should neuer be lawfull for any Bishop or Archbishop to depart out of the kingdome, or come at the commaund of the Pope, without licence of the King. 3. That it should not be lawfull for any Bishop to excommunicate any person, that holdeth *in Capite* of the King, nor graunt any interdict against his lands, nor the lands of any his officers. 4. That it should

not be lawfull for any Biſhop to puniſh periurers nor falſe witneſſes. 5. That Cleargie men ſhould be bound to anſwer, and haue their triall and puniſhmẽt in ſecular Tribunals. 6. That the King and his ſecular Iuſtices and other officers, ſhould bee Iudges in matters of Tithes, and other like cauſes Eccleſiaſticall. Theſe were contained amongſt many other articles, drawne by his Maieſties officers, as auncient prerogatiues of the Crowne: and notwithſtanding they were ſo cõtrarie and preiudiciall to the practize of the Primitiue Church, and priuiledges of great Kings and Monarchs, yet his Maieſtie (moued thereunto by his officers, and eſteeming it a great diſparagement of his Princely authoritie to be ſubiect to the Church, and want of Iuſtice, not to chaſtize the offences of cleargie men) moſt earneſtly inſiſted to haue all the Biſhops promiſe without any reſtriction or limitation, to keep the aforeſaid prerogatiues contained as he ſaid, in their temporall allegeance.

And not hauing obtained his deſire, hee was greatly incenſed againſt the Biſhops, and riſing in a great wroth and indignation, went forth of the place, where the aſſembly was, and next day very earely (without giuing audience to any of the cleargie) out of London. All the courte was in a tumult and vproare; and of the Biſhops, ſome began to ſhrinke, and ſeeke by all meanes (though with ſhipwracke of their cõſcience) how to recouer the fauour of their Prince, & remaine aſſured of their temporal goods, though with euident hazard of looſing thoſe which are euerlaſting. Amongſt the Prelates, ſome that ſhould haue aduaunced the vnitie of the Church, gaue the King counſaile to ſet the Prelates at variance amongſt themſelues. Others laboured to make the Archbiſhop more pliant to his Maieſties will; with promiſes, with menaces, with rehearſing benefits receaued, daungers iminent to the whole cleargie, the fruites of peace, the bad ſequeles of diſunion betwixt the Prince and cleargie: That rigour was not fit for all times: that ſometimes yeelding, though with ſome inconuenience, did afterwards draw on many greater commodities; that troubles and vexation, now threatning the Church, were matters of more weight, then ſome liberties of the Church: that his Maieſtie proteſted his deſire neuer was to preiudice the Church, but only to be honoured before the Peeres of his realme: and that a bare promiſe and conſent would giue him ſatisfaction. Wherefore oppreſſed with the weight of manie Noblemen and Prelates perſuaſions, and with the teares of many, that bitterly wept the vtter ruine and deſtructiõ of the cleargie, he yeelded to the will and pleaſure of his Maieſtie, and in a generall Parlament holden at Claringdon, promiſed in the word of Trueth, and without any reſtriction or limitation, to keepe the aforenamed Prerogatiues, and ſo did likewiſe all the other Biſhops.

The King was not yet contented heerewith: but, hauing drawne a writing of thoſe prerogatiues, would, for the greater euidence and ſtrength thereof, haue

haue it signed with all the Prelates seales. The Archbishop, craving some litle respitte to consider of so weighty a matter, tooke one coppie of the writing with himselfe, and gaue one to the Archbishop of Yorke, leauing the third in his Maiesties hand: & so, being licenced by the King, departed from the Court, and went towards Winton.

And now being retired, and alone by himselfe, and reflecting vpon all his former actions, and duely poising the sequele of all this businesse, how preiudicious it would be to all the Church of God, what a breach and confusion of Ecclesiasticall libertie; how great a slauerie to men, that were the particular lot of Iesus Christ, and how bad a president to all the world, and scandall to all other Princes and Prelates; sorrow, griefe, teares, sighes, and sobbes proceeding from a repentant heart, did make him consume and melt away. Neither was he content to doe rigorous penance in fasting and sackcloth, but he also suspended himselfe from the Altar, and from the cōmunion of the bodie and bloud of our Sauiour Christ; vntill he was restored thereunto by the absolution, and spirituall consolation of the Bishop of Rome.

The King vnderstood of the Archbishops change and alteration: and all his proceedings were aggrauated and misconstrued by his calumniators and aduersaries. His austeritie of life, was superstition: his zeale of Iustice, nothing but crueltie: the care of his Churches reuenues, was attributed vnto couetousnesse; his contempt of worldly fauours, was desire of vaine glorie: following the will of God, a proud conceit of himselfe: insisting in his Auncestours steppes in defending right, and much more care thereof, then some of his later slacke temporizing Predecessours, rashnesse and ouermuch wilfulnesse: finally some made no scruple to say, that, if the Archbishops power went on in that manner, the Kings Maiesties royall dignitie would quite decay: and Princes should hereafter reigne, such and so long, and with only that power and authoritie, as the Archbishop with his cleargie would please to permit.

Hereupon the Archbishop was cited to appeare before his Maiestie at Northampton. First he was iudged both by Noblemen and Prelates to haue all his moueables confiscated, for not appearing personally vpon a citation of the King: and yet his answer to their obiection was verie sufficient. Now in the verie first entrance and beginning, heere were two strange things (as the Archbishop pleaded) and neuer heard of before in the world; An Archbishop of Canterbury, Primate of England, spirituall father both of Prince and people, iudged by the Peeres that were his children: and suffragans pronouncing sentence of condemnation against their Metropolitain, ouer whom they had no iurisdiction. He was further called in question about 500. pound receaued of the King, during the time of his Chancelourship. He acknowledged the receite, but pleaded that it was a guift; and yet was the money adiudged to the King; and he

straightwaies enforced to giue securitie for the paiment thereof: or in plaine tearmes commanded to his face to remaine there as prisoner. When some perceauing the Archbishop quite forsaken of his brethren, and in daunger of shipwrack, offered themselues of their owne accord to enter bond, for the paiment of the mony, and so this daunger was eschewed. Many other controuersies of old forgotten Exchequer matters were maliciously enforced against him by his aduersaries, only of purpose as men talked then, to ouerwhelme the Bishop. But Henry Bishop of Winchester, a man renowned for nobilitie of birth and a sainctlike life, found a way to free him from all further troubles in this kinde; by auouching: That when, being Archdeacon and Chancelour, he was chosen for to be Archbishop, he was by the Kings Authoritie freed and acquitted, of all debts and obligations of Courte and Exchequer, and so deliuered ouer to the Church of England. Which testimonie, being so euidently true, none could withstand it. Now remained the last and the fiercest assault, concerning those royall Prerogatiues.

The Archbishop hoping thereby to moue his Maiesty the sooner to compassion and clemency towards the Church, resolued the last day to goe to Court in his sacred roabes, and barefooted with his Crosse in his hand, and kneeling on his knees, to entreate his Maiestie for peace. Herein also his aduersaries depraued his good intention, and informed the King, that he was come all armed to court. His Maiesty hearing the bruite of armes, & not informed, nor reflecting of what sort and condition they were, withdrew himselfe into an inner roome: and there, calling vnto him the Noblemen and Bishops, made a greeuous complaint and narration, how the Archbishop was come, not as into the Courte and Pallace of a King, but the house of a Traitour; in so odious and despitefull a manner, as neuer was heard of before in the Courte of any Christian King.

There wanted not others that seconded and amplified his Maiesties speech: alleadging that his pride had now drawne him so farre, as to make him fal into open Treason and Periurie of himselfe; and with his manner of proceeding, to cast vpon the King and all his kingdome an aspersion, and infamous note of Treason. All the chamber rebounded with Periurie and Treason, and the officers of the Courte came forth, & with enraged lookes pointed at the Bishop, that was left all alone with his crosse in his handes; the banner vnder which he was to fight, the portraiture of him, that he was to follow, only some few of his Captaines about him; and euen those were not permitted by the officers to speake vnto him. Proclamations were made, that none should declare himselfe of the Archbishops side, vnder paine of being accounted an enemy to the state. The Bishops they appealed against their Primate, as one that was periured; not obseruing the allegiance he had sworne to his Maiestie. The Earles and Barons were now come forth to giue iudgment against him. To all whom, but

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especially to the Earle of Leister, that had spoken in the behalfe of the rest, the Archbishop made this answer: Iudgement against me, my Lord and my Sonne? neither law nor reason doth permit, that children should iudge and condemne their Father. My ordinary Iudge is the Bishop of Rome: to him I appeale from your Iudgement. And likewise I summon these my brethren, to appeare and decide all matters and controuersies in his Tribunall. Hauing said these words, and fearing with his stay to giue them occasion of heinous sacriledge, he forthwith departed from the Courte, many of his aduersaries, and some others of the Courtiers following after, and reuiling and calling him a haughtie, proud, and periured Traitour.

All his traine and followers were fled, and only some cleargy men attended on him, with a great number of sicke folkes and poore men, that hartily reioyced and praised God; who had deliuered his seruaunt from the hands of his enemies. How glorious a procession, quoth the Bishop, doth accompanie our returne from the face of tribulation! Sithence they haue shared in our afflictiō, let them all come in, that we may all feast together in our Lord. After prayer some mention was made of the bitternesse and dreadfullnesse of that day: Vnspeakably more bitter, quoth the Bishop, and more dreadfull will the latter day be. And I charge you all, that each man demeane himselfe modestly and quietly, and that none be so bold as to vtter any rough or distastfull words. In such traunces as these, a patient and milde suffering is most gratefull to God, and most auaileable to worke good in all men, whether inferiours or superiors. In the dead of the night two Noblemen of great renowne in the kingdome, and his faithfull friends, came vnto him, and with ruefull lookes, and teares in their eyes, and knocking their breast, protested by the dreadfull iudgement of God almighty, how they certainly knew, that some debauched and wicked people had conspired together, and with mutuall oathes bound themselues to kill him. Wherefore, greatly fearing, least the cause of the Church, which was not fully made knowen to the world, should be not only endamaged, but vtterly ouerthrowen with his death, he resolued to depart out of the kingdome. He disguised himselfe, and trauailed by night, went strange and vncouth waies, lay secret and hidden euen in his owne Lordships, hearing seruice from out of a little hoale, and finally apparailed in a white monkes weede, and going barefooted, and calling himselfe brother Christian, got safely in a little boate out of the Realme: and with great labour, penurie, affliction, difficulties, and daunger, sometimes trauailing twelue leagues in a winters day barefoored, arriued at last at Sens in France, where Alexander 3. Pope, driuen out of Italie by a schisme, resided. The King had sent, before his coming thither, an honorable Embassage by the Archbishop of Yorke, and 4. other Bishops, the Earle of Arundell and other Noblemen, to certifie the Pope and complaine against the Archbishop,

biſhop, and obtaine that he might be ſent backe into England, with a Legat which they call *a latere*, to haue his cauſe decided there. And although they obtained not their ſuite, by reaſon of the Archbiſhops abſence, who according to law, ſhould firſt be heard in his appeale, before any courſe were taken againſt him, yet ſo had they alienated the affections of the Cardinals from him, that verily eſteeming him a raſh, preſumptuous, ſtiffe-necked man, and one that for matters of no importance, had made an vproare in the kingdome, & broaken that vnity and bond of peace, which before was betweene the king and the cleargy, none of them would ſhew him any countenance. The day next enſuing, wherein the Archbiſhop in the preſence of the Pope & Cardinals was to deliuer the ſtate of all the controuerſie; hauing firſt related the glory wherein he liued before, the exceeding great fauours which his Maieſty had ſhewed him, the reſpect which all the kingdome did beare vnto him, how all thinges flowed euen according to his will, vntill the time of his Maieſties indignation: hauing furthermore declared, how eaſily he might yet be reconciled, and winne the Prince his fauour againe, and be admitted into as great grace as euer before, & that without any bodies mediation, in caſe he would ſwarue from his conſtant reſolution, and ſubſcribe to that, which the king demaunded: Hauing alſo ſhewed, how, although he abounded not in witte, yet he was not ſo deſtitute of common ſence, as to leeſe matters of ſuch weight for only trifles; Laſtly hauing told thē, how that for the ſame cauſe for which he had loſt all other temporal goods, he would moſt willingly ſacrifice the very laſt drop of his bloud; But whether, quoth he, raſhly and vnaduiſedly led by curioſity and ambition, or diſcreetly and vertuouſly, moued thereunto by a well grounded reſolution, let theſe ſerue for witneſſe and euidence. And with that he drew forth the originall coppie of thoſe Articles, which his Maieſtie would haue eſtabliſhed, as auncient & royall prerogatiues. Which Articles being read, not only the Pope, but alſo thoſe Cardinalls, who before were offended with the Archbiſhop, did now with teares thanke almightie God, for giuing him grace and conſtancie, to withſtand ſuch pernicious conſtitutions, ſo oftentimes reprooued, and condemned by Generall Councells and ſacred Canons. And all of them with one aſſent concluded, that, to helpe the Archbiſhop, was, in his perſon, to ſuccour the vniuerſall Church of God.

There Thomas would haue reſigned his dignity; & drawing to that purpoſe his ring from his finger, & offering it vp, moſt humbly beſought his holineſſe, to prouide a more fit and worthy Paſtour to rule his flocke. It ſeemed not conuenient to the Pope, to condeſcend vnto his requeſt: nay rather he confirmed him in his dignity, to the end other Prelats ſhould not in like caſes ſlacken in their duetie, and feare in future times to withſtand Princes willes, in matters that were damageable to the catholike church, ſeing one that had ſo valiantly fought

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in her defence, depriued of the dignitie of Archbiſhop. And promiſing him to doe his beſt endeuour to reconcile him vnto his king, he commended him to an Abbot of a monaſterie called Pontiniacum, of the order called Ciſtercienſis, which flouriſhed with renoune of ſanctitie. There S. Thomas liued with an admirable peace and quietneſſe of minde, amidſt his troubles, giuing himſelfe wholely to reading, to praier and meditation: chaſtizing his body with extraordinary rigour and penance. His diet was certaine vnſauourie rootes, and herbes, and other groſſe meates, which he himſelfe eate though priuately, beſtowing all other daintier diſhes vpon the ſicke & the needy. Next to his skinne, he euermore did weare a long rough haire-ſhirt, that couered all his body from the necke to the knees. His diſciplines were vſuall and very cruell; & ſometimes for a greater mortification, he would ſtand naked in a cold ycie riuer, vntill ſuch time as he was almoſt frozen. And accordingly, to this, his life did ſeeme a continuall death. All which auſterities, though he did courageouſly vndergoe them, with a cheerefull countenace, yet at length did caſt him into ſuch a ſickneſs, that he was euen at the point of death.

But none of theſe things did afflict him at all, in compariſon of the griefe, which he receaued by the baniſhment of his friends. For the king, firſt confiſcating all the goods of the Archbiſhop, proceeded in like manner againſt all his kinred, and ſuch as by familiaritie, or any other title had dependance of him: and afterwards, neither ſparing age, nor ſexe, nor qualitie, nor condition, baniſhed them from out of all his dominions, compelling ſuch, as might for age, to ſweare they would goe vnto the Archbiſhop whereſoeuer he was, and complaine of him, as of the ſole cauſe of their miſerie, loſſes, ruine and deſtruction. The calamity of ſo many innocent people, baniſhed for his ſake, yet without his fault, did greatly grieue the good Archbiſhop: he offered vp theſe troubles and comended their cauſe to God and his friends, who ſo bountifully prouided for the baniſhed; that, in a ſhort time, none did feele any want, and many found that plenty in forraine countries, which they had loſt for Gods ſake in their owne.

The king, moued thereunto by his officers, did not deſiſt to further moleſt the Archbiſhop. For writing to the Generall Chapter of the Ciſtercienſes he threatned all their order with grieuous puniſhments, if they kept his enemie any longer in their monaſterie. S. Thomas vnderſtanding this, leſt thoſe good religious men ſhould ſuffer any damage for his ſake, departed from thence of his owne accord, and with Licence of Lewes King of Fraunce, who appointed him a Princely allowance out of his owne Exchequer, went to make his aboad in the citty of Sens, where he was moſt ioyfully and honorably welcomed by Hughe Archbiſhop of that cittie, and all his cleargie.

The Kings Maieſty of England endeuoured alſo to caſt him out of France, &

to that purpose did send an Embassage, and writte his letters complayning against Thomas, sometimes Archbishop of Canterbury, who like a Traitour had fled out of his countrey, desiring King Lewes not to relieue him, nor permit him to abide any longer in his countrey. Thomas sometimes Archbishop of Canterbury, quoth the king! And who, I pray you, hath deposed him? Certes I account my selfe as absolute a king, with as full authoritie, as the king of England; yet neither may I, nor can I depose the meanest priest of all my kingdome. Tell your king that he will not suffer those, which he calleth auncient prerogatiues, to be abrogated, nor any wayes impaired, although, as men say, they be not so conformable to the law of God, much, lesse reason then haue I, to ouerthrow this auncient custome, hereditarie to the crowne of Fraunce; which euen from time out of memorie, hath vsed to cherish, relieue, and defend all, that are distressed, and exiled, especially for iustice. Wherefore, following herein my aunceſtoures most royall steppes, and trusting to the protection of God, I will not diminish one iotte of this accustomed fauour to my Lord of Canterbury, at the intreaty or suggestion of any person. Many strange meanes were vsed also to withdraw the Popes affection from S. Thomas, and winne his good will to fauour the king against the Archbishop, & with cunning dissimulatiō close vp the matter, so that the king should admitte the Archbishop into his fauour, and restore him peaceably to his Sea, but with this addition, *Sauing the dignitie of his kingdome*, and Thomas should promise to obserue the royall prerogatiues without adding this clause, *Sauing the liberties of the Church*. And surely some of the Cardinals had condescended to the kings request, but that S. Thomas, alwayes cryed out; The Church of God ought not to be ruled and directed with hypocritycall dissembling, and worldly crafte and pollicie, but with Iustice and Trueth, which freeth her followers from all dangers. At length the king of Fraunce with entreaty, and the Pope with the terrour of the Churches censures, made a full attonement and reconciliation betweene his Maiestie of England and the Archbishop: the king not only recalling him and all his frieds from his banishment, but also writing into England, that peacably, well, and honorably he and his might be restored to all, which they enioyed three moneths before his departure out of England. He led him also aside, & talked with him so long, and so familliarlie, as if no disagreement had euer bin betweene them: he gaue him leaue to proceed against such of his suffragans, as had offended during his absence: and at his departure willed him to forget all former hatred, & restore vnto each other their auncient loue & affection: and so the Archbishop hūbling himselfe at his Maiesties feete, tooke his leaue and departed towards England, after seauen yeares of banishment. And, although he vnderstood by the Earle of Bullen and manie others comming out of England, that no other preparation was made there to receaue him, but of prisons and

bonds,

bonds, and treacherous proceedings, and thirsting after his bloud and his life; yet would he not stay his iourney, but answered. Although I should be torne in pieces, I will not breake of my intented iourney: no feare, no force, no torment shall stay me any longer: let it suffice that the flocke of Christ hath, for seauen yeares space, bewailed the absence of her shepherd. At his returne into his church he was receaued with great ioy and deuotion by the cleargy and all well affected people; though some others, guilty of their owne wickednesse, repined therat, and endeuoured to haue hindered his landing with armed men. Whersoeuer the Archbishop went, there was exceeding great ioy and triumph, each Parish, with their crosses and Parish priests, wellcoming him with a solemne processiō, and iointly singing and weeping for ioy, and praising God, that had sent them home their Father againe. Within some few daies after, at his coming to London, there was the like publike ioy and triumphing. For all the cleargie and poore-schollers of the cittie, to the number of three thousand men, went forth to meete him without the cittie. So did likewise the flower of the citty, with an innumerable number of people: and all together, singing *Te Deum laudamus*, accompanied him into his lodging.

But this reioycing and gladnesse lasted not long: for some Bishops and other men of great account, that were excommunicated by the Pope, resorted vnto the Archbishop, and earnestly required to receaue their absolution at his hands. He answered, that, notwithstanding their excommunication & suspension was from the Pope, yet he would presume so farre, as to absolue them, in case they would make him a Canonicall caution or assurance, of standing to the Iudgement of the Church in those thinges, for which they were excommunicated. They esteeming it to much pride in the Archbishop, to tie them to any such cōditions, went ouer to the King in Normandie, and complained vnto him, that Thomas was rather more haughtie, proud, and imperious after his banishmēt, then before: that he went vp and downe with great troupes of men, both horse and foote, that attended on him, as vpon the Kings owne royall person: that, to be a King indeed, he wanted but the name, and setting the Crowne vpon his head, and saying that he would be King. That such, as were most loiall to his Maiestie, were most oppressed with frequent exactions and excommunications by the Archbishop: and many other aggreeuances and calumniations to the same purpose, which so much enraged and enflamed the Kinges indignation, that, with an anxietie of minde, he burst forth into these impatient words. *And is it possible, that I cannot peaceably enioy neither kingdome, dignitie, nor life; and all this for one only Priest? Cursed be all such as eate my bread, since none will reuenge me of this fellow.* Vpon these words some principall gentlemen of the Kings chamber, cōspired together, and with oathes and protestations combined themselues, to kill the Archbishop; imagining it would be most gratefull seruice to the King. For

flatterie, and desire to humourize Princes, and execute, not only what they commaund, but, what they incline or bend vnto, is a passion that is ouer powerfull in Courtes, and blindeth many men, to worke their owne euerlasting perdition. They embarked themselues, they landed in England at a castell called Flatwide, associated themselues with others of great ranke, but little grace; & with many armed men came marching to Canterbury, and went to the Archbishop, and with discurteous and vnseemely speeches, reuiled him for many treasons committed against the Kings Maiestie. The good Prelate answered to all their obiections, and with humility and modesty, and yet with valour and constancy, defended himselfe against all accusations wherewith they did charge him; alleadging that for some of those, which they esteemed enormous crimes, he had expresse leaue and licence from the King.

At this they began to crie aloud and say, this was to touche the honor of the King, and appeach his Maiesty of Treason; & fearing the number of the Archbishops seruants, they went forth, both to arme themselues, and to call in other company prepared to assist them: and in the meane time the Bishop went in to euening praier. At the noise of armes and armed men, all the Church was in a tumult: some flying away; some hiding themselues; some shutting fast the doores of the Church. Only the Archbishop did so behaue himselfe, as one deuoide of all dread and feare: and comming to the doores did set them wide open: saying that Churches ought not to be defended as castles besieged with enemies: and that he should ouercome, farre better with suffering, then with fighting. In came they rushing to the Church, crying out aloud: Where is that Beket the Archbishop? Where is that Traitour to the King & all his kingdome? He without any trouble or alteration answered: Heere I am, no Traitour to the King; but a Priest and seruant of Iesus Christ; readie to leese my life for my Lord, and shed my bloud in defence of his Church. I commaund yee in the name of God, and vnder paine of excommunication, that none of yee doe hurt any of these which are present, if there be any fault, it is wholly mine, that haue taken vpon me to defend the cause of the Church, for whom I embrace death most willinglie, hoping, that by the effusion of my bloud, she shall enioy liberty and peace. And then ioyning his hands and lifting them and his eyes and hart to heauen, and setling himselfe to praier, he said these last words. To God and our Lady, to all the Saincts Patrons of this Church, and to the blessed martyr S. Dionise, I commend my selfe, and the cause of the Church. Afterwards kneeling vpon his knees, and continuing his praiers, his enemies crying out, kill him, kill him, his head was clouen with many wounds, all lighting in one place, his braines were scattered about the ground, and his body did fall close besides the Aultar, before which he had offered himselfe as a sacrifize.

These Monks and cleargy men fearing to loose that precious treasure of their

Prelate

Prelats body, assembling together, did strippe him of his cloathes, and found all his body, from the neck to the knees, covered with a rough haire shirt, and his breeches also made of haire cloth. With this token of his sanctity, and the remembrance of his vertues, they did shed many teares, saying one vnto another; how farre was he from affecting the Crowne, and seeking after earthly honour, that did so despise & chastize his owne flesh, as if it had bene his mortal enemy? They apparailed him in his Pontifical roabes, and buried him before the aultar of S. Iohn Baptist and of S. Augustin, first Bishop of that citty: God that is wonderfull in his Saincte working many miracles to witnesse his sanctity & glory. This renowned champion of Iesus Christ, Thomas Archbishop of Canterbury, Primate of England, Legate of the sea Apostolique, and glorious martyr, suffered in the yeare of our Lord 1171. in the 53. yeare of his age, scarce a moneth after his exile, after he had bene Prelate 12. yeares, 5. whereof he liued peaceably in his chaire, and 7. in banishment. Of him Petrus Blesensis a Frenchman by birth, a great fauourite of Henry the 2. King of England, and a graue writer of those daies, hath these words. (Thomas) was the publisher of Gods word; trumpet of the Ghospell, friend of the spouse, pillar of the cleargy, sight of the blind, tongue of the dumbe, foote of the lame, salt of the earth, ornament of his country, minister of the highest, Vicar of Christ, the annointed of our Lord. All his conuersation was a schoole of vertue, the rule of good manners, a patterne of saluation. He was vpright in iudging, industrious in executing, discreet in commaunding, modest in speaking; circumspect in his counsaile, most sparing in his diet, most liberall in giuing, peaceable in wrath, in flesh an Angell, meeke in iniuries, fearefull in prosperity, well assured in aduersity, almost lauish in almes giuing, and euen altogether mercy, the glory of religious men, and the loue and greatest delight of the people: with many other praises to the same purpose. Neither is it only he, but all the most famous men of those daies, who extoll S. Thomas, as the only patterne and mirrour of good Prelats.

King Henry himselfe did plainly declare, how much he did lament his death, for he not only swoare, that he neuer so much lamented the death of father nor mother, nor would haue bene so sorrowful for the death of his owne child: but he also of his owne accord came vnto Canterbury; and, going barefoote from S. Dunstans Church, presented himselfe before the shrine of S. Thomas; and, bathing the ground with his teares, stripped himselfe out of his Princelie roabes, and vpon his naked backe receaued 5. stripes of euery Bishop, and 3. of euerie monke, that was present; and afterwards fasted all that day and night with great deuotion. A rare example of piety, humility and deuotion in a Christian Prince, such, as scarce hath his match and paragon in all Ecclesiasticall Histories. And surely God did manifestly declare, how acceptable this penance of the King was in his sight; for the selfe same day, he, by his Captaines,

obtained a glorious victorie, wherein the King of Scottes was taken prisoner. And many other prosperous successes ensued this act of humiliation; the holy Saint euidently aiding him from heauen, that humbled himselfe so much vpo earth: and helping him, that subdued and conquered thus himselfe, to conquer, subdue, and gloriously to triumph ouer all his enemies.

Moreouer his murderers, notwithstanding they were men of knowen nobilitie and great possessions, and in high estimation for their valour and cheualry; yet forsooke they all riches, and voluntarily crossed all the hopes of their preferments, going in pilgrimage to Ierusalem, where they did publique penance. All of them died within three yeares after the facte committed, very penitent for their offence, calling vpon the sainct, desiring his patronage and intercession, whose death they acknowledge to haue bene wickedly contriued and executed by themselues, yet pretious in the sight of God, and glorious in the eye of all the world. That time, which they liued, was alwaies with a perpetuall trembling of bodie and soule, like men astonied and distracted, hauing euermore winde and weather against them, acknowledging all to be the iust Iudgement of Almightie God for their heinous offence. But especially he, that gaue the sainct his first wound, died with a consumption, and rotte of all his limmes, he himselfe casting away the flesh, which rotted off from the very boanes, and calling vpon the most glorious martir for pardon and forgiueneese. God of his mercy, and by the intercession of this holy Prelate, graunt vs pardon and grace to follow his steppes.

The life of S. Siluester Pope and Confessor. *Decemb.* 31.

SAint Paule writing vnto Timothie his disciple, said that a Bishop ought to liue sincerely: and it is fit, that in him, be not any thing to be iustly reproued. And for to shew what ought to be in him, he setteth downe some properties, that a good Bishop ought to haue, among other things, he saith: that he ought to giue good example to them, that be without the Church, which be the Pagans, lest he fall into reproach, and into the snare of the deuill. S. Iohn Chrisostome saith: that one of the things, wherewith the Apostles spred their doctrine through all the world, and the Ghospell was receiued of all men, was: because they liued without reprehension, and gaue good example to euery one, and submitted themselues to great paines, and desired no reward at all. They fled from honours, riches, pleasures, and embraced troubles, tribulations and afflictions. They did not complaine, nor sought reuenge, but pardoned and did good to them, that did them euill: wherefore the Pagans said, it was not possible for the man, that liued so, to be in any errour, for that God (as they said) would not haue suffered it: and so thereby they iudged the doctrine they preached to be true and verie able, and so holpen by God, they receiued it. On the other side, those, who by their office and

function

function, they haue, are bound to giue good example, and liue euilly, do very much hurt by their wicked life. And these (as S. Paule saith) fall into reproach, and the snares of the deuill, for with their euill and wicked life, they giue others occasion to do euill, and chiefly vnto the painimes, who (as S. Iohn Chrisostome saith) seing the Christians to steale, murder, commit fornication, and other sinnes, say: that their God cannot chastise them, or els, that he is like vnto them, and so by their fault, the holy name of God is blasphemed.

Assuredly glorious S. Siluester the Pope, was farre and free from giuing of scandall by his life, for it was such, and gaue such a glorious light in the 23. yeares, that he was Pope, that innumerable people were conuerted vnto the faith of Iesus Christ, and among others the Emperour Constantine the great. We read that the life of this holy Pope was in the manner ensuing, as Damasus, and other substantiall Authors write of him.

SAint Siluester was borne in Rome, and was the sonne of Ruffinus. Spa: Cirinus the Priest was his master, and he being 20. yeares old, Pope Melchiades created him Deacon of Rome; which was in dignity, as a cardinall is now. Before he was chosen to be Pope, he was taken by a gouernour in the city for receiuing and harboring some Christians, that came from places farre distant, as one of their religion: moreouer the gouernour willed Siluester to deliuer into his hands the goods of certaine Christians, that had bene martired, & had bene (as it was said) left in his custody: As they were leading S. Siluester toward the prison, his friends lamented, and made moane, and he told them, that his emprisonment should not be long, & so it proued: for on the next night the iudge who had committed him, died, and on the next day he was set at liberty. Melchiades the Pope dying afterwards, S. Siluester was set in the chaire of S. Peter.

The remnaunts of the persecutions of Diocletian and Maximinian endured still in Egipt, and though by the comming of Constantine (afterward called great) vnto the Empire the fury of the same was well asswaged, yet Siluester after he was chosen to be Pope, douting to be taken, departed from Rome, in secret manner, and was hidden in a caue of the hill Soracte in the Phalisci, not far from Rome, which hill vpon this occasion, is called *Monte de San Siluestro*. There the holy Bishop staid a certaine time, vntill that it pleased God, that Constantine was healed of an incurable leprosy called Elephantia.

To remedy and cure himselfe he had bene counseilled by the priests of the Gentils, to be washed in a baine of 3000. Infants bloud. The good Emperour refused to commit that detestable cruelty, but chose rather to die of that infirmity, then to be cured by so inhumane a remedy. The children were brought to that purpose, but he caused them to be restored vnto their mothers, sending them backe with ioy to their houses, and also bestowed many gifts vpon them.

That same night there appeared vnto him S. Peter and Paule the Apostles, who commending him for his pitifull deed, in sauing the life of the innocent chil-

children, bid him send vnto Monte Soracte, for the Bishop of the Christians, who should shew him another baine, and that should cure him of his leprosy. The Emperour sent forthwith for S. Siluester, who went to Rome, as one doubting he should be led vnto martirdome. But when he came thither, the Emperour told him his dreame, whereat S. Siluester tooke hart, and preached to him Iesus Christ, persuading the Emperour to be Baptised, which he did, and was incontinent cured of his leprosy.

Helena mother vnto Constantine, being at that time in Britanie, was certified hereof, and wrote to her sonne, commending him for forsaking the Idols; but she wished he had turned vnto the religion of the Iewes, and not vnto the faith of the Christians, who adore one, who, as a mortall man, was crucified, & so died. Constantine sent her word to come vnto Rome, and to bring with her the most wise and learned Iewes she could find. Helena did so; and the Iewes disputed with S. Siluester (two great philosophers, called Cato and Zeno being as iudges) S. Siluester answered so substantially vnto the arguments made by the Iewes against the articles of our faith, that they were not only conuinced, but also conuerted and Baptised, and so was Helena the mother of Constantine also. Whereupon the Emperor made a law and decree, that Iesus Christ should be adored as God, and that malefactors should not be crucified (as the vse was then.) That none should blaspheme the name of Iesus Christ vpō paine of death, that the Temples of the Pagans should be demolished, and that Churches should be builded, into the which if offenders came, they should be secure from daunger, & enioy the priuiledge of sanctuary. The same Emperour caused many Churches to be builded, aswell within, as without Rome, and turned his owne pallace into a Church, which is called at this day S. Iohn Lateran, or Basilica Constantiniana, and adorned it with many Iewels of inestimable price.

It is holden for a thing certaine, that Constantine gaue vnto Pope Siluester and to his successors, the citty of Rome, and the Lordship or seigniory of Italy, and it is likely to be so, for that he translated the Emperial seat to Constantinople. Some Authors deny this to be so, & our former report of his Baptisme, and of his leprosy also: but therin they shew rather their malice, then a desire to say the truth, since that many autēticall Authors do auouch our former report of his Baptisme, of his leprosy, and of the donation he made to the church also.

Cōstantine builded also beside that Church, other two, the one of S. Sauiour, the other of S. Iohn Baptist, which he builded in his pallace. He also builded the Church of S. Paule, in the way to Ostia, S. Croce in the pallace Senphorianum, which is now called holy crosse in Ierusalem, one to S. Laurence, in the way to Tibur, and another to S. Agnes, in the way to Lauicum, betweene the two bay trees, at the request of one of his daughters. He builded anorher in the honour of S. Peter and Marcellin martirs. In the citty of Ostia, he caused to be built the

Church

Church of S. Peter and S. Paule, and of S. Iohn Baptiſt, and in Capua, one to the ſame Apoſtles, and one in Naples. Theſe and many other Churches the deuout Emperour cauſed to be builded at the inſtance of S. Silueſter, and adorned them, with veſſels of Gold and ſiluer, and with rich Iewels.

The perſecution againſt the Church of God was ceaſed, but there began another warre by the heretiks, raiſed by one Arrius a prieſt of Alexãdria. This man was ambitious, and becauſe he would be famous in the world, he publiſhed an impious blaſphemy, againſt theſe words of Chriſt, *I and my father are one.* This hereſy was diſperſed into ſundry countries, whereupon S. Silueſter apointed a Counſell to be holden (and the Emperour was at the charge thereof) which was kept at Nice a citty of Bithinia, where were preſent. 318. Biſhops: among whom Oſius Biſhop of Cordoua in Spaine was famous and renowmed. There was alſo preſent in perſon the Emperour Conſtantine, who ſeing many of thoſe Prelats and religious men, that were in the councell, ſome to lacke an eye, another a hand or ſuch like (which had happened to them, for the loue of Chriſt in the paſſed perſecutions) the pittifull Emperour embraced them one by one, and kiſſed the place, where the eye wanted, and where the hand had beene cut off (ſhedding the whileſt, teares for deuotion) and ſaid, they were happy, in that they had ſuffered ſuch torments for the loue of Ieſus Chriſt. The Counſell was ended, Arrius was declared and denounced an hereticke, and his doctrine for hereticall. And becauſe he was obſtinate in his falſe and erronious opinion, he, with ſixe of his followers were ſent into exile, by the decree of Conſtantine. And for that, whileſt the Counſell endured, this great and potent Emperour did a notable thing worthy of eternall memory, it ſhall not be amiſſe to write it in particular, that other ſeculer Princes may learne to make account of Eccleſiaſticall perſons, & not to intromit to iudge their liues, nor to breake their priuiledges and immunities.

Great was the reſort of people from ſundry nations vnto the Counſel, aſwel for to diſpute of the propoſitions of the Arrian heretiks, as alſo to craue Iuſtice, and to be remedied of many aggreeuances. Euery day were brought vnto the Emperour ſupplications, ſcedules, or billes of complaints, againſt ſome of the Prelats, aſwell of thoſe that were preſent, as of ſome other that were abſent: yea the Prelats made complaints, one of another. The Catholique Emperor tooke all theſe ſupplications, and kept them, & neuer read any of them. After vpon a day, in a full aſſembly of the fathers, he ſhewed them all their ſcedula and ſupplications, and ſaid vnto them: Our Lord God hath made you prieſts, and hath giuen you authority and power to iudge all men, and me alſo among others; So then, I muſt be iudged by you, and you cannot be iudged by me, therfore await and ſtay you for the iudgement of God. Your variances and controuerſies, let them be of whatſoeuer matter they be, ſhalbe reſerued vnto the iudg-

ment of God; I desire you earnestly to leaue those priuate quarels, and let vs all attend vnto the deciding of matters of faith, for the which, we are heere assembled. When he had said thus: he threw all the writings into the fier, to abolish and extinguish them for euer: a worthy deed of a renoumed Emperour.

Nicephorus Callistus, & Gregory a priest of Cæsarea, say: that in this Counsell of Nice, there died two Bishops, the one called Crisantus, & the other Musonius, before they could subscribe vnto the decrees of the Counsell, and that the other Bishops went one night, vnto the place, where the two Bishops were buried, and one, in the name of all the counsell spake vnto them, requesting them, that hauing before their death approued in the counsell, that Christ is God, which Arrius denied, that they would also subscribe thereto, as the other Bishops had done: hauing said thus, they laid the paper vpon their graues; and in the morning their names were found to be subscribed in that paper: & many of them, that were present, and knew their hand-writing, said, that it was the hand of the deceased Bishops.

The counsell being finished and ended, all, that had bene determined therin, was sent vnto Pope Siluester, to be approued, & they also certified him, how the Emperor Constantine, had banished the wicked man Arrius, and sixe of his adherents. The Pope for the greater confirmation of the truth (and for that he could not be in Nice, being farre distant from Rome, and the voiage long) assebled another cõsell at Rome, of. 227. (Spanish saith 284.) Bishops, who being all of one opinion, and with one voice, confirmed that, which had bene determined at Nice, by the 318. Bishops; and againe condemned Arrius, Photinus, and Sabellicus, and other Arch-heretiks.

The Councell of Nice was holden and celebrated in the yeare of our saluation. 325. and therin was declared and decreed, that the Church of Rome is the head of all other Churches: And that vnto hir, the next is the Church of Alexandria, which had bene gouerned by S. Marke the Euangelist. The third in dignity is the Church of Antioch, where S. Peter made his first residence. And the fourth is the Church of Ierusalem, where S. Iames was the first Bishop.

We read of many holesome statutes and ordinaunces made by S. Siluester; viz: That the priest hauing finished Baptisme, he should anoint his forehead with Chrisme, though this was vsed before, in some particuler Churches, as, for example, in Aphrica; for S. Cyprian, who was Bishop of Carthage before this, writing to Ianuarius, saith: It is fit and conuenient, that thou anoint with oile, the forehead of him, thou doest Baptize: So that Pope Siluester commanded it should be obserued through all the Church vniuersally, which before was done, but in some particuler places.

He commaunded also, that the Corporalls should be of white linnen cloth, not of silke, nor any other stuffe, nor of any other collour. That Bishops only

should

ſhould conſecrate the Chriſme, and vſe the ſame in the holy Sacrament of Confirmation. He commaunded that the Deacons ſhould vſe the Dalmatica, or Tunicle, and the Maniples on the left arme. He forbid prieſts to goe to ſute in law before ſeculer iudges, for any cauſe whatſoeuer. In the time of this Pope was celebrated a counſell in Spaine, in a city neere vnto Granada, called Illiberis, and therfore the counſell was called Illiberitanum, though that others ſay, that this counſell was celebrated in another Illiberis, to wit: in Colibrea. Another prouinciall counſell was celebrated in his time at Arlez in Fraunce, & ſome others, in other parts: Whereby it is apparant that the faith, and the Goſpell was enlarged and ſpred very farre in many countries, and had taken deepe roote in Spaine. In the ſame time, the people of Scotia, the moſt northerly part of the Iſland of Britanie, receiued the faith of Ieſus Chriſt.

It is ſaid, that Pope Silueſter chaunged the name of the daies of the weeke, from the Munday vntill the Saturday: for that the Pagans called them by the names of the Planets: viz. Munday of the Moone, Tueſday of Mars, Wedneſday of Mercury, Thurſday of Iupiter, Friday of Venus, and Satterday of Saturne, and appointed they ſhould be called Ferias: the firſt, the ſecond, the third, fourth, fifth, ſixth, and Satterday: but this ordinaunce is not vſed at this preſent, but in the diuine offices: that which is commonly called Sunday, Pope Leo. 1. called it, *our Lords day*, though ſome called it ſo, euen from the time of the Apoſtles.

S. Silueſter, had very great care of the poore and needy, and kept many memorialls, whereby he had alwaies the better meanes to know their needes, and to prouide for their neceſſities. He had an eſpeciall care, that incloſed Nonnes ſhould haue all thinges neceſſary prouided for them, to the end they ſhould not goe wandring out of their monaſteries, vnder pretext to ſeeke their meate and drinke, or any other neceſſary thing.

S. Silueſter liued in the papacy 23. yeares 10. monthes, and 11. daies, and then died, and was buried in the Church-yard of S. Priſcilla, in the way called Salaria. He gaue holy order ſix times in the month of December, and made 65. Prieſtes, and 26. Deacons. The Catholique Church celebrateth his feaſt, on the day that he died, to wit, on the laſt day of December, in the yeare of our Lord 333. in the raigne of Conſtantin the great.

This life, being omitted in its due place, it was thought fit to insert it heere.

The life of S. Telesphorus, Pope, and Martyr.

SAint Paul writing to his beloued disciple Timothie in his second Epistle saith: In the latter dayes there shall be some, who hauing a shew of pietie, shall deny the vertue thereof, louing pleasures more then God; deceauing plaine and simple meaning people, with the glosse, and outward shew of Christianity, making it a cloak for their lewd life, as if it were warranted by their religion. *Many, and too many such are in these our daies, according to the words of S. Paul; and many also, were in the time of S. Telesphorus, that holy Pope, and good Pastor, who by his learning Wisedome, and diligence, discouered their hipocrisie, and made it manifestly knowne vnto all. And also the sincerittie of the Christian religion, and the perfect life, and workes, that ought to be in the professors thereof. Causing them not only to be professors of the true Catholique faith in words, but also to liue so, that by their outward example, and good workes, and life, God our comon father in heauen was glorified, and not only their brethren edified, but many of their cruell persecutors conuerted. The life of this glorious Saint, briefly collected out of the Pontificall, out of Platina, and other approoued Authors, was in this manner.*

SAint Sixtus the first of that name (Pope and martyr) deceasing S. Telesphorus succeeded him in the Chaire of S. Peter. He was by birth a Grecian, and hauing beene before time an Anchorite he was for his merits, and great holines, chosen Pope, two dayes after the death of S. Sixtus, with great applause, and the generall reloysing of all men.

In his time, arose many heretickes, and false Prophets, who troubled the holie Church of our Lord and by their lewd and dishoneſt liues, discredited; and distained much the reputatiō of the Christian religion. They being euill liuers, and giuen ouer to all sortes of voluptuous behauiour, and for that they attributed, and retained vnto themselues still the names of Christian, the pagans thought, that all the other Christians were such, and like to them in life and manners; and that their religion licensed, and authorised them to liue so. Therfore they abhorred detested, and persecuted them, as people vnworthy to liue, and those, whom they thought they could not punish, and torment too seuerely. Neuertheleſſe, it pleased our Lord, by the vigilancy and diligence of S. Telesphorus, S. Iustine the Philosopher, and other right holy, and learned men (whom it pleased God to raise, for the vpholding of his Church) that the truth being

being diſcouered, the heretickes with their adherents, and their falſe deceits, and euill liues were diſplayed; and then the ſincere, and trew Catholiques were acknowledged for ſuch, as indeed they were.

S. Teleſphorus did imitate in his life, and conuerſation the holy Popes, that were his predeceſſors. And he ſhewed himſelfe euen ſuch a perſon, as was requiſite and fitte for ſo high a dignity. He ordayned to faſt ſeuen weekes before Eaſter, and that the Clergie ſhould begin, from the Sunday called Quinquageſima. Hereof it cometh, that many are of opinion, that S. Teleſphorus inſtituted the faſt of lent. But the truth hereof indeed is, that the Apoſtles did inſtitute it; and that it was vſed before the time of this Pope, yea, from the firſt beginning of the Church; as we learne of S. Ignatius, and of other right holie, & ancient Authors. He commaunded maſſe to be ſaid on Chriſtmas night; and that then ſhould be ſong the Himne of the Angells: *Gloria in excelſis Deo, &c.*

He gaue holy orders foure times in the month of December, and in them he ordained 12. prieſts, 8. Deacons, and 13. Biſhops. He was martyred in the time of Antoninus Pius, in the yeare of our Lord, 154. and was buryed in the Vatican; neere vnto the body of S. Peter chief of the Apoſtles; after he had gouerned the Church, eleuen yeares, and nine monethes, wanting three daies.

The holy Church doth celebrate the commemoration of him on the 5. day of Ianuarie, which was the day of his martyrdome; and our holy father Clement. 8. hath put him into the reformed Breuiarie, which was publiſhed in the yeare of our Lord 1602. The Romane martyrologe maketh mention of S. Teleſphorus, and ſo doth venerable Bede, Vſuardus, and Ado, in their martyrologes.

The end of the Twelue monthes.

FINIS.

The faults eſcaped in the printing, I pray thee gentle Reader of thy curteſie to correct them.

APPROBATIO.

Hæ vitæ Sanctorum Hiſpanica lingua conſcriptæ ab ALFONSO VILLEGAS, *& fideliter in linguam Anglicanam tranſlatæ & recognitæ, nihil continent Catholicæ Fidei, aut moribus aduerſum. Quin potius valeant plurimum ad eandem fidem confirmandam, deuotionem excitandam, & patientiam in ſufferendis perſecutionibus.*

Datum Duaci 11. *Septembris* 1615.

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Signé

De Groote.

John Marby